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THE

WORKS

OF

JOHN OWEN, D.D.

EDITED

BY THOMAS RUSSELL, M.A.

WITH

MEMOIRS OF HIS LIFE AND WRITINGS,

BY WILLIAM ORME.

VOL. IV.

CONTAINING

A DISCOURSE OF THE WORK OF THE HOLY SPIRIT IN PRAYER;
TWO DISCOURSES CONCERNING THE HOLY SPIRIT AND HIS WORK;
OF THE DIVINE ORIGINAL OF THE SCRIPTURES;
OF THE INTEGRITY AND PURITY OF THE HEBREW AND
GREEK TEXT OF THE SCRIPTURES; AND
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A

DISCOURSE

OF THE

WORK OF THE HOLY SPIRIT

IN

PRAYER:

WITH

A BRIEF INQUIRY INTO THE NATURE AND USE OF MENTAL PRAYER AND FORMS.

PREFACE

TO

THE READER.

It is altogether needless to premise any thing in this place, concerning the necessity, benefit, and use, of Prayer in general. All men will readily acknowledge, that as without it there can be no religion at all, so the life and exercise of all religion doth principally consist therein. Wherefore, that way and profession in religion, which gives the best directions for it, with the most effectual motives unto it, and most aboundeth in its observance, hath therein the advantage of all others. Hence also it follows, that as all errors which either pervert its nature, or countenance a neglect of a due attendance unto it, are pernicious in religion; so differences in opinion, and disputes about any of its vital concerns, cannot but be dangerous, and of evil consequence. For on each hand, these pretend unto an immediate regulation of Christian practice in a matter of the highest importance unto the glory of God, and the salvation of the souls of men. Whereas therefore, there is nothing more requisite in our religion, than that true apprehensions of its nature and use be preserved in the minds of men, the declaration and defence of them, when they are opposed or unduly traduced, is not only justifiable but necessary also.

This is the design of the ensuing Discourse. There is in the Scripture a promise of the Holy Ghost to be given unto the church as a Spirit of grace and supplications. As such also, there are particular operations ascribed unto him. Mention is likewise frequently made of the aids and assistances which he affords unto

believers in and unto their prayers. Hence they are said to 'pray always, with all prayer and supplications in the Spirit.' Of the want of these aids and assistances to enable them to pray according to the mind of God, some do profess that they have experience, as also of their efficacy unto that end when they are received. Accordingly, these regulate themselves in this whole duty, in the expectation or improvement of them. And there are those who, being accommodated with other aids of another nature, to the same purpose, which they esteem sufficient for them, do look on the former profession and plea of an ability to pray by the aids and assistances of the Holy Spirit to be a mere empty pretence.

And in the management of these different apprehensions, those at variance seem to be almost barbarians one to another, the one being not able to understand what the other do vehemently affirm. For they are determined in their minds, not merely by notions of truth and falsehood, but by the experience which they have of the things themselves; a sense and understanding whereof they can by no means communicate unto one another. For whereas spiritual experience of truth, is above all other demonstrations unto them that do enjoy it; so it cannot be made an argument for the enlightening and conviction of others. Hence those who plead for prayer by virtue of supplies of gifts and grace from the Holy Spirit, do admire that the use or necessity of them herein should be contradicted. Nor can they understand what they intend, who seem to deny, that it is every man's duty in all his circumstances, to pray as well as he can, and to make use in his so doing of the assistance of the Spirit of God. And by prayer they mean that, which the most eminent and only proper signification of the word doth denote, namely, that which is vocal. Some, on the

other side, are so far from the understanding of these things, or a conviction of their reality, that with the highest confidence they despise and reproach the pretence of them. To 'pray in the Spirit' is used as a notable expression of scorn; the thing signified being esteemed fond and contemptible.

Moreover, in such cases as this, men are apt to run into excesses in things and ways, which they judge expedient, either to countenance their own opinions, or to depress and decry those of them from whom they differ. And no instances can be given in this kind of greater extravagances, than in that under consideration. For hence it is, that some do ascribe the original of free prayer amongst us, by the assistance of the Spirit of God, unto an invention of the Jesuits; which is no doubt, to make them the authors of the Bible. And others do avow that all forms of prayer used amongst us in public worship, are mere traductions from the Roman breviaries and missal. But these things will be afterward spoken unto. They are here mentioned only to evince the use of a sedate inquiry into the truth or the mind of God in this matter, which is the design of the ensuing Discourse.

That which should principally guide us in the management of this inquiry, is, that it be done unto spiritual advantage and edification, without strife or contention. Now this cannot be without a diligent and constant attendance unto the two sole rules of judgment herein, namely, Scripture-revelation and the experience of them that do believe. For, although the latter is to be regulated by the former; yet where it is so, it is a safe rule unto them in whom it is. And in this case, as in water, face answereth unto face; so do Scripture-revelation and spiritual experience unto one another. All other reasonings from customs, traditions, and feigned consequences, are here of no use. The

inquiries before us are concerning the nature of the work of the Holy Spirit in the aids and assistances which he gives unto believers in and unto their prayers, according unto the mind of God, as also what are the effects and fruits of that work of his, or what are the spiritual abilities which are communicated unto them thereby. Antecedently hereunto, it should be inquired, Whether indeed there be any such thing or no, or whether they are only vainly pretended unto by some that are deceived. But the determination hereof, depending absolutely on the foregoing inquiries, it may be handled jointly with them, and needs no distinct consideration. He that would not deceive nor be deceived in his inquiry after these things, must diligently attend unto the two forementioned rules of Scripture testimony and experience. Other safe guides he hath none. Yet will it also be granted, that from the light of nature, whence this duty springs, wherein it is founded, from whence as unto its essence it cannot vary; as also from generally received principles of religion suited thereunto, with the uncorrupted practice of the church of God in former ages, much direction may be given unto the understanding of those testimonies, and examination of that experience.

Wherefore, the foundation of the whole ensuing Discourse is laid in the consideration and exposition of some of those texts of Scripture wherein these things are expressly revealed and proposed unto us; for to insist on them all, were endless. This we principally labour in, as that whereby not only must the controversy be finally determined, but the persons that manage it be eternally judged. What is added, concerning the experience of them that do believe the truth herein, claims no more of argument unto them that have it not, than it hath evidence of proceeding from, and being suited unto, those divine testimonies. But

whereas the things that belong unto it, are of great moment unto them who do enjoy it, as containing the principal acts, ways, and means of our intercourse and communion with God by Christ Jesus, they are here somewhat at large, on all occasions, insisted on for the edification of those whose concernment lieth only in the practice of the duty itself. Unless, therefore, it can be proved, that the testimonies of the Scripture produced and insisted on, do not contain that sense and understanding which the words do determinately express (for that only is pleaded), or that some have not an experience of the truth and power of that sense of them, enabling them to live unto God in this duty according to it, all other contests about this matter are vain and useless.

But yet there is no such work of the Holy Spirit pleaded herein, as should be absolutely inconsistent with, or condemnatory of, all these outward aids of prayer, by set composed forms, which are almost every where made use of. For the device being ancient, and in some degree or measure received generally in the Christian world (though a no less general apostacy in many things from the rule of truth at the same time, in the same persons and places, cannot be denied), I shall not judge of what advantage it may be, or hath been, unto the souls of men, nor what acceptance they have found therein, where it is not too much abused. The substance of what we plead from Scripture and experience is only this; that whereas God hath graciously promised his Holy Spirit, as a Spirit of grace and supplications, unto them that do believe, enabling them to pray according to his mind and will, in all the circumstances and capacities wherein they are, or which they may be called unto; it is the duty of them who are enlightened with the truth hereof, to expect those promised aids and assistances in and unto their prayers,

and to pray according to the ability which they receive thereby. To deny this to be their duty, or to deprive them of their liberty to discharge it on all occasions, riseth up in direct opposition unto the divine instruction of the sacred word.

But, moreover, as was before intimated, there are some generally allowed principles, which though not always duly considered, yet cannot at any time be modestly denied, that give direction towards the right performance of our duty herein. And they are these that follow.

1. It is the duty of every man to pray for himself. The light of nature, multiplied divine commands, with our necessary dependance on God and subjection unto him, give life and light unto this principle. To own a Divine Being, is to own that which is to be prayed unto, and that it is our duty so to do.

2. It is the duty of some, by virtue of natural relation, or of office, to pray with and for others also. So is it the duty of parents and masters of families to pray with and for their children and households. This also derives from those great principles of natural light, that God is to be worshipped in all societies of his own erection; and that those in the relations mentioned, are obliged to seek the chiefest good of them that are committed unto their care; and so is it frequently enjoined in the Scripture. In like manner it is the duty of ministers to pray with and for their flocks, by virtue of especial institution. These things cannot be, nor so far as I know of are, questioned by any: but practically the most of men live in an open neglect of their duty herein. Were this but diligently attended unto, from the first instance of natural and moral relations, unto the instituted offices of ministers and public teachers, we should have less contests about the nature and manner of praying than at present we

have. It is holy practice that must reconcile differences in religion, or they will never be reconciled in this world.

3. Every one who prayeth, either by himself and for himself, or with others and for them, is obliged as unto all the uses, properties, and circumstances of prayer, to pray as well as he is able. For by the light of nature every one is obliged in all instances to serve God with his best. The confirmation and exemplification hereof, was one end of the institution of sacrifices under the Old Testament. For it was ordained in them, that the chief and best of every thing was to be offered unto God. Neither the nature of God, nor our own duty towards him, will admit that we should expect any acceptance with him, unless our design be to serve him with the best that we have, both for matter and manner. So is the mind of God himself declared in the prophet. 'If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil? Ye brought that which was torn, and that which was lame and sick; should I accept this at your hands, saith the Lord? But cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of Hosts, and my name is dreadful among the Heathen.'

4. In our reasonable service, the best wherewith we can serve God, consists in the intense sincere actings of the faculties and affections of our minds, according unto their respective powers, through the use of the best assistances we can attain. And if we omit, or forego in any instance, the exercise of them according to the utmost of our present ability, we offer unto God the sick and the lame. If men can take it on themselves in the sight of God, that the invention and use of set forms of prayer, and other the like outward

modes of divine worship, is the best that he hath endowed them withal, for his service, they are free from the force of this consideration.

5. There is no man but, in the use of the aids which God hath prepared for that purpose, he is able to pray according to the will of God, and as he is in duty obliged, whether he pray by himself and for himself, or with others and for them also. There is not by these means perfection attainable in the performance of any duty: neither can all attain the same measure and degree as unto the usefulness of prayer and manner of praying; but every one may attain unto that wherein he shall be accepted with God, and according unto the duty whereunto he is obliged, whether personally or by virtue of any relation wherein he stands unto others. To suppose that God requireth duties of men which they cannot perform in an acceptable manner, by virtue, and in the use, of those aids which he hath prepared and promised unto that end, is to reflect dishonour on his goodness and wisdom in his commands. Wherefore, no man is obliged to pray in any circumstances, by virtue of any relation or office, but he is able so to do according unto what is required of him; and what he is not able for, he is not called unto.

6. We are expressly commanded to pray, but are no where commanded to make prayers for ourselves, much less for others. This is superadded for a supposed conveniency unto the light of nature and Scripture-institution.

7. There is assistance promised unto believers, to enable them to pray according unto the will of God; there is no assistance promised, to enable any to make prayers for others. The former part of this assertion is explained and proved in the ensuing discourse; and the latter cannot be disproved. And if it should be

granted, that the work of composing prayers for others is a good work, falling under the general aids of the Holy Spirit necessary unto every good work whatever; yet are not those aids of the same kind and nature with his actual assistances in and unto prayer, as he is the Spirit of grace and supplications. For in the use of those assistances by grace and gifts, every man that useth them doth actually pray, nor are they otherwise to be used: but men do not pray in the making and composing forms of prayer, though they may do so in the reading of them afterward.

8. Whatever forms of prayer were given out unto the use of the church by divine authority and inspiration, as the Lord's Prayer, and the psalms or prayers of David, they are to have their everlasting use therein, according unto what they were designed unto. And be their end and use what it will, they can give no more warranty for human compositions unto the same end, and the injunction of their use, than for other human writings to be added unto the Scripture.

These and the like principles which are evident in their own light and truth, will be of use to direct us in the argument in hand, so far as our present design is concerned therein. For it is the vindication of our own principles and practice that is principally designed, and not an opposition unto those of other men. Wherefore, as was before intimated, neither these principles, nor the divine testimonies, which we shall more largely insist upon, are engaged to condemn all use of set forms of prayers as sinful in themselves, or absolutely unlawful, or such as so vitiate the worship of God as to render it wholly unacceptable in them that choose so to worship him. For God will accept the persons of those who sincerely seek him, though through invincible ignorance they may mistake in sundry things as unto the way and manner of his worship.

And how far, as unto particular instances of miscarriage, this rule may extend, he only knows; and of men, whatever they pretend, not one. And where any do worship God in Christ, with an evidence of holy fear and sincerity, and walk in a conversation answerable unto the rule of the gospel, though they have manifold corruptions in the way of their worship, I shall never judge severely either of their present acceptance with God, or of their future eternal condition. This is a safe rule with respect unto others; our own is, to attend with all diligence unto what God hath revealed concerning his worship, and absolutely comply therewith, without which we can neither please him, nor come to the enjoyment of him.

I do acknowledge also, that the general prevalency of the use of set forms of prayer of human invention in Christian assemblies, for many ages (more than any other argument that is urged for their necessity), requires a tenderness in judgment as unto the whole nature of them, and the acceptance of their persons in the duty of prayer by whom they are used. Yet no consideration of this usage, seeing it is not warranted by the Scriptures, nor is of apostolical example, nor is countenanced by the practice of the primitive churches, ought to hinder us from discerning and judging of the evils and inconveniences that have ensued thereon; nor from discovering how far they are unwarrantable as unto their imposition. And these evils may be here a little considered.

The beginnings of the introduction of the use of set forms of prayer of human composition, into the worship of the church, are altogether uncertain. But that the reception of them was progressive by new additions from time to time, is known to all. For neither Rome, nor the present Roman Missal, were built in a day. In that and the breviaries did the whole

worship of the church issue, at least in these parts of the world. No man is so fond as to suppose that they were of one entire composition, the work of one age, of one man, or any assembly of men, at the same time; unless they be so brutishly devout as to suppose that the Mass-book was brought from heaven unto the Pope by an angel, as the Alcoran was to Mahomet. It is evident, indeed, that common people, at least of the communion of the Papal church, do believe it to be as much of a divine original, as the Scripture; and that on the same grounds of the proposal of it unto them, as the only means of divine worship, by their church. Hence is it unto them an idol. But it is well enough known how from small beginnings, by various accessions, it increased unto its present form and station. And this progress, in the reception of devised forms of prayer in the worship of the church, carried along with it sundry pernicious concomitants, which we may briefly consider.

1. In and by the additions made unto the first received forms, the superstitious and corrupt doctrines of the apostacy in several ages, were insinuated into the worship of the church. That such superstitious and corrupt doctrines were gradually introduced into the church, is acknowledged by all Protestants, and is sufficiently known; the supposition of it is the sole foundation of the Reformation. And by this artifice of new additions to received forms, they were from time to time admitted into, and stated in, the worship of the church, by which principally to this very day, they preserve their station in the minds of men. Were that foundation of them taken away, they would quickly fall to the ground. By this means did those abominations of transubstantiation and the sacrifice of the mass, both leaven and poison the whole worship of the public assemblies, and imposed themselves on the

credulity of the people. The disputes of speculative men, superstitious and subtle, about these things, had never infected the minds of the common people of Christians, nor ever been the means of that idolatry, which at length spread itself over the whole visible church of these parts of the world, had not this device of prescribed forms of prayer, wherein those abominations were not only expressed, but graphically represented and acted (so violently affecting the carnal minds of men superstitious and ignorant), imposed them on their practice; which gradually hardened them with an obdurate credulity. For, although they saw no ground or reason doctrinally to believe what was proposed unto them about transubstantiation and the sacrifice of the mass, and might easily have seen that they were contradictory unto all the conductive principles of men and Christians, namely, faith, reason, and sense; yet they deceived themselves into an obstinate pretence of believing in the notion of truth, of what they had admitted in practice. Men, I say, of corrupt minds, might have disputed long enough about vagrant forms, accidents without subjects, transmutation of substances without accidents, sacrifices bloody and unbloody, before they had vitiated the whole worship of the church with gross idolatry, had not this engine been made use of for its introduction; and the minds of men by this means inveigled with the practice of it. But when the whole matter and means of it was gradually insinuated into, and at length comprised in, those forms of prayer, which they were obliged continually to use in divine service, their whole souls became leavened and tainted with a confidence in, and love unto, these abominations.

Hence it was, that the doctrines concerning the sacraments, and the whole worship of God in the church, as they became gradually corrupted, were not at once

objectively and doctrinally proposed to the minds and considerations of men, to be received or rejected according to the evidence they had of their truth or error (a method due to the constitution of our natures), but gradually insinuated into their practice by additional forms of prayer, which they esteemed themselves obliged to use and observe. This was the gilding of the poisonous pill, whose operation, when it was swallowed, was to bereave men of their sense, reason, and faith, and make them madly avow that to be true, which was contrary unto them all.

Besides, as was before intimated, the things themselves that were the groundwork of idolatry, namely, transubstantiation and the sacrifice of the mass, were so acted and represented in those forms of worship, as to take great impression on the minds of carnal men until they were mad on their idols. For when all religion and devotion is let into the soul by fancy, and imagination excited by outward spectacles, they will make mad work in the world, as they have done, and yet continue to do. But hereof I shall speak in the next place.

It had, therefore, been utterly impossible that an idolatrous worship should have been introduced into the church in general, had not the opinion of the necessity of devised forms of prayer been first universally received. At least it had not been so introduced and so established, as to procure and cause the shedding of the blood of thousands of holy persons for not complying with it. By this means alone was brought in that fatal engine of the church's ruin, from whose murderous efficacy few escaped with their lives or souls. Had all churches continued in the liberty wherein they were placed and left by our Lord Jesus Christ and his apostles, it is possible that many irregularities might have prevailed in some of them, and many mistakes

been admitted in their practice; yet this monster of the Mass, devouring the souls of the most, and drinking the blood of many, had never been conceived nor brought forth, at least not nourished into that terrible form and power wherein it appeared and acted for many ages in the world. And upon the account thereof it is not without cause that the Jews say that the Christians received their Tephilloth, or Prayer-books, from Armillus, that is, Antichrist.

It is true, that when the doctrine of religion is determined and established by civil laws, the laws of the nation where it is professed, as the rule of all outward advantages, liturgies composed in compliance therewithal, are not so subject to this mischief: but this ariseth from that external cause alone. Otherwise, wherever those who have the ordering of these things do deviate from the truth once received, as it is common for the most so to do, forms of prayers answerable unto those deviations would quickly be insinuated. And the present various liturgies that are amongst the several sorts of Christians in the world, are of little other use than to establish their minds in their peculiar errors, which by this means they adhere unto as articles of their faith.

And hereby did God suffer contempt to be cast upon the supposed wisdom of men about his worship and the ways of it. They would not trust unto his institutions and his care of them; but did first put the ark into a cart, and then like Uzzah put forth a hand of force to hold it when it seemed to shake. For it is certain that, if not the first invention, yet the first public recommendation and prescription, of devised forms of prayer unto the practice of the churches, were designed to prevent the insinuation of false opinions and corrupt modes of worship into the public administrations. This was feared from persons infected with he-

resy that might creep into their ministry. So the orthodox and the Arians composed prayers, hymns, and doxologies, the one against the other, inserting in them passages confirming their own profession, and condemning that of their adversaries. Now, however this invention might be approved whilst it kept within bounds, yet it proved the Trojan horse that brought in all evils into the city of God in its belly. For he who was then at work in the mystery of iniquity, laid hold on the engine and occasion to corrupt those prayers, which by the constitution of them who had obtained power in them, the churches were obliged and confined unto. And this took place effectually in the constitution of the worship of the second race of Christians, or the nations that were converted unto the Christian faith after they had destroyed the western Roman empire. To speak briefly and plainly, it was by this means alone, namely, of the necessary use of devised forms of prayer in the assemblies of the church, and of them alone, that the mass, with its transubstantiation and sacrifice, and all the idolatrous worship wherewith they were accompanied, were introduced; until the world, inflamed with those idols, drenched itself in the blood of the saints and martyrs of Christ for their testimony against those abominations. And if it had been sooner discovered, that no church was intrusted with power from Christ to frame and impose such devised forms of worship, as are not warranted by the Scripture, innumerable evils might have been prevented. For that there were no liturgies composed, no imposed use of them, in the primitive churches for some ages, is demonstratively proved with the very same arguments whereby we prove that they had neither the mass, nor the use of images in their worship. For besides the utter silence of them in the apostolical writings, and those of the next ensuing ages, which

is sufficient to discard their pretence unto any such antiquity, there are such descriptions given of the practice of the churches in their worship, as are inconsistent with them and exclusive of them; besides, they give such a new face of divine worship, so different from the portraiture of it delivered in the Scripture, as is hardly reconcilable thereunto, and so not quickly embraced in the church.

I do not say, that this fatal consequence of the introduction of humanly devised set forms of prayer in the worship of the church, in the horrible abuse made of it, is sufficient to condemn them as absolutely unlawful. For where the opinions leading unto such idolatrous practices are openly rejected and condemned, as was before intimated, there all the causes, means, and occasions of that idolatry may be taken out of them, and separate from them, as it is in the liturgies of the reformed churches, whether imposed or left free. But it is sufficient to lay in the balance against that veneration which their general observance in many ages may invite or procure. And it is so also to warrant the disciples of Christ to stand fast in the liberty wherewith he hath made them free.

Another evil, which either accompanied or closely followed on the introduction of devised forms of prayer into the church, was a supposed necessity of adorning the observance of them with sundry arbitrary ceremonies. And this also in the end, as is confessed among all Protestants, increased superstition in its worship, with various practices leading unto idolatry. It is evident that the use of free prayer in church administrations, can admit of no ceremonies but such as are either of divine institution, or are natural circumstances of the actions wherein the duties of worship do materially consist. Divine institution and natural light are the rules of all that order and decency which is

needful unto it. But when these devised forms were introduced, with a supposition of their necessity and sole use in the church in all acts of immediate worship, men quickly found that it was needful to set them off with adventitious ornaments. Hereon there was gradually found out, and prescribed unto constant observation, so many outward postures and gestures, with attires, music, bowings, cringes, crossings, venerations, censings, altars, images, crucifixes, responds, alternatives, and such a rabble of other ceremonies, as rendered the whole worship of the church ludicrous, burdensome, and superstitious. And hereon it came to pass that he who is to officiate in divine service, is obliged to learn and practise so many turnings and windings of himself, eastward and westward, to the altar, to the wall, to the people; so many gestures and postures in kneeling, rising, standings, bowings, less and profound, secret and loud speakings, in a due observance of the interposition of crossings, with removals from one place to another, with provision of attires, in their variety of colours, and respect to all the furniture of their altars, as are difficult to learn, and foolishly antic in their practice, above all the preparations of players for the stage. Injunctions for these and the like observances, are the subject of the rubric of the Missal, and the cautels of the Mass.

That these things have not only no affinity with the purity, simplicity, and spirituality of evangelical worship, but were invented utterly to exclude it out of the church and the minds of men, needs no proof unto any who ever read the Scripture with due consideration. Nor is the office of the ministry less corrupted and destroyed by it. For besides a sorry cunning in this practice, and the reading of some forms of words in an accommodation unto these rites, there was little more besides an easy good intention to do what he doth, and

not the quite contrary, required to make any one man or woman (as it once at least fell out) to administer in all sacred worship.

Having utterly lost the Spirit of grace and supplications, neglecting at best all his aids and assistances, and being void of all experience in their minds of the power and efficacy of prayer by virtue of them, they found it necessary by these means to set off and recommend their dead forms. For the lifeless carcass of their forms merely alone, were no more meet to be esteemed prayer, than a tree or a log was to be esteemed a god, before it was shaped, fashioned, gilded, and adorned. By this means they taught the image of prayer, which they had made, to speak and act a part to the satisfaction of the spectators. For the bare reading of a form of words, especially as it was ordered in an unknown tongue, could never have given the least contentment unto the multitude, had it not been set off with this variety of ceremonies composed to make an appearance of devotion and sacred veneration. Yet when they had done their utmost, they could never equal the ceremonies and rites of the old temple-worship, in beauty, glory, and order; nor yet those of the Heathen in their sacred Eleusinian mysteries, for number, solemnity, gravity, and appearance of devotion. Rejecting the true glory of gospel-worship, which the apostle expressly declares to consist in the administration of the Spirit, they substituted that in the room thereof, which debased the profession of Christian religion beneath that of the Jews and Pagans; especially considering that the most of their ceremonies were borrowed of them or stolen from them. But I shall never believe that their conversion of the holy prayers of the church, by an open contempt of the whole work of the Spirit of God in them, into a theatrical pompous observance of ludicrous rites and ce-

remonies, can give so much as present satisfaction unto any who are not given up to strong delusions to believe a lie. The exercise of ingrafted prevalent superstition, will appease a natural conscience; outward forms and representations of things believed, will please the fancy, and exercise the imagination; variety and frequent changes of modes, gestures, and postures, with a sort of prayer always beginning and always ending, will entertain present thoughts and outward senses, so as that men finding themselves by these means greatly affected, may suppose that they pray very well when they do nothing less. For prayer, consisting in a holy exercise of faith, love, trust, and delight in God, acting themselves in the representation of our wills and desires unto him, through the aid and assistance of the Holy Ghost, may be absent, where all these are most effectually present.

This also produced all the pretended ornaments of their temples, chapels, and oratories, by crucifixes, images, a multiplication of altars, with relics, tapers, vestments, and other utensils.

None of these things, whereby Christian religion is corrupted and debased, would ever have come into the minds of men, had not a necessity of their invention been introduced by the establishment of set forms of prayer, as the only way and means of divine worship. And wherever they are retained, proportionably unto the principles of the doctrine which men profess, some such ceremonies must be retained also; I will not, therefore, deny but that here lieth the foundation of all our present differences about the manner of divine worship. Suppose a necessity of confining the solemn worship of the church unto set forms of prayer, and I will grant that sundry rituals and ceremonies may be well judged necessary to accompany their observance. For without them they will quickly grow obsolete and unsatis-

factory. And if, on the other hand, free prayer in the church be allowed, it is evident that nothing but the grace and gifts of the Holy Ghost, with a due regard unto the decency of natural circumstances is required in divine service, or can be admitted therein.

Neither yet is this consequent, how inseparable soever it seems from the sole public use of set forms of prayer in sacred administrations, pleaded to prove them either in themselves or their use to be unlawful. The design of this consideration is only to shew, that they have been so far abased, that they are so subject to be abused, and do so alway stand in need to be abused, that they may attain the ends aimed at by them, as much weakens the plea of the necessity of their imposition.

For this also is another evil that hath attended their invention. The guides of the church after a while, were not contented to make use of humanly devised forms of prayer, confining themselves unto their use alone in all public administrations; but moreover they judged it meet to impose the same practice on all whom they esteemed to be under their power. And this at length they thought lawful, yea necessary to do on penalties, ecclesiastical and civil, and in the issue capital. When this injunction first found a prevalent entertainment is very uncertain. For the first two or three centuries there were no systems of composed forms of prayer used in any church whatever, as hath been proved. Afterward, when they began to be generally received, on such grounds, and for such reasons as I shall not here insist on (but may do so in a declaration of the nature and use of spiritual gifts, with their continuance in the church, and an inquiry into the causes of their decay), the authority of some great persons did recommend the use of their compositions unto other churches, even such as had a mind to make use

of them, as they saw good. But as unto this device of their imposition, confining churches not only unto the necessary use of them in general, but unto a certain composition and collection of them, we are beholden for all the advantage received thereby, unto the Popes of Rome alone, among the churches of the second edition. For, from their own good inclination, and by their own authority, without the advice of councils, or pretence of traditions, the two Gorgon's heads, whereby in other cases they frighten poor mortals, and turn them into stones; by various degrees they obtained a right to impose them, and did it accordingly. For when the use and benefit of them had been for a while pleaded, and thence a progress made unto their necessity, it was judged needful that they should be imposed on all churches and Christians by their ecclesiastical authority. But when afterward they had insinuated into them, and lodged in their bowels, the two great idols of transubstantiation and the unbloody sacrifice, not only mulcts personal and pecuniary, but capital punishments, were enacted and executed to enforce their observance. This brought fire and faggot into Christian religion, making havoc of the true church of Christ, and shedding blood of thousands. For the martyrdom of all that have suffered death in the world for their testimony against the idolatries of the mass, derives originally from this spring alone of the necessary imposition of complete liturgical forms of prayer. For this is the sole foundation of the Roman breviary and missal, which have been the Abaddons of the church of Christ in these parts of the world, and are ready once more to be so again. Take away this foundation, and they all fall to the ground. And it is worth consideration, of what kind that principle is, which was naturally improved unto such pernicious effects; which quickly was found to be a meet and effectual engine in

the hand of Satan, to destroy and murder the servants of Christ.

Had the churches of Christ been left unto their primitive liberty under the enjoined duties of reading and expounding the Scripture, of singing psalms unto the praise of God, of the administration of the sacraments of baptism and the Lord's supper, and of diligent preaching the word, all of them with prayer according unto the abilities and spiritual gifts of them who did preside in them, as it is evident that they were for some ages, it is impossible for any man to imagine what evils would have ensued thereon, that might be of any consideration, in comparison of those enormous mischiefs which which followed on the contrary practice. And as unto all the inconveniences, which, as it is pretended, might ensue on this liberty, there is sufficient evangelical provision for their prevention or cure, made in the gospel constitution and communion of all the true churches of Christ.

But this was not the whole of the evil that attended this imposition. For by this means all spiritual ministerial gifts were caused to cease in the church. For as they are talents given to trade withal, or manifestations of the Spirit given to profit or edify the church, they will not reside in any subject, they will not abide, if they are by any received, if they are not improved by continual exercise. We see every day what effects the contempt or neglect of them doth produce. Wherefore, this exercise of them being restrained and excluded by this imposition, they were utterly lost in the church; so as that it was looked on a rare thing for any one to be able to pray in the administration of divine worship; yea, the pretence of such an ability was esteemed a crime, and the exercise of it a sin, scarce to be pardoned; yet do I not find it in any of the ancient canons reckoned among the faults for which a

bishop or a presbyter were to be deposed. But that hereon arose in those who were called to officiate in public assemblies, as unto the gifts which they had received for the edification of the church in divine administrations, that neglect which hath given a fatal wound unto the light and holiness of it, is openly evident. For when the generality of men of that order, had provision of prayers made for them, which they purchased at an easy rate, or had them provided for them at the charge of the people, they were contented to be at rest, freed from that labour and travail of mind, which are required unto the constant exercise and improvement of spiritual gifts. This imposition was the grave wherein they were buried. For at length, as it is manifest in the event, our Lord Jesus Christ being provoked with their sloth and unbelief, did withhold the communication of such gifts from the generality of those who did officiate in divine worship. And hereby they lost also one great evidence of the continuance of his mediatory life in heaven for the preservation of the church.

It is known that this was and is the state of things in the Roman church, with reference unto their whole worship in their public assemblies. And, therefore, although they have indulged divers enthusiasts, whose revelations and actings, pretended from the Holy Spirit, have tended to the confirmation of their superstitions; and some of them have ventured at notions about mental prayer which they understand not themselves; yet as unto free prayer by the assistance of the Holy Ghost, in the church assemblies or otherwise, they were the first, and continue to be the fiercest, opposers of it; and it is their interest so to be. For shake this foundation of the imposition of an entire system of humanly devised prayers for the only way and means of the worship of the church, and the whole fabric of the mass, with all the weight of their religion (if vanity and

imagination may be said to have any weight), which is laid thereon, will tumble into the pit from whence it came. And therefore, I must here acquaint the reader, that the first occasion of writing this Discourse, was the perusal of Mr. Cressie's Preface to his Church History; wherein, out of a design to advance the pretended mental prayer of some of his enthusiasts, he reflects with much contumely and reproach upon that free praying by the aids of the Spirit of God which we plead for. And he will find that all his pretences are examined in the latter part of this Discourse.

But notwithstanding these things, those of the Roman church do at this day boast themselves of their devotions in their prayers private and public; and have prevailed thereby on many disposed unto a compliance with them, by their own guilt, ignorance, and superstition. The vanity of their pretence hath been well detected by evincing the idolatry whereby all or the most of their devotions are vitiated and rendered unacceptable. But this also is of weight with me, that the provision of the system and order of their whole devotion, and its exercise, is apparently composed and fitted unto the exclusion of the whole work of the Spirit of God in prayer. And yet do they continue under an incredible delusion as to oppose, revile, and condemn the prayers of others who are not of their communion, on this consideration, that those who make them, have not the Holy Spirit nor his aids, which are all confined unto their church. But if any society of men in the world, maintaining the outward profession of Christian religion, can do more to exclude the Holy Ghost and all his operations, in prayer and divine worship, than their church hath done, I shall acknowledge myself greatly mistaken. It is nothing but ignorance of him and his whole work, with all the ends for which he is promised unto the church (that I say not a ha-

tred and detestation of them), that causeth any to embrace their ways of devotion.

But to return. The things pleaded for may be reduced unto the ensuing heads.

1. No persons, no churches, are obliged by virtue of any divine constitution, precept, or approved example, to confine themselves in their public or private worship, unto set or humanly devised forms of prayer. If any such constitution, precept, or example can be produced, which hitherto hath not been done, it ought to be complied withal. And whilst others are left unto their liberty in their use, this is sufficient to enervate all pleas for their imposition.

2. There is a promise in the Scripture, there are many promises, made and belonging unto the church unto the end of the world, of the communication of the Holy Spirit unto it, as unto peculiar aids and assistances in prayer. To deny this, is to overthrow the foundation of the holiness and comfort of all believers, and to bring present ruin to the souls of men in distress.

3. It is the duty of believers to look after, to pray for, those promised aids and assistances in prayer. Without this, all those promises are despised, and looked on as a flourish of words, without truth, power, or efficacy in them. But,

4. This they are commanded to do, and have blessed experience of success therein. The former is plain in the Scripture, and the latter must be left unto their own testimony living and dying.

5. Beyond the divine institution of all the ordinances of worship in the church, with the determination of the matter and form which are essential unto them, contained in the Scripture, and a due attendance unto natural light in outward circumstances, there is nothing needful unto the due and orderly celebration of all

public worship in its assembly. If any such thing be pretended, it is what Christ never appointed, nor the apostles ever practised, nor the first churches after them, nor hath it any promise of acceptance.

6. For the preservation of the unity of faith, and the communion of churches among themselves therein, they may express an agreement, as in doctrine, by a joint confession of faith, so in a declaration of the material and substantial parts of worship, with the order and method thereof; on which foundation they may in all things communicate with each other as churches, and in the practice of their members.

7. Whereas the differences about prayer, under consideration, concern Christian practice in the vitals of religion, great respect is to be had unto the experience of them that do believe; where it is not obstructed and clouded by prejudices, sloth, or adverse principles and opinions. Therefore, the substance of the greatest part of the ensuing discourse consists principally in the declaration of those concernments of prayer which relate unto practice and experience. And hence it follows,

8. That the best expedient to compose these differences amongst us, is for every one to stir up the gift and grace of God that is in him, and all of us to give up ourselves unto that diligence, frequency, fervency, and perseverance in prayer which God requireth of us, especially in such a season as that wherein we live. A time wherein they, whoever they be, who trouble others, may, for aught they know, be near unto trouble themselves. This will be the most effectual means to lead us all into the acknowledgment of the truth, and without which an agreement in notions is of little use or value.

But, I confess, hopes are weak concerning the due application of this remedy unto any of our evils or distempers. The opinions of those who deny all internal,

real, efficacious operations of the Holy Spirit on the souls of men, and deride all their effects, have so far diffused and riveted themselves into the minds of many, that little is to be expected from a retreat unto those aids and reliefs. This evil in the profession of religion, was reserved for these latter ages. For although the work and grace of the Holy Spirit in divine worship was much neglected and lost in the world, yet no instances can be given in ages past, of such contempt cast upon all his internal grace and operations, as now abounds in the world. If the Pelagians who were most guilty, did fall into any such excesses, they have escaped the records and monuments that remain of their deportment. Bold efforts they are of atheistical inclinations, in men openly avowing their own ignorance and utter want of all experience in things spiritual and heavenly. Neither doth the person of Christ or his office, meet with better entertainment amongst many, and by some have been treated with scurrility and blasphemy. In the mean time the contests about communion with churches are great and fierce. But where these things are received and approved, those who live not on a traditionary faith, will not forsake Christ and the gospel, or renounce faith and experience, for the communion of any church in the world.

But all flesh, almost, hath corrupted its ways. The power of religion, and the experience of it in the souls of men, being generally lost, the profession of it is of no great use, nor will long abide. Yea, multitudes all the world over, seem to be weary of the religion which themselves profess, so far as it is pleaded to be of divine revelation, be it true or false, unless it be where they have great secular advantages by their profession of it. There is no greater pretence of a flourishing state in religion, than that of some churches of the Roman communion, especially one at this day. But if the

account which is given us from among themselves concerning it be true, it is not much to be gloried in. For set aside the multitude of atheists, antiscripturists, and avowed disbelievers of the supernatural mysteries of the gospel, and the herd that remains influenced into a hatred and persecution of the truth by a combination of men upholding themselves and their way by extravagant secular interests and advantages, is not very highly considerable. Yea, their present height seems to be on a precipice. What inroads in other places, bold opinions concerning the authority of Scripture and the demonstration of it, the person and office of Christ, the Holy Spirit, and all his operations, with the advancement of a pretence of morality in opposition to evangelical grace in its nature and efficacy, are made every day, is known unto all who consider these things. And although the effects of this poison discover themselves daily, in the decays of piety, the increase of immoralities of all sorts, and the abounding of flagitious sins, exposing nations unto the high displeasure of God; yet the security of most in this state of things, proclaims itself in various fruits of it, and can never be sufficiently deplored.

Whereas, therefore, one means of the preservation of the church, and its deliverance out of these evils, is a due attendance unto the discharge of this duty of prayer, the declaration of its nature, with a vindication of the springs and causes from whence it derives its efficacy, which are attempted in the ensuing Discourse, may, I hope, through the blessing of God, be of some use unto such whose minds are sincere in their inquiries after truth.

PROPERTY OF
PRINCETON
THEOLOGICAL

THE WORK OF THE HOLY SPIRIT

IN

PRAYER,

AS

THE SPIRIT OF GRACE AND SUPPLICATIONS; AND THE DUTY OF BELIEVERS THEREIN; WITH A BRIEF INQUIRY INTO THE NATURE AND USE OF MENTAL PRAYER, AND FORMS.

CHAP. I.

The use of prayer, and the work of the Holy Spirit therein.

THE works of the Spirit of God towards believers, are either general, and not confined with a respect unto any one duty more than another; or particular, with respect unto some especial duty. Of the first sort are, *regeneration* and *sanctification*, which being common unto them all, are the general principles of all actings of grace or particular duties, in them. But there are, moreover, sundry especial works or operations of this Holy Spirit in and towards the disciples of Christ; which, although they may be reduced unto the general head of *sanctification*, yet they fall under an especial consideration proper unto themselves; of this sort is the *aid or assistance which he gives unto us, in our prayers and supplications.*

I suppose it will be granted, that prayer in the whole compass and extent of it, as comprising meditation, supplication, praise, and thanksgiving, is one of the most signal duties of religion. The light of nature in its most pregnant notions, with its practical language in the consciences of mankind, concur in their suffrage with the Scripture in this matter. For they both of them jointly witness that it is not only an important duty in religion, but also that without it, there neither is nor can be the exercise of any religion in the world. Never any persons lived in the acknowledgment

of a Deity, but under the conduct of the same apprehension, they thought the duty of vows, prayers, and praises incumbent on them as they found occasion. Yea, although they found out external ceremonious ways of solemnizing their devotions, yet it was this duty of prayer alone, which was their natural, necessary, fundamental acknowledgment of that Divine Being which they did own. Neither are there any considerable stories extant recording the monuments of the ancient Heathen nations of the world, wherein (to the shame of degenerate Christianity it may be spoken) there are not more frequent accounts given of their sacred invocations and supplications unto their supposed gods, than are to be found in any of the historical monuments and stories concerning the actions of Christian nations in these latter ages. This, therefore, is the most natural and most eminent way and means of our converse with God, without which converse we have no present advantage above the beasts that perish; but such as will turn unto our eternal disadvantage in that misery whereof they are incapable. This is the way whereby we exercise towards him all that grace which we do receive from him; and render him an acceptable acknowledgment of that homage and revenue of glory, which we are never able to exhibit in their due kind and measure. Of what use and advantage the due performance of this duty is unto ourselves, no man is able fully to express; every one can add somewhat of his own experience. But we need not insist on the commendation of prayer, for it will be said, By whom was it ever discommended?

And I wish I saw reason to acquiesce in that reply. For not only the practice of the most, but the declared opinions of many, do evidence, that neither the excellency of this duty, nor its necessity, do find that acceptance and esteem in the minds of men as is pretended. But this being not my present design, I shall not farther insist upon it.

For my purpose is not to treat of the nature, necessity, properties, uses, effects, and advantages of this gracious duty, as it is the vital breath of our spiritual life, unto God. Its original in the law of nature, as the first and principal means of the acknowledgment of a divine power, whereof the neglect is a sufficient evidence of practical atheism (for he that prayeth not, says in his heart, There is no God); its di-

rection in the Scripture as to the rule, manner, and proper object of it; the necessity of its constant use and practice, both from especial commands and our state in this world, with the whole variety of inward and outward occasions that may befal us, or we may be exercised withal; arguments, motives, and encouragements unto constancy, fervency, and perseverance in the performance of the duty of it; with known examples of its mighty efficacy and marvellous success; the certain advantages which the souls of believers do receive thereby, in spiritual aids and supplies of strength, with peace and consolation, with sundry other of its concernments, although much treated of already by many, might yet be farther considered and improved. But none of these are my present design. The interest of the Holy Spirit of God by his gracious operations in it, is that alone which I shall inquire into.

And it cannot be denied, but that the work and actings of the Spirit of grace, in and towards believers, with respect unto the duty of prayer, are more frequently and expressly asserted in the Scripture, than his operations with respect unto any other particular grace or duty whatever. If this should be called into question, the ensuing discourse, I hope, will sufficiently vindicate and confirm its truth. But hereby believers are instructed as in the importance of the duty itself, so in the use and necessity of the aid and assistance of the Spirit of God in and unto the right discharge or performance of it. For where frequent plain revelations concur, in multiplied commands and directions, with continual experience, as it is with them in this case, their instruction is firm, and in a way of being fixed on their minds. As this rendereth an inquiry hereinto both necessary and seasonable; for what can be more so, than that wherein the spiritual life and comfort of believers are so highly concerned, and which exhibiteth unto us so gracious a condescension of divine love and goodness; so, moreover, the opposition that is made in the world against the work of the Spirit of God herein, above all other his operations, requires that something be spoken in the vindication of it.

But the enmity hereunto seems to be peculiar unto these latter ages, I mean among such as pretend unto any acquaintance with these things, from the Scripture. It will be hard

to find an instance in former ages, of any unto whom the Spirit of God, as a Spirit of grace and supplications, was a reproach. But as now the contradiction herein is great and fierce, so is there not any difference concerning any practical duty of religion, wherein parties at variance are more confident and satisfied, in and about their own apprehensions, than they are, who dissent about the work of the Spirit of God in our prayers and supplications. For those who oppose what is ascribed by others unto him herein, are not content to deny and reject it, and to refuse a communion in the faith and practice of the work so ascribed unto him; but moreover, such is the confidence they have in their own conceptions, that they revile and speak evil contemptuously and despitefully of what they do oppose. Hence ability to pray, as is pleaded, by the assistance of the Holy Ghost, is so far from being allowed to be a gift, or a grace, or a duty, or any way useful among men, that it is derided and scorned as a paltry faculty fit to be exploded from among Christians. And at length it is traduced as an invention and artifice of the Jesuits, to the surprisal and offence of many sober persons; the unadvisedness of which insinuation, the ensuing discourse will manifest.

Others, again, profess that of all the privileges whereof they are made partakers in this world, of all the aids, assistances, or gifts which they receive from or by the Spirit of God, that which he communicates and helps them withal in their prayers and supplications, is the most excellent and inestimable. And herein they have, living and dying, in all troubles, distresses, temptations, and persecutions, such assurance and satisfaction in their minds, as that they are not in the least moved with all the scorn and contempt that are cast upon their profession and practice, in the exercise of the gift which they have received; but rather judge, that they contract the guilt of great sin to themselves, by whom this work of the Spirit is reproached. Hence, I know not any difference about religious things, that is managed with greater animosities in the minds of men, and worse consequents, than this which is about the work of the Spirit of God in prayer, which indeed is the hinge on which all other differences about divine worship do turn and depend. It may, therefore, be well worth our while, yea it is our duty, sedately

and diligently to inquire into what the Scripture teacheth us in this matter, wherein we must acquiesce, and whereby all experiences on the one side or the other must be tried and regulated. Two things, therefore, I do propose unto myself in the ensuing discourse, concerning both which I shall plainly and briefly endeavour the satisfaction of indifferent and unprejudiced readers. And these are, first, To evince *that there is promised, and actually granted, an especial work of the Spirit of God in the prayers or praises of believers under the New Testament:* secondly, To declare the *nature of that work, wherein it doth consist,* or the manner of the operation of the Holy Spirit therein. And if in these things no impression can be made on the minds of men possessed with those mighty prejudices which reject their very proposal, and all consideration of them with contempt; yet it may be of use unto them, who being not biassed with the undue love or hatred of parties of men, nor elated with high valuations of their own conceptions above those of others, whom they think they have reason if not to hate, yet to scorn, do sincerely desire to live unto God, and to prefer the performance of their duty unto all other considerations, endeavouring to subdue their inclinations and affections thereunto. Nor do I desire more of any reader, but that he will grant that he is herein conversant about things which will have an influence into his everlasting account.

CHAP. II.

Zech. xii. 10. *opened and vindicated.*

The especial promise of the administration of the Spirit of God unto the end under consideration, is that which I shall lay as the foundation of the ensuing discourse; Zech. xii. 10. 'I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and of supplications.' The Spirit here promised is the Spirit of God; 'the Holy Spirit,' with respect unto the especial end for which he is promised. And the manner of his administration in the accomplishment of the promise is expressed by וְשָׁפַכְתִּי 'I will pour out.' The

same word is used to the same purpose, Ezek. xxxix. 29. Joel ii. 28. as are also other words of the same importance, which we render by 'pouring out;' as Prov. i. 23. Isa. xxxii. 15. xliv. 3. lii. 10.

Two things have been elsewhere declared concerning this expression, applied unto the communication of the Holy Ghost. (1.) That a plentiful dispensation of him unto the end for which he is promised, with respect unto a singular and eminent degree in his operations, is intended therein. The apostle expresseth this word, or the accomplishment of what is promised in it, by ἐξέχεεν πλουσίως, Tit. iii. 6. 'he hath richly,' or abundantly, 'poured out his Spirit.' Not, therefore, a mere grant and communication of the Spirit, but a plentiful effusion of him is intended; which must have some eminent effects, as pledges and tokens thereof. For it is absurd to speak of a 'plentiful abundant effusion' with degrees above what was before granted, and yet there be no certain ways or means whereby it may be evidenced and demonstrated. The Spirit, therefore, is so promised in this place, as to produce some notable and peculiar effects of his communication. (2.) That this promise is peculiar unto the days of the gospel; I mean every promise is so, where mention is made of pouring out the Spirit on men; which may be evinced by the consideration of every place where this expression is used. But in this place it is most unquestionable, the immediate effect of it being a looking unto Christ as he was pierced. And it may be yet farther observed, that there is a tacit comparison in it, with some other time or season, or some other act of God, wherein or whereby he gave his Spirit before; but not in that way, manner, or measure, that he now promiseth to bestow him. Of the whole of these observations, Dydimus gives us a brief account, De Spir. Sanct. l. 1. 'Significat autem effusionis verbum, largam, et divitem muneris abundantiam; itaque cum unus quis alicubi, aut duo Spiritum Sanctum accipiunt, non dicitur, effundam de Spiritu meo, sed tunc quando in universas gentes munus Spiritus Sancti redundaverit.'

2. Those unto whom he is thus promised, are the house of David and the inhabitants of Jerusalem; that is, the whole church, expressed in a distribution into the ruling family and the body of the people under their rule. And the family

of Dāvid, which was then in supreme power among the people, in the person of Zerubbabel, is expressly mentioned, for three reasons: (1.) Because the faithfulness of God in his promises, was concerned in the preservation of that family, whereof the Messiah was to spring, Christ himself being thereby in the rule of the church typed out in an especial manner. (2.) Because all the promises in a peculiar manner, were first to be fulfilled in the person of Christ, so typed by David and his house. On him the Spirit, under the New Testament, was first to be poured out in all fulness, and from him to be communicated unto others. (3.) It may be to denote the especial gifts and graces that should be communicated unto them, who were to be employed in the rule and conduct of the church, under him, the king and head thereof. And the inhabitants of Jerusalem, is a phrase expressive of the whole church; because that was the seat of all their public ordinances of worship. See Psal. cxxii. 1—9. Wherefore, the whole spiritual church of God, all believers, are the object of this promise, as represented in the family of David and the inhabitants of Jerusalem.

3. The especial qualifications of the promised Spirit are two: For, (1.) he is to be רוח חן a 'Spirit of grace.' חן which the Greek constantly render χάρις, and we from the Latin *gratia*, 'grace,' is derived of חנן, as is also the following word, which signifies to 'have mercy,' or 'compassion,' to be 'gracious;' as all the words whereby God's gracious dealings with sinners in the Hebrew do include the signification of pity, compassion, free goodness, and bounty. And it is variously used in the Scripture. Sometimes for the grace and favour of God, as it is the fountain of all gracious and merciful effects towards us; Rom. i. 7. iv. 16. v. 2. 14. 20. vi. 1. xi. 5. 1 Cor. i. 3. and in other places innumerable; and sometimes for the principal effect hereof, or the gracious favour of God whereby he accepts us in Christ; Eph. ii. 5. 2 Thess. i. 12. which is the grace the apostle prays for in the behalf of the church, Rom. xvi. 20. 1 Cor. xvi. 23. And sometimes it is applied unto the favour of men, and acceptation with them, called the 'finding grace' or 'favour' in the sight of any; Gen. xxxix. 4. 21. xli. 24. 1 Sam. ii. 26. Rom. xv. 11. Esther ii. 15. 17. v. 2. Luke ii. 52. Acts iv. 33. And sometimes for the free effectual efficacy of grace in those in

whom it is; Acts xiv. 26. 1 Cor. xv. 10. 2 Cor. xi. 9. And sometimes for our justification and salvation, by the free grace or favour of God in Christ; John i. 17. 1 Pet. i. 13. For the gospel itself, as the instrument of the declaration and communication of the grace of God; 2 Cor. vi. 1. Eph. iii. 2. Col. i. 6. Tit. ii. 11. For the free donation of the grace and gifts of the Spirit; John i. 16. Eph. iv. 7. And many other significations it hath, which belong not unto our purpose.

Three things may be intended in this adjunct; of *grace*.

[1.] A respect of the *sovereign cause* of his dispensation, which is no other but the *mere grace* of God. He may be called a 'Spirit of grace,' because his donation is an effect of grace, without the least respect unto any desert in those unto whom he is given. This reason of the appellation is declared, Tit. iii. 4—6. The sole cause and reason in opposition unto our own works or deservings of the pouring out of the Spirit upon us, is the love and kindness of God in Jesus Christ; whence he may be justly called, a 'Spirit of grace.' [2.] Because he is the *author* of all grace in and unto them on whom he is *poured out;* so God is called the 'God of all grace,' because he is the fountain and author of it. And that the Holy Spirit is the immediate efficient cause of all grace in us, hath been elsewhere proved, both in general and in the principal instances of regeneration and sanctification, and it shall be yet farther confirmed in what doth ensue. [3.] חן is commonly used for that *grace* or *favour* which one hath with another: 'Let me find grace in thy sight,' as in the instances before quoted. And so the Spirit also may be called a 'Spirit of grace,' because those on whom he is poured out, have grace and favour with God; they are gracious with him as being 'accepted in the beloved;' Eph. ii. 18. Whereas, therefore, all these concur wherever this Spirit is communicated, I know no reason why we may not judge them all here included; though that in the second place be especially intended. The Spirit is promised to work grace and holiness, in all on whom he is bestowed.

(2.) He is, as thus poured out, a Spirit תחנונים, of supplications, that is, of *prayer for grace and mercy*. The word is formed from חנן as the other, to be gracious or merciful; and expressing our act towards God, it is prayer for grace,—sup-

plication. And it is never used but to express vocal prayer, either in the assemblies of the people of God, or by private persons. 'Hearken to the voice of my supplications,' is rendered by the apostle Paul, ἱκετηρία; Heb. v. 7. in which place alone in the Scripture that word is used. Originally it signifies a bough or olive-branch wrapped about with wool or bays, or something of the like nature, which those carried in their hands and lifted up, who were suppliants unto others for the obtaining of peace, or the averting of their displeasure. Hence came the phrase of *velamenta præferre,* to hold out such covered branches. So Livy de Bel. Punic. 'Ramas oleæ, ac velamenta alia supplicantium portantes, orant ut reciperent sese:'—'Holding forth olive-branches, and other covered tokens used by suppliants, they prayed that they might be received' into grace and favour. Which custom Virgil declares in his Æneas addressing himself to Evander:

> Optime Grajugenum, cui me Fortuna precari
> Et vitta comptos voluit prætendere Ramos—Virg. Æn. viii. 127.

And they called them ἱκετηριάς θαλλούς, 'branches of supplication,' or prayer. And they constantly called those prayers which they made solemnly unto their gods, *supplicia* and *supplicationes;* Liv. lib. 10. 'Eo anno multa prodigia erant, quarum avertendarum causa supplicationes in biduum senatus decrevit.' A form of which kind of prayer we have in Cato, de re rustica, cap. 13. 'Mars pater te precor quæsoque ut calamitates——.'

Some render תחנונים by *miserationes,* or *lamentationes,* and interpret it of men's bemoaning themselves in their prayers for grace and mercy, which in the issue varies not from the sense insisted on. But whereas it is derived from חנן which signifies to be merciful or gracious, and expresses an act of ours towards God, it can properly signify nothing but supplications for mercy and grace. Nor is it otherwise used in the Scripture. See Job xl. 21. Prov. xviii. 23. Dan. ix. 3. Jer. xxxi. 60. 2 Chron. vi. 21. Jer. iii. 21. Psal. xxviii. 2. 6. xxxi. 23. cxvi. 1. cxxx. 2. cxl. 7. cxliii. 1. Dan. ix. 18. 25. Psal. xlvi. 6. which are all the places, besides this, where the word is used; in all which it denotes, deprecation of evil and supplication for grace, constantly in the plural number to denote the earnestness of men.

תחנונים, therefore, are properly supplications for grace and mercy, for freedom and deliverance from evil, put by a synec-

doche for all sorts of prayer whatever. We may, therefore, inquire in what sense the Holy Spirit of God is called a 'spirit of supplication,' or what is the reason of this attribution unto him. And he must be so either formally or efficiently, either because he is so in himself, or unto us. If in the former way, then he is a spirit who himself prayeth, and according to the import of those Hebraisms, aboundeth in that duty. As a 'man of wickedness;' Isa. lv. 7. or a 'man of blood' is a man wholly given to wickedness and violence; so on the other hand, a spirit of supplication should be a spirit abounding in prayer for mercy, and the diverting of evil, as the word imports. Now the Holy Ghost cannot be thus a spirit of supplication, neither for himself nor us. No imagination of any such thing can be admitted with respect unto himself, without the highest blasphemy. Nor can he in his own person make supplications for us. For besides that any such interposition in heaven, on our behalf, is in the Scripture wholly confined unto the priestly office of Christ and his intercession, all prayer, whether oral or interpretative only, is the act of a nature inferior unto that which is prayed unto. This the Spirit of God hath not, he hath no nature inferior unto that which is divine. We cannot, therefore, suppose him to be formally a spirit of supplication, unless we deny his Deity. He is, therefore, so efficiently with respect unto us, and as such he is promised unto us. Our inquiry, therefore, in general, is how or in what sense he is so. And there are but two ways conceivable whereby this may be affirmed of him. [1.] By working *gracious inclinations* and dispositions in us unto this duty. [2.] By giving a gracious *ability* for the discharge of it in a due manner. These, therefore, must belong unto, and do comprise his efficiency as a spirit of supplication.

Both of them are included in that of the apostle, 'The Spirit itself maketh intercession for us;' Rom. viii. 26. Those who can put any other sense on this promise, may do well to express it. Every one consistent with the analogy of faith shall be admitted, so that we do not judge the words to be void of sense, and to have nothing in them. To deny the Spirit of God to be a spirit of supplication in and unto believers, is to reject the testimony of God himself.

By the ways mentioned we affirm that he is so, nor can any other way be assigned.

[1.] He is so, by working *gracious inclinations* and dispositions in us unto this duty. It is he who prepareth, disposeth, and inclineth the hearts of believers unto the exercise thereof with delight and spiritual complacency. And where this is not, no prayer is acceptable unto God. He delights not in those cries which an unwilling mind is pressed and forced unto by earthly desires, distress, or misery; James iv. 5. Of ourselves, naturally, we are averse from any converse and intercourse with God, as being alienated from living unto him, by the ignorance and vanity of our minds.

And there is a secret alienation still working in us from all duties of immediate communion with him. It is he alone who worketh us unto that frame wherein we pray continually, as it is required of us; our hearts being kept ready and prepared for this duty on all occasions and opportunities, being in the mean time acted and steered under the conduct and influence of those graces which are to be exercised therein. This some call the grace of prayer that is given us by the Holy Ghost, as I suppose improperly, though I will not contend about it. For prayer absolutely, and formally, is not a peculiar grace distinct from all other graces that are exercised in it: but it is the way and manner whereby we are to exercise all other graces of faith, love, delight, fear, reverence, self-abasement, and the like, unto certain especial ends. And I know no grace of prayer distinct or different from the exercise of these graces. It is, therefore, a holy commanded way of the exercise of other graces, but not a peculiar grace itself. Only where any person is singularly disposed and devoted unto this duty, we may, if we please, though improperly, say that he is eminent in the grace of prayer. And I do suppose that this part of his work will not be denied by any, no not that it is intended in the promise. If any are minded to stand at such a distance from other things which are ascribed unto him, or have such an abhorrency of allowing him part or interest in our supplications, as that we may in any sense be said to pray in the Holy Ghost, that they will not admit of so much as the work of his grace, and that wrought in believers by virtue of this promise, they will manage an opposition unto his other actings, at too dear a rate to be gainers by it.

[2.] He is so by giving an *ability* for prayer, or commu-

nicating a *gift* unto the minds of men, enabling them profitably unto themselves and others, to exercise all his graces in that especial way of prayer. It will be granted afterward, that there may be a gift of prayer used where there is no grace in exercise, nor perhaps any to be exercised; that is, as some improperly express it, the gift of prayer, where the grace of prayer is not. But in declaring how the Spirit is a spirit of supplication, we must take in the consideration of both. He both disposeth us to pray, that is, to the exercise of grace in that especial way, and enableth us thereunto. And where this ability is wholly and absolutely wanting, or where it is rejected or despised, although he may act and exercise those very graces which are to be exercised in prayer, and whose exercise in that way is commonly called the grace of prayer, yet this work of his belongs unto the general head of sanctification wherein he preserves, excites, and acts all our graces, and not unto this especial work of prayer, nor is he a spirit of supplication therein. He is, therefore, only a spirit of supplication properly, as he communicates a gift or ability unto persons to exercise all his graces in the way and duty of prayer. This is that which he is here promised for, and promised to be poured out for; that is, to be given in an abundant and plentiful manner. Wherever he is bestowed in the accomplishment of this promise, he both disposeth the hearts of men to pray, and enableth them so to do. This ability indeed, he communicates in great variety, as to the degrees of it, and usefulness unto others in its exercise, but he doth it unto every one so far as is necessary unto his own spiritual concernments, or the discharge of his duty towards God and all others. But, whereas this assertion contains the substance of what we plead for, the farther confirmation of it must be the principal subject of the ensuing discourse.

That this is the sense of the place, and the mind of the Holy Ghost in the words, needs no other demonstration, but that it is expressive of their proper signification, neither can any other sense tolerably be affixed on them. To deny the Holy Spirit to be denominated a spirit of supplication, because he inclineth, disposeth, and enableth them to pray, unto whom he is promised and on whom he is bestowed as such, is to use a little too much liberty in sacred things.

A learned man of late, out of hatred unto the spirit of

prayer, or prayer as his gift, hath endeavoured to deprive the church of God of the whole benefit and comfort of this promise; Amyrald. præfat. in Psal. For he contends that it belongs not unto the Christian church, but unto the Jews only. Had he said it belonged unto the Jews in the first place who should be converted unto Christ, he had not gone so wide from the truth, nor from the sense of other expositors, though he had said more than he could prove. But to suppose that any grace, any mercy, any privilege, by Jesus Christ, is promised unto the Jews, wherein Gentile believers shall be no sharers, that they should not partake of the same kind, whoever hath the prerogative as to degrees, is fond and impious. For if they also are children of Abraham, if the blessing of faithful Abraham do come upon them also, if it is through them that he is the heir of the world, his spiritual seed inhabiting it by right in all places, then unto them do all the promises belong that are made unto him and his seed. And whereas most of the 'exceeding great and precious promises' of the Old Testament are made to Jacob and Israel, to Jerusalem and Zion; it is but saying that they are all confined unto the Jews, and so at once despoil the church of God of all right and title to them, which impious folly and sacrilege hath been by some attempted. But whereas all the promises belong unto the same covenant, with all the grace contained in them and exhibited by them, who ever is interested by faith in that covenant, is so in all the promises of God that belong thereunto, and hath an equal right unto them, with those unto whom they were first given. To suppose, now that the Jews are rejected for their unbelief, that the promises of God made unto them whilst they stood by faith, are ceased and of no use, is to overthrow the covenant of Abraham, and indeed the whole truth of the New Testament. But the apostle assures us, that 'all the promises of God are in Christ yea, and in him Amen, unto the glory of God by us:' that is, in their accomplishment in us and towards us; 2 Cor. i. 20. So also he positively affirms that all believers have received those promises which originally were made unto Israel; 2 Cor. vi. 16—18. vii. 1. And not only so, but he declareth also that the promises which were made of old unto particular persons on especial occasions, as to the grace, power, and love contained in them, and intended

by them, do yet belong unto all individual believers, and are applicable by them unto all their especial occasions; Heb. xiii. 5, 6. And their right unto, or interest in, all the promises of God, is that which those who are concerned in the obedience of faith, would not forego for all that this world can supply them withal. This, therefore, is only a particular instance of the work and effect of the Spirit, as he is in general promised in the covenant. And as we have declared, the promises of him, as a spirit of grace and holiness in the covenant, belong unto the believers of the Gentiles also. If they do not, they have neither share nor interest in Christ, which is a better plea for the Jew, than this peculiar instance will afford. But this promise is only an especial declaration of what in one case this Spirit shall do, who is promised as a spirit of grace and holiness in the covenant. And therefore, the author of the evasion, suspecting that the fraud and sacrilege of it would be detected, betakes himself to other subterfuges, which we shall afterward meet with, so far as we are concerned.

It may be more soberly objected, that the 'spirit of grace and supplication' was given unto believers under the Old Testament; and therefore, if there be no more in it, if some extraordinary gifts be not here intended, how comes it to be made an especial promise with respect unto the times of the New Testament? It may, therefore, be supposed, that not the ordinary grace or gift of prayer which believers, and especially the officers of the church, do receive, but some extraordinary gift bestowed on the apostles and first converts to the church, is here intended. So the prophecy concerning the effusion of the Spirit on all sorts of persons, Joel ii. is interpreted by Peter, and applied unto the sending of the Holy Ghost in miraculous gifts on the day of Pentecost; Acts ii.

Answer. 1. I have elsewhere already, in general, obviated this objection, by shewing the prodigious folly of that imagination, that the dispensation of the Spirit is confined unto the first times of the gospel, whereof this objection is a branch, as *enmity* unto the matter treated of is the occasion of the whole. 2. We nowhere find *grace* and *prayer*, the things here promised, to be reckoned among the *extraordinary gifts* of the Spirit under the New Testament. Prayer,

indeed, in an unknown tongue was so; but prayer itself was not so, no more than grace, which if it were, the whole present church is graceless. 3. The promise in Joel had express respect unto the extraordinary gifts of *prophecy* and *visions*, and therefore, had its principal accomplishment in the day of Pentecost. This promise is quite of another nature. 4. That which is necessary for, and the duty of, all believers, and that always, is not an *extraordinary gift* bestowed on a few, for a season. Now, if there are any who think that grace and prayer are not necessary unto all believers, or that they may have abilities, and exercise them without any aid of the Holy Spirit, I will not at present contend with them; for this is not a place to plead with those by whom the principles of the Christian faith are denied. Divine commands are the rule of our duty, not man's imaginations. 5. If this be not an especial promise of the New Testament, because the matter of it, or grace promised, was in some degree and measure enjoyed under the Old, then is there no promise made with respect unto that season; for the saints under the Old Testament were really made partakers of all the same graces with those under the New. Wherefore, 6. two things are intended in the promise with respect unto the times of the gospel: (1.) *An ampliation and enlargement* of this grace or favour, as unto the subjects of it *extensively*. It was under the Old Testament confined unto a few, but now it shall be communicated unto many, and diffused all the world over. It shall be so poured out as to be shed abroad and imparted thereby unto many. That which before was but as the watering of a garden by an especial hand, is now as the clouds pouring themselves forth on the whole face of the earth. (2.) An *increase of the degrees* of spiritual abilities for the performance of it. Tit. iii. 5, 6. There is now a rich communication of the Spirit of grace and prayer granted unto believers, in comparison of what was enjoyed under the Old Testament. This the very nature of the dispensation of the gospel, wherein we receive from Jesus Christ grace for grace, doth evince and confirm. I suppose it needless to prove, that as unto all spiritual supplies of grace there is brought in an abundant administration of it by Jesus Christ; the whole Scripture testifying unto it.

There were indeed under the Old Testament, prayers

and praises of God dictated by a spirit of prophecy, and received by immediate divine revelation, containing mysteries for the instruction of the church in all ages. These prayers were not suggested unto them by the aid of the Spirit as a 'spirit of supplication,' but dictated in and to them by the Spirit, as a spirit of prophecy. Nor did they themselves comprehend the mind of the Holy Spirit in them fully, but inquired diligently thereinto, as into other prophecies given out by the Spirit of Christ which was in them; 1 Pet. i. 11, 12. An instance whereof we may have in Psal. xxii. A prayer it is with thanksgiving from first to last. Now, although David unto whom it was given by inspiration, might find in his own condition things that had some low and mean resemblance of what was intended in the words suggested unto him by the Holy Spirit, as he was a type of Christ, yet the depth of the mysteries contained therein, the principal scope and design of the Holy Ghost, was in a great measure concealed from himself, and much more from others. Only it was given out unto the church by immediate inspiration, that believers might search and diligently inquire into what was signified and foretold therein, that so thereby they might be gradually led into the knowledge of the mysteries of God, according as he was pleased graciously to communicate of his saving light unto them. But withal it was revealed unto David and the other prophets, 'that in these things, they did not minister unto themselves but unto us,' as having mysteries in them, which they could not, which they were not, to comprehend. But as this gift is ceased under the New Testament, after the finishing of the canon of the Scripture, nor is it by any pretended unto: so was it confined of old unto a very few inspired persons, and belongs not unto our present inquiry; for we speak only of those things which are common unto all believers. And herein a preference must in all things be given unto those under the New Testament.

If, therefore, it could be proved, which I know it cannot be, that the generality of the church under the Old Testament made use of any forms of prayers, as mere forms of prayer, without any other end, use, or mystical instruction (all which concurred in their prophetical composures), for the sole end of prayer; yet would it not, whatever any pretend

or plead, thence follow, that believers under the New Testament may do the same, much less that they may be obliged always so to do. For there is now a more plentiful and rich effusion of the spirit of grace and supplication upon them, than was upon those of old. And as our duty is to be regulated by God's commands, so God's commands are suited unto the dispensation of his grace. For persons under the New Testament who are commanded to pray, not to make use constantly in their so doing, of the gifts, aids, and assistance of the Spirit, which are peculiarly dispensed and communicated therein, on pretence of what was done under the Old, is to reject the grace of the gospel, and to make themselves guilty of the highest ingratitude. Wherefore, although we may and ought to bear with them, who having not received any thing of this promised grace and assistance, nor do believe there is any such thing, do plead for the use of forms of prayer to be composed by some and read by others or themselves, and that only, in the discharge of this duty; yet such as have been made partakers of this grace, and who own it their duty constantly to use and improve the promised aids of the Spirit of God, will be careful not to admit of any such principles or practice, as would plainly annihilate the promise.

Thus much then we may suppose ourselves to have obtained in the consideration of this testimony, *That God hath promised under the New Testament to give unto believers, in a plentiful manner or measure, the Spirit of grace and supplication, or his own Holy Spirit enabling them to pray according to his mind and will.* The way and manner of his work therein, shall be afterward declared. And it may suffice to oppose, in general, this one promise unto the open reproaches and bold contempts that are by many cast on the spirit of prayer, whose framers, unless they can blot this text out of the Scripture, will fail at last in their design. We shall not, therefore, need to plead any other testimony to the same purpose in the way of promises. Only we may observe, that this being expressly assigned as a part of the gracious work of the Holy Spirit, as promised under the New Testament, there is no one promise to that purpose, wherein this grace is not included: therefore the known multiplication of them addeth strength unto our argument.

CHAP. III.

Gal. iv. 6. *opened and vindicated.*

The next general evidence given unto the truth under consideration, is the account of the *accomplishment* of this promise under the New Testament, where also the nature of the operation of the Holy Spirit herein, is in general expressed. And this is, Gal. iv. 6. 'Because ye are sons, God hath sent forth the Spirit of his Son, crying, Abba Father.' An account, as was said, is here given of the *accomplishment* of the promise before explained. And sundry things may be considered in the words.

First, The *subject* on whom he is bestowed, and in whom he worketh, are believers, or those who by the Spirit of adoption are made the children of God. We receive the adoption of sons, and because we are sons, he sendeth his Spirit into our hearts. And this privilege of adoption we obtain by faith in Christ Jesus; John i. 12. 'To as many as received him, he gave power to become the sons of God, even to them that believed on his name.' Secondly, There is an especial appellation or description of the Spirit as promised and given unto this purpose, he is the 'Spirit of the Son.' That the original ground and reason hereof, is his eternal relation to the Son as proceeding from him, hath been elsewhere evinced. But there is something more particular here intended. He is called the 'Spirit of the Son,' with respect unto his communication to believers. There is, therefore, included herein, that especial regard unto Jesus Christ the Son of God which is in the work mentioned, as it is an evangelical mercy and privilege. He is therefore called the 'Spirit of the Son,' not only because of his *eternal procession* from him; but, 1. Because he was in the first place *given unto him* as the head of the church, for the unction, consecration, and sanctification, of his human nature. Here he laid the foundation, and gave an example of what he was to do in and towards all his members. 2. It is immediately from and by him, that he is *communicated* unto us, and that two ways: (1.) *Authoritatively*, by virtue of the co-

venant between the Father and him, whereon, upon his accomplishment of the work of the mediation in a state of humiliation according to it, he 'received the promise of the Spirit,' that is, power and authority to bestow him on whom he would, for all the ends of that mediation; Acts ii. 33. v. 31. (2.) *Formally*, in that all the graces of the Spirit are derived unto us from him as the head of the church, as the spring of all spiritual life, in whom they were all treasured and laid up unto that purpose; Col. ii. 19. Eph. iv. 16. Col. iii. 1—4.

Secondly, The work of this Spirit, in general, as bestowed on believers, is partly included, partly expressed, in these words. In general (which is included) he enables them to behave themselves suitably unto that state and condition whereunto they are taken upon their faith in Christ Jesus. They are made children of God by adoption, and it is meet they be taught to carry themselves as becomes that new relation. 'Because ye are sons, he hath given you the Spirit of his Son,' without which they cannot walk before him as becometh sons. He teacheth them to bear and behave themselves no longer as foreigners and strangers, nor as servants only, but as 'children' and 'heirs of God;' Rom. viii. 15. He endoweth them with a frame and disposition of heart unto holy filial obedience: for as he takes away the distance, making them to be nigh who were aliens, and far from God; so he removes that fear, dread, and bondage which they are kept in who are under the power of the law; 2 Tim. i. 7. 'For God hath not given us the spirit of fear, but of power and love, and of a sound mind.' Not the spirit of fear, or a 'spirit of bondage unto fear,' as Rom. viii. 15. that is, in and by the efficacy of the law filling our minds with dread, and such considerations of God as will keep us at a distance from him. But he is in the sons, on whom he is bestowed, a spirit of power; strengthening and enabling them unto all duties of obedience. This πνεῦμα δυνάμεως, is that whereby we are enabled to obedience, which the apostle gives thanks for; 1 Tim. i. 12. χάριν ἔχω τῷ ἐνδυναμώσαντί με χριστῷ, to 'Christ that enableth me,' that is, by his spirit of power. For without the spirit of adoption we have not the least strength or power to behave ourselves as sons in the family of God. And he is also, as thus bestowed, a spirit

of love, who worketh in us that love unto God, and that delight in him, which becometh children towards their heavenly Father. This is the first genuine consequent of this relation. There may be many duties performed unto God where there is no true love to him; at least no love unto him as a Father in Christ, which alone is genuine and accepted. And, lastly, he is also a spirit *σωφρονισμοῦ*, of a modest, grave, and sober mind. Even children are apt to wax wanton and curious and proud in their father's house; but the Spirit enables them to behave themselves with that sobriety, modesty, and humility, which becometh the family of God. And in these three things, spiritual power, love, and sobriety of mind, consists the whole deportment of the children of God in his family. This is the state and condition of those who by the effectual working of the spirit of adoption, are delivered from the 'spirit of bondage unto fear,' which the apostle discourseth of, Rom. viii. 15.

Those who are under the power of that spirit, or that efficacious working of the spirit by the law, cannot by virtue of any aids, or assistance, make their addresses unto him by prayer in a due manner. For, although the means whereby they are brought into this state, be the Spirit of God acting upon their souls and consciences by the law; yet formally, as they are in the state of nature, the spirit whereby they are acted is the unclean 'spirit of the world,' or the influence of him who 'rules in the children of disobedience.' The law that they obey, is the law of the members mentioned by the apostle, Rom. vii. The works which they perform, are the 'unfruitful works of darkness,' and the fruits of these unfruitful works 'are sin' and 'death.' Being under this bondage they have no power to approach unto God, and their bondage tending unto fear, they can have no delight in an access unto him. Whatever other provisions or preparations such persons may have for this duty, they can never perform it unto the glory of God, or so as to find acceptance with him. With those who are delivered from this state, all things are otherwise. The Spirit whereby they are acted is the Spirit of God, the spirit of adoption, of power, love, and a sound mind. The law which they are under obedience unto, is the holy law of God, as written in the fleshly tables of their hearts. The effects of it are faith and love, with all other

graces of the Spirit, whereof they receive the fruits in peace with joy unspeakable and full of glory.

Thirdly, An instance is given of his effectual working these things in the adopted sons of God in the *duty of prayer;* 'crying, Abba Father.' 1. The object of the especial duty intended, is '*God even the Father;*' Eph. ii. 18. Abba ὁ πατὴρ. Abba is the Syriac or Chaldee name for Father, then in common use among the Jews; and πατὴρ was the same name amongst the Greeks or Gentiles. So that the common interest of Jews and Gentiles in this privilege may be intended. Or rather a holy boldness and intimate confidence of love is designed in the reduplication of the name. The Jews have a saying in the Babylonian Talmud in the treatise of blessings העברים וחשפחות אין קורין אותם לא אבא פלוני ולא אמא פונית 'servants and handmaids (that is, bond-servants) do not call on such a one Abba or Ymma.' Freedom of state, with a right unto adoption, whereof they are incapable, is required unto this liberty and confidence. God gives unto his adopted sons רוח נריבה a free spirit, Psal. li. 14. a spirit of gracious filial ingenuity. This is that spirit which cries Abba; that is the word, whereby those who were adopted, did first salute their fathers, to testify their affection and obedience. For Abba signifies not only father, but 'my father;' for אבי 'my father' in the Hebrew, is rendered by the Chaldee paraphrast only אפא Abba; see Gen. xix. 34. and elsewhere constantly. To this purpose speaks Chrysostom, *βουλόμενος δεῖξαι γνησιότητα, καὶ τῇ τῶν Ἑβραίων ἐκράσατο γλώσσῃ· οὐ γὰρ εἶπε μόνον ὁ πατὴρ, ἀλλ' ἀββᾶ ὁ πατὴρ, ὅπερ τῶν παίδων μάλιστά ἐστι τῶν γνησίων πρὸς πατέρα ῥῆμα·* 'Being willing to shew the ingenuity (that is, in this duty) he useth also the language of the Hebrews; and says not only Father, but Abba Father, which is a word proper unto them who are highly ingenuous.'

And this he effecteth two ways: (1.) By the excitation of graces and gracious affections in their souls in this duty; especially those of faith, love, and delight. (2.) By enabling them to exercise those graces and express those affections in vocal prayer. For *κράζον* denotes not only crying, but an earnestness of mind expressed in vocal prayer. It is praying *ἐν φωνῇ μεγάλῃ*, as it is said of our Saviour, Matt. xxvii. 50. For the whole of our duty in our supplications is expressed herein. Now we are not concerned, or do not at present in-

quire, what course they take, what means they employ, or what helps they use, in prayer, who are not as yet partakers of this privilege of adoption: it is only those who are so, whom the Spirit of God assists in this duty. And the only question is, What such persons are to do, in compliance with his assistance, or what it is that they obtain thereby?

And we may compare the different expressions used by the apostle in this matter, whereby the general nature of the work of the Spirit herein, will farther appear. In this place he saith, God hath sent forth into our hearts *τὸ πνεῦμα τοῦ υἱοῦ κράζον*, 'the Spirit of his Son, crying, Abba Father;' Rom. viii. 15. He saith we have received *τὸ πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν*, the 'spirit of adoption,' the Spirit of the Son given us because we are sons, 'whereby,' or in whom 'we cry Abba Father.' His acting in us, and our acting by him, is expressed by the same word. And the inquiry here is, how in the same duty he is said to cry in us, and we are said to cry in him. And there can be no reason hereof, but only because the same work is both his and ours in divers respects. As it is an act of grace and spiritual power, it is his, or it is wrought in us by him alone. As it is a duty performed by us, by virtue of his assistance, it is ours; by him we cry Abba Father. And to deny his actings in our duties is to overthrow the gospel. And it is prayer formally considered, and as comprising the gift of it, with its outward exercise, which is intended. The mere excitation of the graces of faith, love, trust, delight, desire, self-abasement, and the like animating principles of prayer, cannot be expressed by crying, though it be included in it. Their actual exercise in prayer formally considered, is that which is ascribed unto the Spirit of God. And they seem to deal somewhat severely with the church of God and all believers, who will not allow that the work here expressly assigned unto the Spirit of adoption, or of the Son, is sufficient for its end, or the discharge of this duty, either in private or in the assemblies of the church. There is no more required unto prayer either way, but our crying, Abba Father, that is, the making our requests known unto him as our Father in Christ, with supplications and thanksgivings, according as our state and occasions do require. And is not the aid of the Spirit of God sufficient to enable us hereunto? It was so of old, and that

unto all believers, according as they were called unto this duty, with respect unto their persons, families, or the church of God. If it be not so now, it is because either God will not now communicate his Spirit unto his children or sons according to the promise of the gospel, or because indeed this grace and gift of his is by men despised, neglected, and lost. And the former cannot be asserted on any safe grounds whatever: the latter is our interest to consider.

This two-fold testimony concerning the promise of the communication of the Holy Spirit, or a Spirit of supplication, unto believers under the New Testament, and the accomplishment of it, doth sufficiently evince our general assertion, that there is a *peculiar work or special gracious operation of the Holy Ghost in the prayers of believers enabling them thereunto.* For we intend no more hereby, but that as they do receive him by virtue of that promise, which the world cannot do, in order unto his gracious efficiency in the duty of supplication; so he doth actually incline, dispose, and enable them to cry Abba Father, or to call upon God in prayer as their Father by Jesus Christ. To deny this, therefore, is to rise up in contradiction unto the express testimony of God himself; and by our unbelief to make him a liar. And had we nothing farther to plead in this cause, this were abundantly sufficient to reprove the petulant folly of them by whom this work of the Holy Ghost, and the duty of believers thereon to 'pray in the Spirit,' if we may use the despised and blasphemed expressions of the Scripture, is scorned and derided.

For as to the ability of prayer which is thus received, some there are, who know no more of it as exercised in a way of duty, but the outside, shell, and appearance of it; and that not from their own experience, but from what they observed in others. Of these there are not a few who confidently affirm, that it is wholly a work of fancy, invention, memory, and wit, accompanied with some boldness and elocution, unjustly fathered on the Spirit of God, who is no way concerned therein. And, it may be, they do persuade many, no better skilled in these things than themselves, that so it is indeed. Howbeit, those who have any experience of the real aids and assistances of the Spirit of God in this work and duty, any faith in the express testimonies given by God himself hereunto, cannot but despise such fabulous imagi-

nations. You may as soon persuade them that the sun doth not give light, nor the fire heat, that they see not with their eyes, nor hear with their ears, as that the Spirit of God doth not enable them to pray, or assist them in their supplications. And there might some probability be given unto these pretences, and unto the total exclusion of the Holy Ghost from any concernment herein, if those concerning whom and their duties they thus judge, were generally persons known to excel others in those natural endowments and acquired abilities whereunto this faculty of prayer is ascribed. But will this be allowed by them who make use of this pretence, namely, that those who are thus able to pray as they pretend by virtue of a spiritual gift, are persons excelling in fancy, memory, wit, invention, and elocution? It is known that they will admit of no such thing; but in all other instances they must be represented as dull, stupid, ignorant, unlearned, and brutish. Only in prayer they have the advantage of those natural endowments. These things are hardly consistent with common ingenuity. For is it not strange that those who are so contemptible with respect unto natural and acquired endowments in all other things, whether of science or of prudence, should yet in this one duty or work of prayer so improve them, as to outgo the imitation of them by whom they are despised? For as they do not, as they will not pray as they do, so their own hearts tell them, they cannot, which is the true reason why they so despitefully oppose this praying in the Spirit, whatever pride or passion pretends to the contrary. But things of this nature will again occur unto us, and therefore shall not be here farther insisted on. Having, therefore, proved that God hath promised a plentiful dispensation of his Spirit unto believers under the New Testament, to enable them to pray according unto his mind; and that, in general, this promise is accomplished in and towards all the children of God; it remaineth, in the second place, as to what we have proposed, that we declare what is the work of the Holy Ghost in them unto this end and purpose, or how he is unto us a Spirit of prayer or supplication.

CHAP. IV.

The nature of prayer. Rom. viii. 26. *opened and vindicated.*

PRAYER, at present, I take to be a *gift, ability, or spiritual faculty of exercising faith, love, reverence, fear, delight, and other graces in a way of vocal requests, supplications, and praises unto God. In every thing making our request known unto God;* Phil. iv. 6.

This gift and ability, I affirm to be bestowed, and this work by virtue thereof to be wrought in us by the Holy Ghost, in the accomplishment of the promise insisted on, so crying 'Abba Father' in them that do believe. And this is that which we are to give an account of, wherein we shall assert nothing but what the Scripture plainly goeth before us in, and what the experience of believers duly exercised in duties of obedience, doth confirm. And in the issue of our endeavour, we shall leave it unto the judgment of God and his church, whether they are ecstatical, enthusiastical, unaccountable raptures that we plead for, or a real gracious effect and work of the Holy Spirit of God.

The first thing we ascribe unto the Spirit herein is, that he supplieth and furnisheth the mind, with a due comprehension of the matter of prayer, or what ought, both in general, and as unto all our particular occasions, to be prayed for. Without this, I suppose it will be granted, that no man can pray as he ought. For how can any man pray, that knows not what to pray for? Where there is not a comprehension hereof, the very nature and being of prayer is destroyed. And herein the testimony of the apostle is express; Rom. viii. 26. 'Likewise also the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groans that cannot be uttered.'

It is that expression only which at present I urge, 'We know not what we should pray for as we ought.' This is generally supposed to be otherwise; namely, that men know well enough what they ought to pray for, only they are wicked and careless, and will not pray for what they know

they ought so to do. I shall make no excuse or apology for the wickedness and carelessness of men, which without doubt are abominable. But yet I must abide by the truth asserted by the apostle, which I shall farther evidence immediately, namely, that without the especial aid and assistance of the Holy Spirit 'no man knoweth what to pray for as he ought.'

But yet there is another relief in this matter, and so no need of any work of the Holy Ghost therein. And we shall be accounted impudent, if we ascribe any thing unto him, whereof there is the least colourable pretence, that it may be otherwise effected or provided for: so great an unwillingness is there to allow him either place, work, or office in the Christian religion, or the practice of it. Wherefore, it is pretended that although men do not of themselves know what to pray for, yet this defect may be supplied in a prescript form of words, prepared on purpose to teach, and confine men unto what they are to pray for.

We may, therefore, dismiss the Holy Spirit and his assistance as unto this concernment of prayer; for the due matter of it may be so set down and fixed on ink and paper, that the meanest capacity cannot miss of his duty therein. This, therefore, is that which is to be tried in our ensuing discourse; namely, that whereas it is plainly affirmed that 'we know not of ourselves what we should pray for as we ought' (which I judge to be universally true, as unto all persons, as well those who prescribe prayers, as those unto whom they are prescribed), and that the Holy Spirit helps and relieveth us herein, whether we may or ought to relinquish and neglect his assistance, and so to rely only on such supplies as are invented or used unto that end, for which he is promised; that is plainly, whether the word of God be to be trusted unto in this matter or not.

It is true, that 'whatever we ought to pray for,' is declared in the Scripture; yea, and summarily comprised in the Lord's prayer. But it is one thing to have what we ought to pray for in the book; another thing to have it in our minds and hearts, without which it will never be unto us, the due matter of prayer. It is out of the 'abundance of the heart' that the mouth must speak in this matter; Matt. xii. 34. There is, therefore, in us a threefold defect with respect unto the matter of prayer; which is supplied by the Holy Spirit,

and can be so no other way, nor by any other means; and therein is he unto us a Spirit of supplication, according to the promise.

For, 1. *We know not our own wants;* 2. *We know not the supplies of them that are expressed in the promises of God;* and, 3. *We know not the end whereunto what we pray for is to be directed,* which I add unto the former. Without the knowledge and understanding of all these, no man can 'pray as he ought;' and we can no way know them, but by the aid and assistance of the Spirit of grace. And if these things be manifest, it will be evident how in this first instance we are enabled to pray by the Holy Ghost.

First, Our *wants,* as they are to be the *matter of prayer,* may be referred unto three heads; and none of them of ourselves do we *know aright,* so as to make them the due subject of our supplications, and of some of them we know nothing at all.

1. This first consists in our *outward straits,* pressures, and difficulties, which we desire to be delivered from, with all other temporal things wherein we are concerned. In those things it should seem wondrously clear, that of ourselves we know what to pray for. But the truth is, whatever our sense may be of them, and our natural desires about them, yet how and when, under what conditions and limitations, with what frame of heart and spirit, what submission unto the pleasure of God they are to be made the matter of our prayers, we know not. Therefore, doth God call the prayers of most about them, howling, and not a crying unto him 'with the heart;' Hos. vii. 14. There is indeed a voice of nature crying in its distress unto the God of nature. But that is not the duty of evangelical prayer which we inquire after. And men oft-times most miss it, where they think themselves most ready and prepared. To know our temporal wants so as to make them the matter of prayer according to the mind of God, requires more wisdom than of ourselves we are furnished withal. 'For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?' Eccles. vi. 12. And oft-times believers are never more at a loss, than how to pray aright about temporal things. No man is in pain or distress, or under any wants, whose continuance would be destructive to

his being, but he may, yea he ought to make deliverance from them the matter of his prayer. So in that case he knows in some measure, or in general, 'what he ought to pray for,' without any peculiar spiritual illumination. But yet the circumstances of those things, and wherein their respect unto the glory of God, and the supreme end or chiefest good of the persons concerned, doth stand (with regard whereunto they can alone be made the matter of prayer acceptable unto God in Christ), is that which of themselves they cannot understand, but have need of an interest in that promise made to the church, 'that they shall be all taught of God.' And this is so much more in such things as belong only unto the conveniences of this life, whereof no man of himself knows what is good for him, or useful unto him.

2. We have *internal wants* that are discerned in the light of a *natural conscience:* such is the *guilt of sin,* whereof that accuseth; sins against natural light and plain outward letter of the law. These things we know somewhat of without any especial aid of the Holy Spirit; Rom. ii. 14, 15. and desires of deliverance are inseparable from them. But we may observe here two things: (1.) That the knowledge which we have hereof of ourselves, is so *dark* and *confused,* as that we are no ways able thereby to manage our *wants* in prayer aright unto God. A natural conscience awakened and excited by afflictions or other providential visitations, will discover itself in unfeigned and severe reflections of guilt upon the soul. But until the 'Spirit doth convince of sin,' all things are in such disorder and confusion in the mind, that no man knows how to make his address unto God about it in a due manner. And there is more required to treat aright with God about the guilt of sin, than a mere sense of it. So far as men can proceed under that sole conduct and guidance, the Heathens went in dealing with their supposed gods, without a due respect unto the propitiation made by the blood of Christ. Yea, prayer about the guilt of sin, discerned in the light of a natural conscience, is but an abomination.

Besides, (2.) we all know how small a portion of the concernment of believers doth lie in those things which fall under the light and determination of a natural conscience. For,

3. The things about which believers do and ought to treat, principally, and deal with God in their supplications, are the *inward spiritual frames and dispositions of their souls*, with the actings of grace and sin in them. Hereon David was not satisfied with the confession of his original and all known actual sins; Psal. li. 5. nor yet with an acknowledgment that 'none knoweth his own wanderings,' whence he desireth cleansing from 'unknown sins;' Psal. xix. 12. but, moreover, he begs of God to undertake the inward search of his heart, to find out what was amiss, or right, in him; Psal. cxxxix. 23, 24. as knowing, that God principally required 'truth in the inward part;' Psal. li. 6. Such is the carrying on of the work of sanctification in the whole spirit and soul; 1 Thess. v. 23,

The inward sanctification of all our faculties, is what we want and pray for. Supplies of grace from God unto this purpose, with a sense of the power, guilt, violence, and deceit of sin in its inward actings in the mind and affections, with other things innumerable thereunto belonging, make up the principal matter of prayer as formally supplication.

Add hereunto, that unto the matter of prayer taken largely for the whole duty so called, every thing wherein we have intercourse with God in faith and love, doth belong. The acknowledgment of the whole mystery of his wisdom, grace, and love, in Christ Jesus, with all the fruits, effects, and benefits, which thence we do receive, all the workings and actings of our souls towards him, with their faculties and affections; in brief, every thing and every conception of our minds, wherein our spiritual access unto the throne of grace doth consist, or which doth belong thereunto, with all occasions and emergencies of spiritual life, are in like manner comprised herein. And that we can have such an acquaintance with these things as to manage them acceptably in our supplications, without the grace of spiritual illumination from the Holy Ghost, few are so ignorant or profane as to assert. Some, I confess, seem to be strangers unto these things, which yet renders them not of the less weight or moment.

But hence it comes to pass that the prayers of believers about them, especially their confessions of what sense they have of the power and guilt of the inward actings of sin, have

been by some exceedingly traduced and reproached. For whereas they cannot out of their ignorance understand such things; out of their pride, heightened by sensuality of life, they despise and contemn them.

Secondly, The *matter of prayer* may be considered with respect unto the promises of God. Those are the measure of prayer, and contain the matter of it. What God hath promised, all that he hath promised and nothing else, are we to pray for. For 'secret things belong unto the Lord our God alone,' but the declaration of his will and grace belongs unto us, and is our rule. Wherefore, there is nothing that we really do, or may stand in need of, but God hath promised the supply of it, in such a way and under such limitations, as may make it good and useful unto us. And there is nothing that God hath promised but we stand in need of it, or are some way or other concerned in it as members of the mystical body of Christ. Wherefore, 'we know not what we ought to pray for as we should,' unless we know or understand the goodness, grace, kindness, and mercy, that is prepared and proposed in the promises of God. For how should we, seeing we are to pray for all that God hath promised, and for nothing but what God hath promised, and as he hath promised it? The inquiry, therefore, that remains, is whether we of ourselves, without the especial assistance of the Holy Spirit, do understand these things or no? The apostle tells us that the 'things of God,' spiritual things, 'knoweth no man but the Spirit of God,' and that we must receive the Spirit that is of God, 'to know the things that are freely given unto us of God;' 1 Cor. ii. 11, 12. which are the grace, mercy, love, and kindness, of the promises; 2 Cor. vii. 1. To say that of ourselves, we can perceive, understand, and comprehend these things without the especial assistance of the Holy Ghost, is to overthrow the whole gospel and the grace of our Lord Jesus Christ, as hath been elsewhere demonstrated.

But it may be it will be said, there is more stir than needs made in this matter. 'God help poor sinners, if all this be required unto their prayers; certainly men may pray at a cheaper rate and with much less trouble, or very few will continue long in that duty.' For some can see no necessity of thus understanding the grace and mercy that is in the

promises unto prayer; and suppose that men know well enough what to pray for without it.

But those who so speak, neither know what it is to pray, nor it seems are willing to learn. For we are to pray in faith; Rom. x. 14. And faith respects God's promises; Heb. iv. 1. Rom. iv. If, therefore, we understand not what God hath promised, we cannot pray at all. It is marvellous what thoughts such persons have of God and themselves, who without a due comprehension of their own wants, and without an understanding of God's promises, wherein all their supplies are laid up, do say their prayers, as they call it, continually. And indeed in the poverty, or rather misery, of devised aids of prayer, this is not the least pernicious effect or consequent, that they keep men off from searching the promises of God, whereby they might know what to pray for. Let the matter of prayer be so prescribed unto men, as that they shall never need, either to search their own hearts or God's promises about it, and this whole work is dispatched out of the way. But then is the soul prepared aright for this duty, and then only, when it understands its own condition, the supplies of grace provided in the promise, the suitableness of those supplies unto its wants, and the means of its conveyance unto us by Jesus Christ. That all this we have by the Spirit, and not otherwise, shall be immediately declared.

Thirdly, Unto the *matter* of prayer I join the *end* we aim at, in the things we pray for, and which we direct them unto. And herein also are we in ourselves at a loss: and men may lose all the benefit of their prayers by proposing undue ends unto themselves in the things they pray for. Our Saviour saith, 'Ask, and you shall receive;' but the apostle James affirms of some, chap. iv. 3. 'Ye ask and receive not, because ye ask amiss, to consume it on your pleasures.' To pray for any thing, and not expressly unto the end whereunto of God it is designed, is to ask amiss and to no purpose. And yet whatever confidence we may have of our own wisdom and integrity, if we are left unto ourselves, without the especial guidance of the Spirit of God, our aims will never be suited unto the will of God. The ways and means whereby we may fail, and do so in this kind, when not under the actual conduct of the Spirit of God, that is, when our

own natural and distempered affections do immix themselves in our supplications, are innumerable. And there is nothing so excellent in itself, so useful unto us, so acceptable unto God in the matter of prayer, but it may be vitiated, corrupted, and prayer itself rendered vain, by an application of it unto false or mistaken ends. And what is the work of the Spirit to guide us herein, we shall see in its proper place.

CHAP. V.

The work of the Holy Spirit as to the matter of prayer.

THESE things are considerable as to the *matter of prayer;* and with respect unto them, of ourselves *we know not what* we should pray for, nor *how, nor when.* And the first work of the Spirit of God, as a *spirit of supplication* in believers, is to give them an understanding of all their *wants,* and of the *supplies* of grace and mercy in the promises, causing a sense of them to dwell and abide on their minds; as that, according unto their measure, they are continually furnished with the *matter of prayer,* without which men *never* pray, and by which, in some sense, they pray *always.* For,

First, He alone doth, and he alone is able to give us such an understanding of our *own wants,* as that we may be able to make our thoughts about them *known unto God* in prayer and supplication. And what is said concerning our wants, is so likewise with respect unto the whole matter of prayer, whereby we give glory to God, either in requests or prayers. And this I shall manifest in some instances, whereunto others may be reduced.

1. The *principal matter* of our prayer concerneth *faith* and unbelief. So the apostles prayed in a particular manner, 'Lord increase our faith;' and so the poor man prayed in his distress, 'Lord help thou my unbelief.' I cannot think that they ever pray aright, who never pray for the pardon of unbelief, for the removal of it, and for the increase of faith. If unbelief be the greatest of sins, and if faith be the greatest of the gifts of God, we are not Christians, if those things are not one principal part of the matter of our prayers. Unto

this end we must be convinced of the nature and guilt of unbelief, as also of the nature and use of faith; nor without that conviction do we either know our own chiefest wants, or what to pray for as we ought. And that this is the especial work of the Holy Ghost, our Saviour expressly declares, John xvi. 9. 'He convinceth the world of sin, because they believe not on him.' I do, and must deny, that any one is or can be convinced of the nature and guilt of that unbelief, either in the whole or in the remainder of it, which the gospel condemneth, and which is the great condemning sin under the gospel, without an especial work of the Holy Ghost on his mind and soul. For unbelief, as it respecteth Jesus Christ, not believing in him, or not believing in him as we ought, is a sin against the gospel, and it is by the gospel alone that we may be convinced of it, and that as it is the ministration of the Spirit. Wherefore, neither the light of a natural conscience, nor the law, will convince any one of the guilt of unbelief with respect unto Jesus Christ, nor instruct them in the nature of faith in him. No innate notions of our minds, no doctrines of the law will reach hereunto. And to think to teach men to pray, or to help them out in praying, without a sense of unbelief, or the remainders of it in its guilt and power, the nature of faith with its necessity, use, and efficacy, is to say unto the naked and the hungry, Be ye warmed and filled; and not give them those things that are needful to the body. This, therefore, belongs unto the work of the Spirit, as a spirit of supplication. And let men tear and tire themselves night and day, with a multitude of prayers, if a work of the Spirit of God, in teaching the nature and guilt of unbelief, the nature, efficacy, and use of faith in Christ Jesus, go not with it, all will be lost and perish. And yet it is marvellous to consider how little mention of these things occurreth in most of those compositions, which have been published to be used as forms of prayer. They are generally omitted in such endeavours, as if they were things wherein Christians were very little concerned. The gospel positively and frequently determines the present acceptation of men with God, or their disobedience, with their future salvation and condemnation according unto their faith or unbelief. For their obedience or disobedience are infallible consequents thereon. Now if things that are

of the greatest importance unto us, and whereon all other things, wherein our spiritual estate is concerned, do depend, be not a part of the subject matter of our daily prayer, I know not what deserveth so to be.

2. The *matter* of our prayer respects the *depravation of our natures* and our wants on that account. The darkness and ignorance that is in our understandings, our unacquaintedness with heavenly things, and alienation from the life of God thereby, the secret workings of the lusts of the mind under the shades and covert of this darkness; the stubbornness, obstinacy, and perverseness of our wills by nature, with their reluctancies unto, and dislike of things spiritual, with innumerable latent guiles thence arising, all keeping the soul from a due conformity unto the holiness of God, are things which believers have an especial regard unto in their confessions and supplications. They know this to be their duty, and find by experience, that the greatest concernment between God and their souls, as to sin and holiness, do lie in these things. And they are never more jealous over themselves, than when they find their hearts least affected with them. And to give over treating with God about them, for mercy in their pardon, for grace in their removal, and the daily renovation of the image of God in them thereby, is to renounce all religion, and all designs of living unto God.

Wherefore, without a knowledge, a sense, a due comprehension of these things, no man can pray as he ought, because he is unacquainted with the matter of prayer, and knows not what to pray for. But this knowledge we cannot attain of ourselves. Nature is so corrupted, as not to understand its own depravation. Hence some absolutely deny this corruption of it, so taking away all necessity of labouring after its cure, and the renovation of the image of God in us. And hereby they overthrow the prayers of all believers, which the ancient church continually pressed the Pelagians withal. Without a sense of these things I must profess, I understand not how any man can pray. And this knowledge, as was said, we have not of ourselves. Nature is blind, and cannot see them; it is proud, and will not own them; stupid, and is senseless of them. It is the work of the Spirit of God alone, to give us a due conviction of, a spiritual insight into, and sense of, the concernment of these

things. This I have elsewhere so fully proved, as not here again to insist on it.

It is not easy to conjecture, how men pray, or what they pray about, who know not the plague of their own hearts. Yea, this ignorance, want of light into, or conviction of the depravation of their nature, and the remainders thereof, even in those that are renewed, with the fruits, consequents, and effects thereof, is the principal cause of men's barrenness in this duty, so that they can seldom go beyond what is prescribed unto them. And they can thence also satisfy themselves with a set or frame of well-composed words, wherein they might easily discern that their own condition and concernment are not at all expressed, if they were acquainted with them. I do not fix measures unto other men, nor give bounds unto their understandings; only I shall take leave to profess for my own part, that I cannot conceive or apprehend how any man doth or can know what to pray for as he ought, in the whole compass and course of that duty, who hath no spiritual illumination enabling him to discern in some measure the corruption of his nature, and the internal evils of his heart. If men judge the faculties of their souls to be undepraved, their minds free from vanity, their hearts from guile and deceit, their wills from perverseness and carnality, I wonder not on what grounds they despise the prayers of others, but should do so to find real humiliation and fervency in their own.

Hereunto I may add the irregularity and disorder of our affections. These I confess are discernible in the light of nature, and the rectifying of them, or an attempt for it, was the principal end of the old philosophy. But the chief respect that on this principle it had unto them, is, as they disquiet the mind, or break forth into outward expressions, whereby men are defiled, or dishonoured, or distressed. So far natural light will go, and thereby in the working of their consciences, as far as I know, men may be put to pray about them. But the chief depravation of the affections lies in their aversation unto things spiritual and heavenly.

They are indeed sometimes ready of themselves to like things spiritual under false notions of them, and divine worship under superstitious ornaments and meretricious dresses, in which respect they are the spring and life of all that devo-

tion which is in the church of Rome. But take heavenly and spiritual things in themselves with respect unto their proper ends, and there is in all our affections, as corrupted, a dislike of them, and aversation unto them, which variously act themselves, and influence our souls unto vanities and disorders in all holy duties. And no man knows what it is to pray, who is not exercised in supplications for mortifying, changing, and renewing of these affections as spiritually irregular. And yet is it the Spirit of God alone which discovereth these things unto us, and gives us a sense of our concernment in them. I say, the spiritual irregularity of our affections, and their aversation from spiritual things, is discernible in no light, but that of supernatural illumination. For if, without that, spiritual things themselves cannot be discerned, as the apostle assures us they cannot, 1 Cor. ii. it is impossible that the disorder of our affections with respect unto them should be so. If we know not an object in the true nature of it, we cannot know the actings of our minds towards it. Wherefore, although there be in our affections an innate universal aversation from spiritual things, seeing by nature we are wholly alienated from the life of God, yet can it not be discerned by us in any light but that which discovers these spiritual things themselves unto us. Nor can any man be made sensible of the evil and guilt of that disorder, who hath not a love also implanted in his heart unto those things, which it finds obstructed thereby. Wherefore the mortification of these affections and their renovation with respect unto things spiritual and heavenly, being no small part of the matter of the prayers of believers, as being an especial part of their duty, they have no otherwise an acquaintance with them, or sense of them, but as they receive them by light and conviction from the Spirit of God. And those who are destitute hereof must needs be strangers unto the life and power of the duty of prayer itself.

As it is with respect unto sin, so it is with respect unto God and Christ, and the covenant, grace, holiness, and privileges. We have no spiritual conceptions about them, no right understanding of them, no insight into them, but what is given us by the Spirit of God. And without an acquaintance with these things, what are our prayers, or what do they signify? Men without them may say on to the world's

end, without giving any thing of glory unto God, or obtaining of any advantage unto their own souls.

And this I place as the *first part* of the work of the Spirit of supplications in believers, enabling them to pray, according to the mind of God, which of themselves *they know not how to do*, as is afterward in the place of the apostle insisted on. When this is done, when a right apprehension of sin and grace, and of our concernment in them, is fixed on our minds, then have we in some measure the *matter of prayer* always in readiness; which words and expressions will easily follow, though the aid of the Holy Spirit be necessary thereunto also, as we shall afterward declare.

And hence it is, that the duty performed with respect unto this part of the aid and assistance of the Spirit of God, is of late by some (as was said) vilified and reproached. Formerly their exceptions lay all of them against some expressions or weakness of some persons in conceived prayer, which they liked not. But now scorn is poured out upon the matter of prayer itself, especially the humble and deep confessions of sin, which, on the discoveries before mentioned, are made in the supplications of ministers and others. The things themselves are traduced as absurd, foolish, and irrational, as all spiritual things are unto some sorts of men. Neither do I see how this disagreement is capable of any reconciliation. For they who have no light to discern those respects of sin and grace, which we have mentioned, cannot but think it uncouth to have them continually made the matter of men's prayers. And those, on the other hand, who have received a light into them, and acquaintance with them by the Spirit of God, are troubled at nothing more, than that they cannot sufficiently[a] abase themselves under a sense of them, nor in any words fully express that impression on their minds which is put on them by the Holy Ghost; nor clothe their desires after grace and mercy, with words sufficiently significant and emphatical. And therefore this difference is irreconcilable by any

[a] Omnino oportet nos orationis tempore in curiam intrare cœlestem, illam utique curiam in qua rex regum stellato sedet solio, circumdante innumerabili et ineffabili beatorum Spirituum exercitu. Quanta ergo cum reverentia, quanto timore, quantâ illuc humilitate accedere debet, è palude sua procedens ranuncula vilis? quam tremebundus, quam denique humilis et solicitus, et toto intentus animo majestati tali gloriæ! Bernard. Serm. de quatuor orandi modis.

but the Spirit of God himself. Whilst it doth abide, those who have respect only unto what is discernible in the light of nature or of a natural conscience in their prayers, will keep themselves unto general expressions and outward things, in words prepared unto that purpose by themselves or others, do we what we can to the contrary. For men will not be led beyond their own light, neither is it meet they should. And those who do receive the supplies of the Spirit in this matter, will in their prayers be principally conversant about the spiritual internal concernments of their souls in sin and grace, let others despise them and reproach them whilst they please. And it is in vain much to contend about these things, which are regulated not by arguments but by principles. Men will invincibly adhere unto the capacity of their light. Nothing can put an end to this difference, but a more plentiful effusion of the Spirit from above, which according unto the promise we wait for.

Secondly, We *know not what to pray for as we ought*, but the Holy Ghost acquaints us with the *grace* and *mercy* which are prepared in the *promises* of God for our relief. That the knowledge hereof is necessary to enable us to direct our prayers unto God in a due manner, I declared before; and I suppose it will not be denied. For what do we pray for? What do we take a prospect and design of in our supplications? What is it we desire to be made partakers of? Praying only by saying or repeating so many words of prayer, whose sense and meaning those who make use of them perhaps understand not, as in the Papacy; or so as to rest in the saying or repetition of them without an especial design of obtaining some thing or things which we make known in our supplications, is unworthy the disciples of Christ, indeed of rational creatures. Deal thus with thy governor, 'will he be pleased with thee or accept thy person?' as Mal. i. 8. neither ruler, nor friend, nor neighbour, would accept it at our hands, if we should constantly make solemn addresses unto them, without any especial design: we must pray with our understanding; that is, understand what we pray for. And these things are no other but what God hath promised, which if we are not regulated by in our supplications, we ask amiss. It is therefore, indispensably necessary unto prayer, that we should know what God hath

promised, or that we should have an understanding of the grace and mercy of the promises. God knoweth our wants, what is good for us, what is useful to us, what is necessary to bring us unto the enjoyment of himself, infinitely better than we do ourselves; yea, we know nothing of these things but what he is pleased to teach us. These are the things which he hath prepared for us, as the apostle speaks; 1 Cor. ii. 9. And what he hath so prepared, he declareth in the promises of the covenant. For they are the declaration of the grace and good pleasure which he hath purposed in himself. And hence believers may learn what is good for them, and what is wanting unto them in the promises, more clearly and certainly than by any other means whatever. From them, therefore, do we learn what to pray for as we ought. And this is another reason, why men are so barren in their supplications, they know not what to pray for, but are forced to betake themselves unto a confused repetition of the same requests; namely, their ignorance of the promises of God, and the grace exhibited in them. Our inquiry therefore is, by what way or means we come to an acquaintance with these promises, which all believers have in some measure some more full and distinct than others, but all in a useful sufficiency. And this we say is by the Spirit of God, without whose aid and assistance we can neither understand them, nor what is contained in them.

I do confess, that some by frequent reading of the Scripture, by the only help of a faithful memory, may be able to express in their prayers the promises of God, without any spiritual acquaintance with the grace of them, whereby they administer unto others, and not unto themselves. But this remembrance of words or expressions belongs not unto the especial work of the Holy Ghost in supplying the hearts and minds of believers with the matter of prayer. But this is that which he doth herein; he openeth their eyes, he giveth an understanding, he enlighteneth their minds, so that they shall perceive the things that are of God prepared for them, and that are contained in the promises of the gospel; and represents them therein in their beauty, glory, suitableness, and desirableness unto their souls. He maketh them to see Christ in them, and all the fruits of his mediation in them, all the effect of the grace and love of God in them, the ex-

cellency of mercy and pardon, of grace and holiness, of a new heart, with principles, dispositions, inclinations, and actings, all as they are proposed in the truth and faithfulness of God. Now when the mind and heart is continually filled with an understanding and due apprehensions of these things, it is always furnished with the matter of prayer and praise unto God, which persons make use of according as they have actual assistance and utterance given unto them. And whereas this Holy Spirit together with the knowledge of them, doth also implant a love unto them upon the minds of believers, they are not only hereby directed what to pray for, but are excited and stirred up to seek after the enjoyment of them, with ardent affections and earnest endeavours, which is to pray. And although among those on whose hearts these things are not implanted, some may (as was before observed) make an appearance of it, by expressing in prayer the words of the promises of God retained in their memories; yet for the most part they are not able themselves to pray in any tolerable useful manner, and do either wonder at, or despise, those that are so enabled.

But it may be said, that where there is any *defect* herein, it may be easily supplied. For if men are not acquainted with the *promises* of God themselves in the manner before described, and so know *not what they ought to pray for*, others who have the understanding of them may *compose prayers* for their use according to their apprehensions of the mind of God in them, which they may read, and so have the *matter of prayer* always in a readiness.

I answer, 1. I do not know that any one hath a command, or promise of assistance, to make or compose prayers to be said or read by others as their prayers; and therefore I expect no great matter from what any one shall do in that kind. The Spirit of grace and supplication is promised, as I have proved, to *enable us to pray*, not to enable us to *make or compose prayers* for others.

2. It savours of some unacquaintance with the promises of God, and the duty of prayer, to imagine that the *matter* of them so as to suit the various conditions of believers, can be pent up in any one *form* of man's devising. Much of what we are to pray about, may be in general and doctrinally comprised in a form of words, as they are in the Lord's Prayer,

which gives directions in, and a boundary unto, our requests: but that the things themselves should be prepared and suited unto the condition and wants of them that are to pray, is a fond imagination.

3. There is a vast difference between an *objective proposal* of good things to be prayed for, unto the consideration of them that are to pray, which *men* may do; and the implanting an acquaintance with them and love unto them upon the mind and heart, which is the work of the *Holy Ghost.*

4. When things are so prepared and cast into a *form of prayer,* those by whom such forms are used do no more understand them, than if they had never been cast into any such form, unless the Spirit of God give them an understanding of them, which the form itself is no sanctified means unto. And where that is done, there is no need of it.

5. It is the work of the Holy Spirit to give unto believers such *a comprehension* of promised grace and mercy, as that they may constantly apply their minds unto that or those things in an especial manner which are suited unto their present daily wants and occasions, with the frame and dispositions of their souls and spirit. This is that which gives spiritual beauty and order unto the duty of prayer; namely, the suiting of wants and supplies, of a thankful disposition and praises, of love and admiration unto the excellencies of God in Christ, all by the wisdom of the Holy Ghost. But when a person is made to pray by his directory for things though good in themselves, yet not suited unto his present state, frame, inclination, wants, and desires, there is spiritual confusion and disorder and nothing else.

Again, What we have spoken concerning the *promises,* must also be applied unto all the *precepts* or commands of God. These in like manner are the *matter of our prayers,* both as to confession and supplication. And without a right understanding of them, we can perform no part of this duty as we ought. This is evident in their apprehension who repeating the words of the Decalogue, do subjoin their acknowledg ments of a want of mercy, with respect unto the transgression of them, I suppose, and their desires to have their hearts inclined to keep the law. But the law with all the commands of God are spiritual and inward, with whose true sense and importance in their extent and latitude, we cannot have a

useful acquaintance, but by the enlightening, instructing efficacy of the grace of the Spirit. And where this is, the mind is greatly supplied with the true matter of prayer. For when the soul hath learnt the spirituality and holiness of the law, its extent unto the inward frame and disposition of our hearts, as well as unto outward actions, and its requiring absolute holiness, rectitude, and conformity unto God at all times, and in all things; then doth it see and learn its own discrepancy from it, and coming short of it, even then when as to outward acts and duties, it is unblamable. And hence do proceed those confessions of sin in the best and most holy believers, which they who understand not these things do deride and scorn. By this means, therefore, doth the Holy Spirit help us to pray, by supplying us with the due and proper matter of supplications, even by acquainting us and affecting our hearts with the spirituality of the command, and our coming short thereof in our dispositions, and frequent inordinate actings of our minds and affections. He who is instructed herein, will on all occasions be prepared with a fulness of matter for confession and humiliation; as also, with a sense of that grace and mercy which we stand in need of with respect unto the obedience required of us.

Thirdly, He alone guides and directs believers to pray, or ask for any thing *in order unto right and proper ends*. For there is nothing so excellent in itself, so useful unto us, so acceptable unto God, as the matter of prayer; but it may be vitiated, corrupted, and prayer itself be rendered vain, by an application of it unto false or mistaken ends. And that in this case we are relieved by the Holy Ghost, it is plain in the text under consideration. For helping our infirmities, and teaching us 'what to pray for as we ought,' he maketh intercession 'for us according unto God,' that is, his mind or his will; ver. 27. This is well explained by Origen on the place, 'Velut si magister suscipiens ad rudimenta discipulum, et ignorantem penitus literas, ut eum docere possit et instituere, necesse habet inclinare se ad discipuli rudimenta, et ipse prius dicere nomen literæ, ut respondendo discipulus discat, et sit quodammodo magister incipienti discipulo similis, ea loquens et ea meditans, quæ incipiens loqui debeat ac meditari; ita et Sanctus Spiritus, ubi oppugnationibus carnis perturbari nostrum Spiritum viderit, et nescientem

quid orare debeat secundum quod oportet, ipse velut magister orationem præmittit, quam noster spiritus (si tamen discipulus esse Sancti Spiritus desiderat) prosequatur, ipse gemitus offert quibus noster spiritus discat ingemiscere, ut repropitiet sibi Deum.' To the same purpose speaks Damascen, lib. 4. chap. iii. and Austin in sundry places collected by Beda in his comment on this. He doth it in us, and by us, or enableth us so to do. For the Spirit himself without us, hath no office to be performed immediately towards God, nor any nature inferior unto the divine, wherein he might intercede. The whole of any such work with respect unto us, is incumbent on Christ, he alone in his own person performeth what is to be done with God for us. What the Spirit doth, he doth in and by us. He therefore directs and enableth us to make supplications 'according to the mind of God.' And herein God is said to 'know the mind of the Spirit,' that is, his end and design in the matter of his requests. This God knows, that is, approves of and accepts. So it is the Spirit of God who directs us, as to the design and end of our prayers, that they may find acceptance with God.

But yet there may be, and I believe there is, more in that expression; 'God knoweth the mind of the Spirit.' For he worketh such high, holy, spiritual desires and designs in the minds of believers in their supplications, as God alone knoweth and understandeth in their full extent and latitude. That of ourselves we are apt to fail and mistake hath been declared from James iv. 3.

I shall not here insist on particulars, but only mention two general ends of prayer which the Holy Spirit keeps the minds of believers unto in all their requests, where he hath furnished them with the *matter* of them according to the mind of God. For he doth not only make *intercession in them*, according unto the mind of God, with respect unto the matter of their requests, but also with respect unto the end which they aim at, that it may be accepted with him. He guides them, therefore, to design,

1. That all the *success of their petitions* and prayers, may have an immediate tendency unto the glory of God. It is he alone who enables them to subordinate all their desires unto God's glory. Without his especial aid and assistance we should aim at self only and ultimately in all we do. Our

own profit, ease, satisfaction, mercies, peace, and deliverance would be the end whereunto we should direct all our supplications, whereby they would be all vitiated and become abominable.

2. He keeps them unto this also, that the issue of their supplications may be the *improvement of holiness* in them, and thereby their conformity unto God, with their nearer access unto him. Where these ends are not, the matter of prayer may be good and according to the word of God, and yet our prayers an abomination. We may pray for mercy and grace and the best promised fruits of the love of God, and yet for want of these ends find no acceptance in our supplications. To keep us unto them is his work, because it consists in casting out all self-ends and aims, bringing all natural desires unto a subordination unto God, which he worketh in us, if he worketh in us any thing at all. And this is the first part of the work of the Spirit towards believers as a spirit of grace and supplication; he furnisheth and filleth their minds with the matter of prayer, teaching them thereby what to pray for as they ought. And where this is not wrought in some measure and degree, there is no praying according to the mind of God.

CHAP. VI.

The due manner of prayer, wherein it doth consist.

The Holy Spirit having given the *mind* a due apprehension of the *things we ought to pray for*, or furnished it with the matter of prayer, he moreover works a due *sense and valuation* of them, with desires after them, upon the will and affections, wherein the *due manner of it*, doth consist. These things are separable. The mind may have light to discern the things that are to be prayed for, and yet the will and affections be dead unto them, or unconcerned in them. And there may be a gift of prayer founded hereon, in whose exercise the soul doth not spiritually act towards God. For light is the matter of all common gifts. And by virtue of a perishing illumination a man may attain a gift in prayer, which may be of use unto the edification of others. 'For the manifestation of the Spirit is given unto every man to profit withal.' In the mean time it is with him that so prayeth, not much otherwise than it was with him of old, who 'prayed in an unknown tongue; his spirit prayeth, but his heart is unfruitful.' He prayeth by virtue of the light and gift that he hath received, but his own soul is not benefitted nor improved thereby. Only sometimes God makes use of men's own gifts to convey grace into their own souls. But prayer properly so called, is the obediential acting of the whole soul towards God.

Wherefore, where the Holy Spirit completes his work in us as a spirit of grace and supplication, he worketh on the will and affections to act obediently towards God in and about the matter of their prayers. Thus when he is poured out as a spirit of supplication, he fills them, unto whom he is communicated, with mourning and godly sorrow to be exercised in their prayers as the matter doth require; Zech. xii. 10. He doth not only enable them to pray, but worketh affections in them suitable unto what they pray about. And in this work of the Spirit, lies the fountain of that inexpressible fervency and delight, of those enlarged labourings of mind and desires which are in the prayers of believers, especially

when they are under the power of more than ordinary influences from him. For these things proceed from the work of the Spirit on their wills and affections, stirring them up and carrying them forth unto God, in and by the matter of their prayers, in such a manner, as no vehement working of natural affections can reach unto. And therefore is the Spirit said to 'make intercession for us, with groanings which cannot be uttered;' Rom. viii. 26, 27. *ὑπερεντυγχάνει.* As he had before expressed his work in general by *συναντιλαμβάνεται,* which intendeth a help by working, carrying us on in our undertaking in this duty beyond our own strength (for he helpeth us on, under our infirmities or weaknesses), so his especial acting is here declared by *ὑπερεντυγχάνει*; that is, an additional interposition, like that of an advocate for his client, pleading that in his case which he of himself is not able to do. Once this word is used in the service of a contrary design. Speaking of the prayer of Elijah, the apostle says, *ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ,* 'How he maketh intercession unto God against Israel;' Rom. xi. 2. as בשר, which is constantly used in the Old Testament for to declare good tidings; tidings of peace, is once applied in a contrary signification unto tidings of evil and destruction; 1 Sam. iv. 17. The man that brought the news of the destruction of the army of the Israelites and the taking of the ark by the Philistines is called המבשר. But the proper use of this word is to intercede for grace and favour. And this he doth *στεναγμοῖς ἀλαλήτοις.* We ourselves are said *στενάζειν,* 'to groan,' v. 23. that is, humbly, mournfully, and earnestly to desire. And here the Spirit is said, to intercede for us with groans, which can be nothing but his working in us, and acting by us that frame of heart, and those fervent labouring desires which are so expressed; and these with such depth of intention and labouring of mind as cannot be uttered. And this he doth by the work now mentioned.

Having truly affected the whole soul, enlightened the mind in the perception of the truth, beauty, and excellency, of spiritual things, engaged the will in the choice of them, and prevalent love unto them, excited the affections to delight in them, and unto desires after them, there is in the actual discharge of this duty of prayer, wrought in the soul by the power and efficacy of his grace, such an inward la-

bouring of heart and spirit, such a holy supernatural desire and endeavour after a union with the things prayed for in the enjoyment of them, as no words can utter or expressly declare, that is, fully and completely ; which is the sense of the place.

To avoid the force of this testimony some (one at least) would have this intercession of the Spirit, to be the intercession of the Spirit in Christ for us now at the right hand of God ; so that no work of the Spirit itself in believers is intended. Such irrational evasions will men sometimes make use of, to escape the convincing power of light and truth. For this is such a description of the intercession of Christ at the right hand of God, as will scarcely be reconciled unto the analogy of faith. That it is not a humble, oral supplication, but a blessed representation of his oblation, whereby the efficacy of it is continued and applied unto all the particular occasions of the church or believers, I have elsewhere declared, and it is the common faith of Christians. But here it should be reported as the labouring of the Spirit in him with unutterable groans, the highest expression of an humble, burdened, solicitous endeavour. Nothing is more unsuited unto the present glorious condition of the mediator. It is true, that in the days of his flesh he 'prayed with strong cries and tears,' in an humble deprecation of evil ; Heb. v. 7. But an humble prostration and praying with unutterable groans is altogether inconsistent with his present state of glory, his fulness of power, and right to dispense all the grace and mercy of the kingdom of God. Besides, this exposition is as adverse to the context as any thing could be invented. Ver. 15. It is said that we receive the spirit of adoption, whereby we cry Abba Father, which spirit God 'sends forth into our hearts ;' Gal. iv. 6. And the blessed work of this Spirit in us, is farther described ; ver. 16, 17. And thereon, ver. 23. having received the first-fruits of this Spirit, we are said to groan within ourselves ; to which it is added, that of ourselves not knowing what we ought to pray for, *αὐτὸ τὸ πνεῦμα*, 'that very Spirit' so given unto us, so received by us, so working in us, makes intercession for us with groans that cannot be uttered. Wherefore, without offering violence unto the context, here is no place for the introduction of the intercession of Christ in

heaven, especially under such an expression as is contrary to the nature of it. It is mentioned afterward by the apostle in its proper place as a consequent and fruit of his death and resurrection; ver. 34. And there he is said simply ἐντυγχάνειν. But the Spirit here is said ὑπερεντυγχάνειν, which implies an additional supply unto what is in ourselves.

Yet to give countenance unto this uncouth exposition a force is put upon the beginning of both the verses 26, 27. For whereas ἀσθένεια doth constantly in the Scripture denote any kind of infirmity or weakness, spiritual or corporal, it is said here to be taken in the latter sense for diseases with troubles and dangers; which latter, it no where signifies. For so the meaning should be, that in such conditions we know not what to pray for, whether wealth, or health, or peace, or the like, but Christ intercedes for us. And this must be the sense of συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν, which yet in the text doth plainly denote a help and assistance given unto our weaknesses, that is, unto us who are weak, in the discharge of the duty of prayer, as both the words themselves and the ensuing reasons of them do evince. Wherefore, neither the grammatical sense of the words, nor the context, nor the analogy of faith, will admit of this new and uncouth exposition.

In like manner if it be inquired, why it is said, 'that he who searcheth the heart knoweth the mind of the Spirit,' which plainly refers to some great and secret work of the Spirit in the heart of man, if the intercession of Christ be intended; nothing is offered but this paraphrase, 'And then God that, by being a searcher of hearts, knoweth our wants exactly, understands also the desire and intention of the Spirit of Christ.' But these things are ἀπροσδιόνυσα; and have no dependance the one on the other. Nor was there any need of the mentioning the 'searching of our hearts,' to introduce the approbation of the intercession of Christ. But to return:

That is wrought in the hearts of believers in their duty, which is pervious to none but him that searcheth the heart. This frame in all our supplications we ought to aim at, especially in time of distress, troubles, and temptations, such as was the season here especially intended, when

commonly we are most sensible of our own infirmities. And wherein we come short hereof in some measure, it is from our unbelief, or carelessness and negligence, which God abhors. I do acknowledge that there may be, that there will be, more earnestness and intention of mind and of our natural spirit therein, in this duty, at one time than another, according as outward occasions or other motives do excite them or stir them up. So our Saviour in his agony prayed more earnestly than usual, not with a higher exercise of grace, which always acted itself in him in perfection, but with a greater vehemency in the working of his natural faculties. So it may be with us at especial seasons ; but yet we are always to endeavour after the same aids of the Spirit, the same actings of grace in every particular duty of this kind.

Thirdly, The Holy Spirit gives the soul of a believer a *delight in God,* as the *object of prayer.* I shall not insist on his exciting, moving, and acting all other graces that are required in the exercise of this duty, as faith, love, reverence, fear, trust, submission, waiting, hope, and the like. I have proved elsewhere, that the exercise of them all in all duties, and of all other graces in like manner, is from him, and shall not therefore here again confirm the same truth. But this delight in God as the object of prayer, hath a peculiar consideration in this matter. For without it ordinarily the duty is not accepted with God, and is a barren burdensome task unto them by whom it is performed. Now this delight in God as the object of prayer, is for the substance of it included in that description of prayer given us by the apostle, namely, that it is crying, 'Abba, Father.' Herein a filial, holy delight in God is included ; such as children have in their parents in their most affectionate addresses unto them, as hath been declared. And we are to inquire wherein this delight in God as the object of prayer doth consist, or what is required thereunto. And there is in it,

8. A sight or prospect of God as on a *throne of grace.* A prospect, I say, not by carnal imagination, but spiritual illumination. 'By faith we see him who is invisible;' Heb. xi. 27. For it is the 'evidence of things not seen,' making its proper object evident and present unto them that do believe.

Such a sight of God on a throne of grace is necessary unto this delight. Under this consideration he is the proper object of all our addresses unto him in our supplications; Heb. iv. 16. 'Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' The duty of prayer is described by the subject matter of it, namely, 'mercy' and 'grace,' and by the only object of it, 'God on a throne of grace.'

And this 'throne of grace' is farther represented unto us, by the place where it is erected or set up; and that is in the holiest, or most holy place. For, in our coming unto God as on that throne, we have 'boldness to enter into the holiest by the blood of Jesus;' Heb. x. 19. And hereby the apostle shews, that in the expression he had respect, or alludes unto, the mercy-seat upon the ark, covered with the cherubims, which had a representation of a throne. And because of God's especial manifestation of himself thereon, it was called his throne. And it was a representation of Jesus Christ, as I have shewed elsewhere.

God, therefore, on a throne of grace, is God, as in a readiness through Jesus Christ to dispense grace and mercy to suppliant sinners. When God comes to execute judgment, his throne is otherwise represented. See Dan. vii. 9, 10. And when sinners take a view in their minds of God as he is in himself, and as he will be unto all out of Christ, it ingenerates nothing but dread and terror in them, with foolish contrivances to avoid him, or his displeasure; Isa. xxxiii. 14. Mic. vi. 7, 8. Rev. vi. 16. All these places and others testify, that when sinners do engage into serious thoughts and conceptions of the nature of God, and what entertainment they shall meet with from him, all their apprehensions issue in dread and terror. This is not a frame wherein they can cry 'Abba, Father.' If they are delivered from this fear and bondage, it is by that which is worse, namely, carnal boldness and presumption, whose rise lieth in the highest contempt of God and his holiness. When men give up themselves to the customary performance of this duty, or rather saying of their prayers, I know not out of what conviction that so they must do, without a due consideration of God, and the regard that he hath unto them, they do but provoke

him to his face in taking his name in vain; nor, however they satisfy themselves in what they do, have they any delight in God in their approaches unto him.

Wherefore, there is required hereunto, a prospect of God by faith as on a 'throne of grace,' as exalted in Christ, to shew mercy unto sinners. So is he represented, Isa. xxx. 18. 'Therefore will the Lord wait, that he may be gracious; and therefore will he be exalted, that he may have mercy.' Without this we cannot draw nigh to him, or call upon him with delight as becometh children, crying, 'Abba, Father.' And by whom is this discovery made unto us? Is this a fruit of our own fancy and imagination? So it may be with some to their ruin. But it is the work of the Spirit, who alone in and through Christ revealeth God unto us, and enableth us to discern him in a due manner. Hence our apostle prays for the Ephesians, 'that the God of our Lord Jesus Christ, the Father of glory, would give unto them the Spirit of wisdom and revelation in the knowledge of him, that the eyes of their understanding being enlightened, they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints;' chap. i. 17, 18. All the acquaintance which we have with God in a way of grace, is from the revelation made in us by his Spirit; see Col. ii. 1, 2. By him doth God say unto us, that 'fury is not in him,' and that if we lay hold on his arm, that we may have peace, we shall have peace; Isa. xxvii. 4, 5.

2. Unto this *delight* is required a sense of God's *relation unto us as a Father*. By that name and under that consideration hath the Lord Christ taught us to address ourselves unto him in all our supplications. And, although we may use other titles and appellations in our speaking to him, even such as he hath given himself in the Scripture, or those which are analogous thereunto; yet this consideration principally influenceth our souls and minds, that God is not ashamed to be called our Father, that the Lord Almighty hath said, that he will be a Father unto us, and that we shall be his sons and daughters; 2 Cor. vi. 18 Wherefore, as a Father is he the ultimate object of all evangelical worship, of all our prayers. So is it expressed in that holy and divine description of it given by the apostle, Eph. ii. 18. 'Through Christ we have access by one Spirit unto the

Father.' No tongue can express, no mind can reach the heavenly placidness and soul-satisfying delight which are intimated in these words. To come to God as a Father, through Christ, by the help and assistance of the Holy Spirit, revealing him as a Father unto us, and enabling us to go to him as a Father, how full of sweetness and satisfaction is it! Without a due apprehension of God in this relation, no man can pray as he ought. And hereof we have no sense, herewith we have no acquaintance, but by the Holy Ghost. For we do not consider God in a general manner, as he may be said to be a Father unto the whole creation; but in an especial, distinguishing relation, as he makes us his children by adoption. And as it is the Spirit 'that bears witness with our Spirit, that we are thus the children of God,' Rom. viii. 16. giving us the highest and utmost assurance of our estate of sonship in this world; so being the Spirit of adoption, it is by him alone that we have any acquaintance with our interest in that privilege.

Some may apprehend that these things belong but little, and that very remotely, unto the duty of prayer, and the assistance we receive by the Spirit therein. But the truth is, those who are so minded, on consideration, know neither what it is to pray, nor what doth belong thereunto. There is nothing more essential unto this duty, than that in the performance of it, we address ourselves unto God under the notion of a Father, that is, the Father of our Lord Jesus Christ, and in him our Father also. Without this we cannot have that holy delight in this duty which is required in us, and the want whereof ordinarily ruins our design in it. And this we can have no spiritual satisfactory sense of, but what we receive by and from the Spirit of God.

3. There belongeth thereunto that boldness which we have in our access into the holy place, or unto the throne of grace. 'Having therefore boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart, in full assurance of faith;' Heb. x. 19. 22. Where there is on men a 'spirit of fear unto bondage,' they can never have any delight in their approaches unto God. And this is removed by the spirit of grace and supplication; Rom. viii. 15. 'For ye have not received the spirit of bondage again unto fear; but ye have received the spirit of adoption,

whereby we cry, Abba, Father.' These things are opposed; and the one is only removed and taken away by the other. And where the 'spirit of bondage unto fear' abides, there we cannot cry, 'Abba, Father,' or pray in a due manner. But 'where the Spirit of God is, there is liberty;' 2 Cor. iii. 17. And this, as we render the word, consists in two things: (1.) *in orandi libertate;* (2.) *in exauditionis fiducia.* (1.) There is in it an *enlarged liberty* and freedom of speech in prayer unto God. So the word signifies. Παῤῥησία is as much as πανρησία, a freedom to speak all that is to be spoken, a confidence that countenanceth men in the freedom of speech, according to the exigency of their state, condition, and cause. So the word is commonly used, Eph. vi. 19. Where there is servile fear and dread, the heart is straitened, bound up, knows not what it may, what it may not utter, and is pained about the issue of all it thinks or speaks; or it cannot pray at all beyond what is prescribed unto it, to say, as it were, whether it will or no; but where this spirit of liberty and boldness is, the heart is enlarged with a true genuine openness and readiness to express all its concerns unto God as a child unto its father. I do not say that those who have this aid of the Spirit have always this liberty in exercise, or equally so. The exercise of it may be variously impeded by temptations, spiritual indispositions, desertions, and by our own negligence in stirring up the grace of God. But believers have it always in the root and principle, even all that have received the spirit of adoption, and are ordinarily assisted in the use of it. Hereby are they enabled to comply with the blessed advice of the apostle; Phil. iv. 6. 'Be careful in nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.' The whole of our concern in this world, is to be committed unto God in prayer, as that we should not retain any dividing cares in our own minds about them. And herein the apostle would have us to use a holy freedom and boldness in speaking unto God on all occasions, as one who concerns himself in them; hide nothing from God, which we do what lieth in us, when we present it not unto him in our prayers; but use a full, plain-hearted, open liberty with him; 'In every thing let your requests be made known unto God.' He is ready to hear all that you have to offer unto

him, or plead before him. And in so doing, the 'peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ,' v. 7. which is ordinarily the condition of those who are found in diligent obedience unto this command.

(2.) There is also in it a *confidence of acceptance,* or being heard in prayer; that is, that God is well pleased with their duties, accepting both them and their persons in Jesus Christ. Without this we can have no delight in prayer, or in God as the object of it, which vitiates the whole duty. When Adam thought there was no acceptance with God for him, he had no confidence of access unto him; but as the first effect of folly that ensued on the entrance of sin, went to hide himself. And all those who have no ground of spiritual confidence for acceptance with Christ, do in their prayer but endeavour to hide themselves from God by the duty which they perform. They cast a mist about them, to obscure themselves from the sight of their own convictions, wherein alone they suppose that God sees them also. But in such a frame there is neither delight, nor enlargement, nor liberty, nor indeed prayer itself.

Now this confidence or boldness which is given unto believers in their prayers by the Holy Ghost, respects not the answer of every particular request, especially in their own understanding of it; but it consists in a holy persuasion that God is well pleased with their duties, accepts their persons, and delights in their approaches unto his throne. Such persons are not terrified with apprehensions that God will say unto them, 'What have you to do to take my name into your mouths,' or to what purpose 'are the multitude of your supplications? when you make many prayers, I will not hear.' 'Will he,' saith Job, 'plead with me with his great power? no, but he will put strength in me;' chap. xxiii. 6. Yea, they are assured, that the more they are with God, the more constantly they abide with him, the better is their acceptance. For as they are commanded to pray always and not to faint, so they have a sufficient warranty from the encouragement and call of Christ to be frequent in their spiritual addresses to him; so he speaks to his church; Cant. ii. 14. 'Oh my dove, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is

'comely.' And herein also is comprised a due apprehension of the goodness and power of God, whereby he is in all conditions ready to receive them, and able to relieve them. The voice of sinners by nature, let presumption and superstition pretend what they please to the contrary, is, that God is austere, and not capable of condescension or compassion. And the proper acting of unbelief lies in limiting the Most Holy; saying, Can God do this or that thing, which the supplies of our necessities do call for; are they possible with God? So long as either of these worketh in us with any kind of prevalency, it is impossible we should have any delight in calling upon God. But we are freed from them by the Holy Ghost, in the representation he makes of the engaged goodness and power of God in the promises of the covenant, which gives us boldness in his presence.

Fourthly, It is the work of the Holy Spirit in prayer to keep the souls of believers intent upon Jesus Christ, as the only way and means of acceptance with God. This is the fundamental direction for prayer now under the gospel. We are now to ask in his name, which was not done expressly under the Old Testament. Through him, we act faith on God in all our supplications. By him, we have an access unto the Father. We enter into the holiest through the new and living way that he hath consecrated for us. The various respect which faith hath unto Jesus Christ as mediator in all our prayers, is a matter worthy a particular inquiry, but is not of our present consideration, wherein we declare the work of the Spirit alone. And this is a part of it, that he keeps our souls intent upon Christ according unto what is required of us; as he is the way of our approach unto God, the means of our admittance, and the cause of our acceptance with him. And where faith is not actually exercised unto this purpose, all prayer is vain and unprofitable. And whether our duty herein be answered with a few words, wherein his name is expressed with little spiritual regard unto him, is worth our inquiry.

To enable us hereunto is the work of the Holy Ghost. He it is that glorifies Jesus Christ in the hearts of believers; John xvi. 14. And this he doth when he enableth them to act faith on him in a due manner. So speaks the apostle expressly; Eph. ii. 18. 'For through him we have access

by one Spirit unto the Father.' It is through Jesus alone that we have our access unto God, and that by faith in him. So we have our access unto him for our persons in justification; Rom. v. 2. 'By whom we have access by faith unto this grace wherein we stand.' And by him we have our actual access unto him in our supplications, when we draw nigh to the throne of grace. But this is by the Spirit. It is he who enables us hereunto, by keeping our minds spiritually intent on him in all our addresses unto God. This is a genuine effect of the Spirit, as he is the 'Spirit of the Son,' under which consideration in an especial manner he is bestowed on us to enable us to pray; Gal. iv. 6. And hereof believers have a refreshing experience in themselves. Nor doth any thing leave a better savour or relish on their souls, than when they have had their hearts and minds kept close in the exercise of faith on Christ the mediator in their prayers.

I might yet insist on more instances in the declaration of the work of the Holy Ghost in believers, as he is a spirit of grace and supplication. But my design is not to declare what may be spoken, but to speak what ought not to be omitted. Many other things, therefore, might be added, but these will suffice to give an express understanding of this work unto them who have any spiritual experience of it; and those who have not, will not be satisfied with volumes to the same purpose.

Yet something may be here added to free our passage from any just exceptions. For it may be, some will think, that these things are not pertinent unto our present purpose, which is to discover the nature of the duty of prayer, and the assistance which we receive by the Spirit of God therein. Now this is only in the words that we use unto God in our prayers, and not in that spiritual delight and confidence which have been spoken unto, which with other graces, if they may be so esteemed, are of another consideration. *Ans.* 1. It may be, that some think so; and also it may be, and is very likely, that some, who will be talking about these things, are utterly ignorant what it is to pray in the Spirit, and the whole nature of this duty. Not knowing therefore the thing, they hate the very name of it; as indeed it cannot but be uncouth unto all who are no way interested in the grace and privilege intended by it. The objections of such persons

are but as the strokes of blind men, whatever strength and violence be in them, they always miss the mark. Such are the fierce arguings of the most against this duty; they are full of fury and violence, but never touch the matter intended. 2. My design is so to discover the nature of praying in the Spirit in general, as that therewith I may declare what is a furtherance thereunto, and what is a hinderance thereof. For if there be any such ways of praying which men use or oblige themselves unto, which do not comply with, or are not suited to promote, or are unconcerned in, or do not express those workings of the Holy Ghost, which are so directly assigned unto him in the prayers of believers, they are all nothing but means of quenching the Spirit, of disappointing the work of his grace, and rendering the prayers themselves so used, and as such, unacceptable with God. And apparent it is, at least, that most of the ways and modes of prayer used in the papacy, are inconsistent with, and exclusive of, the whole work of the spirit of supplication.

CHAP. VII.

The nature of prayer in general, with respect unto forms of prayer and vocal prayer. Eph. vi. 18. *opened and vindicated.*

The duty I am endeavouring to express, is that enjoined in Eph. vi. 18. 'Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.' Some have made bold to advance a fond imagination (as what will not enmity unto the holy ways of God put men upon?) that 'praying in the Spirit,' intends only praying by virtue of an extraordinary and miraculous gift. But the use of it is here enjoined unto all believers, none excepted, men and women, who yet, I suppose, had not all and every one of them that extraordinary miraculous gift which they fancy to be intended in that expression. And the performance of this duty is enjoined them in the manner prescribed ἐν παντὶ καιρῷ, 'always,' say we, 'in every season,' that is, such just and due seasons of prayer, as duty and our occasions call for: but the apostle expressly confines the exercise of extraordinary gifts unto some cer-

tain seasons, when under some circumstances they may be needful or useful unto edification; 1 Cor. xiv. There is, therefore, 'a praying in the spirit,' which is the constant duty of all believers; and it is a great reproach unto the profession of Christianity, where that name itself is a matter of contempt. If there be any thing in it that is foolish, conceited, fanatical, the holy apostle must answer for it; yea, he by whom he was inspired. But if this be the expression of God himself of that duty which he requireth of us, I would not willingly be among the number of them by whom it is derided, let their pretences be what they please. Besides, in the text, all believers are said thus 'to pray in the Spirit at all seasons,' διὰ πάσης προσευχῆς καὶ δεήσεως· and ἐν πάσῃ προσευχῇ καὶ δεήσει, 'with all prayer and supplication;' that is, with all manner of prayer, according as our own occasions and necessities do require. A man certainly by virtue of this rule can scarce judge himself obliged to confine his performance of this duty unto a prescript form of words. For a variety in our prayers commensurate unto the various occasions of ourselves, and of the church of God, being here enjoined us, how we can comply therewith in the constant use of any one form, I know not; those who do, are left unto their liberty. And this we are obliged unto, εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες, 'diligently watching unto this very end,' that our prayers may be suited unto our occasions. He who can divide this text, or cut it out into a garment to clothe set forms of prayer with, will discover an admirable dexterity in the using and disposal of a text of Scripture.

But yet, neither do I conclude from hence that all such forms are unlawful; only that another way of praying is here enjoined us, is, I suppose, unquestionable unto all impartial searchers after truth. And doubtless they are not to be blamed who endeavour a compliance therewith. And if persons are able, in the daily constant reading of any book whatever, merely of a human composition, to rise up in answer to this duty of 'praying always, with all manner of prayer and supplication in the Spirit,' or the exercise of the aid and assistance received from him, and his holy acting of them as a spirit of grace and supplication, endeavouring, labouring, and watching thereunto; I shall say no more but that they have attained what I cannot understand.

The sole inquiry remaining is, how they are enabled to pray, in whose minds the Holy Ghost doth thus work as a spirit of grace and supplication. And I do say, in answer thereunto, that those who are thus affected by him, do never want a gracious ability of making their addresses unto God in *vocal prayer*, so far as is needful unto them in their circumstances, callings, states, and conditions. And this is that which is called the *gift of prayer*. I speak of ordinary cases; for there may be such interpositions of temptations and desertions, as that the soul being overwhelmed with them, may for the present be able only to mourn as a dove, or to chatter as a crane, that is, not to express the sense of their minds clearly and distinctly, but only as it were to mourn and groan before the Lord in brokenness of spirit and expressions. But this also is sufficient for their acceptance in that condition. And hereof there are few believers but at one time or other they have more or less experience. And as for those whose devotion dischargeth itself in a formal course of the same words, as it must needs be in the papacy, wherein for the most part they understand not the signification of the words which they make use of, they are strangers unto the true nature of prayer, at least, unto the work of the Spirit therein. And such supplications as are not variously influenced by the variety of the spiritual conditions of them that make them, according to the variety of our spiritual exercise, are like one constant tone or noise which hath no harmony nor music in it.

I say, therefore, 1. That the things insisted on, are in some *degree* and *measure* necessary unto all acceptable prayer. The Scripture assigns them thereunto, and believers find them so by their own experience. For we discourse not about prayer as it is the working of nature in its straits and difficulties towards the God of nature, expressing thereby its dependance on him with an acknowledgment of his power, in which sense all flesh in one way or other, under one notion or other, come to God; nor yet upon those cries which legal convictions will wrest from them that fall under their power: but we treat only of prayer as it is required of believers under the gospel, as they have an 'access through Christ in one Spirit unto the Father.' And, 2. That those in whom this work is wrought by the Holy Spirit in any degree, do not in ordinary

cases want an ability to express themselves in this duty, so far as is needful for them. It is acknowledged that an ability herein will be greatly increased and improved by exercise; and that not only because the exercise of all moral faculties is the genuine way of their strengthening and improvement, but principally, because it is instituted, appointed, and commanded of God unto that end. God hath designed the exercise of grace for the means of its growth; and giveth his blessing in answer to his institution. But the nature of the thing itself requires a performance of the duty suitably unto the condition of him that is called unto it. And if men grow not up unto farther degrees in that ability by exercise in the duty itself, by stirring up the gifts and grace of God in them, it is their sin and folly. And hence it follows, 3. That although *set forms of prayer* may be *lawful* unto some, as is pretended, yet are they *necessary* unto none; that is, unto no *true believers*, as unto acceptable evangelical prayer. But whoever is made partaker of the work of the Spirit of God herein, which he doth infallibly effect in every one who through him is enabled to cry, 'Abba, Father,' as every child of God is, he will be able to pray according to the mind and will of God, if he neglect not the aid and assistance offered unto him for that purpose. Wherefore, to plead for the necessity of forms of prayer unto believers, beyond what may be doctrinal or instructive in them, is a fruit of inclination unto parties, or of ignorance, or of the want of a due attendance unto their own experience.

Of what use *forms of prayer* may be unto those that are not *regenerate*, and have not therefore received the spirit of adoption, belongs not directly unto our disquisition. Yet I must say, that I understand not clearly the advantage of them unto them, unless a contrivance to relieve them in that condition, without a due endeavour after a deliverance from it, may be so esteemed. For these persons are of two sorts: (1.) Such as are *openly* under the power of sin, their minds being not effectually influenced by any convictions. These seldom pray, unless it be under dangers, fears, troubles, pains, or other distresses. When they are smitten, they will 'cry, even to the Lord they will cry,' and not else: and their design is to treat about their especial occasions, and the present sense which they have thereof. And how can

any man conceive that they should be supplied with forms of prayer, expressing their sense, conceptions, and affections, in their particular cases? And how ridiculously they may mistake themselves in reading these prayers, which are no way suited unto their condition, is easily supposed. A form to such persons may prove little better than a charm, and their minds be diverted by it from such a performance of duty as the light of nature would direct to. Jonah's mariners in the storm 'cried every one unto his God,' and called on him also to do so too; chap. i. 5, 6. The substance of their prayer was, that God would 'think upon them that they might not perish.' And men in such conditions, if not diverted by this pretended relief, which indeed is none, will not want words to express their minds so far as there is any thing of prayer in what they do; and beyond that, whatever words they are supplied withal, they are of no use nor advantage unto them. And it is possible when they are left to work naturally towards God, however unskilled and rude their expressions may be, a deep sense may be left upon their minds, with a reverence of God, and remembrance of their own error, which may be of use to them. But the bounding and directing of the workings of natural religion by a form of words, perhaps little suited unto their occasions, and not at all to their affections, tends only to stifle the operation of an awakened conscience, and to give them up unto their former security.

(2.) Others there are, such as by education and the power of convictions from the word by one means or other, are so far brought under a sense of the authority of God, and their own duty, as *conscientiously*, according unto their light, to attend unto *prayer*, as unto other duties also. Now the case of these men will be more fully determined afterward, where the whole of the use of forms of prayer will be spoken unto. For the present I shall only say, that I cannot believe, until farther conviction, that any one whose duty it is to pray, is not able to express his requests and petitions in words so far as he is affected with the matter of them in his mind; and what he doth by any advantage beyond that, belongeth not to prayer. Men may, by sloth and other vicious distempers of mind, especially of a negligence in getting their hearts and consciences duly affected with the matter and

object of prayer, keep themselves under a real or supposed disability in this matter. But whereas prayer in this sort of persons is an effect of common illumination and grace, which are also from the Spirit of God, if persons do really and sincerely endeavour a due sense of what they pray for and about, he will not be wanting to help them to express themselves so far as is necessary for them, either privately or in their families. But those who will never enter the water but with flags or bladders under them, will scarce ever learn to swim. And it cannot be denied, but that the constant and unvaried use of set forms of prayer may become a great occasion of quenching the Spirit, and hindering all progress or growth in gifts or graces. When every one hath done what he can, it is his best, and will be accepted of him, it being according unto what he hath, before that which is none of his.

CHAP. VIII.

The duty of external prayer, by virtue of a spiritual gift, explained and vindicated.

What we have hitherto discoursed concerning the work of the spirit of grace and supplication enabling believers to pray, or to cry, 'Abba Father,' belongeth principally unto the *internal spiritual nature of the duty,* and the exercise of grace therein, wherein we have occasionally only diverted unto the consideration of the *interest of words;* and the use of *set forms,* either freely or imposed. And, indeed, what hath been evinced from Scripture testimony herein, doth upon the matter render all farther dispute about these things needless. For if the things mentioned be required unto all acceptable prayer, and if they are truly effected in the minds of all believers by the Holy Ghost, it is evident how little use there remains of such pretended aids.

But moreover, prayer falleth under another consideration, namely, as to its *external performance,* and as the duty is discharged by any one in lesser or greater societies, wherein upon his words and expressions do depend their conjunction with him, their communion in the duty, and consequently their edification in the whole. This is the

will of God, that in assemblies of his appointment, as churches and families, and occasional meetings of two or three or more in the name of Christ, one should pray in the name of himself and the rest that join with him. Thus are ministers enabled to pray in church-assemblies, as other Christians in occasional meetings of the disciples of Christ in his name; parents in their families; and in secret, every believer for himself.

There is a *spiritual ability given unto men by the Holy Ghost, whereby they are enabled to express the matter of prayer as taught and revealed in the manner before described, in words fitted and suited to lead on their own minds and the minds of others unto a holy communion in the duty, to the honour of God, and their own edification.* I do not confine the use of this ability unto assemblies; every one may, and usually is to make use of it according to the measure which he hath received for himself also. For if a man have not an ability to pray for himself in private and alone, he can have none to pray in public and societies. Wherefore take prayer as vocal, without which adjunct it is not complete, and this ability belongs to the nature and essence of it. And this also is from the Spirit of God.

This is that which meets with such contradiction and opposition from many, and which hath other things set up in competition with it, yea, to the exclusion of it, even from families and closets also. What they are, we shall afterward examine. And judged it is by some, not only to be separable from the work of the Spirit of prayer, but no way to belong thereunto. A fruit they say it is of wit, fancy, memory, elocution, volubility, and readiness of speech, namely, in them in whom on other accounts they will acknowledge none of these things to be, at least in no considerable degree. Some while since, indeed, they defended themselves against any esteem of this ability, by crying out, that all those who thus prayed by the Spirit, as they call it, did but babble and talk nonsense. But those who have any sobriety and modesty are convinced, that the generality of those who do pray according to the ability received, do use words of truth and soberness in the exercise thereof. And it is but a sorry relief that any can find in cavilling at some expressions, which perhaps good and wholesome in them-

selves, yet suit not their palates; or if they are such as may seem to miss of due order and decency, yet is not their failure to be compared with the extravagances (considering the nature of the duty) of some in supposed quaint and elegant expressions used in this duty. But herein they betake themselves unto this countenance, that this ability is the effect of the natural endowments before mentioned only, which they think to be set off by a boldness and confidence, but a little beneath an intolerable impudence. Thus it seems is it with all who desire to pray as God enables them, that is, according to his mind and will, if any thing in the light of nature, the common voice of mankind, examples of Scripture, express testimonies and commands, are able to declare what is so. I shall, therefore, make way unto the declaration and confirmation of the truth asserted, by the ensuing observations.

1. *Every man is to pray or call upon God according as he is able,* with respect unto his own condition, relations, occasions, and duties. Certainly there is not a man in the world who hath not forfeited all his reason and understanding unto Atheism, or utterly buried all their operations under the fury of brutish affections, but he is convinced that it is his duty to pray to the deity he owns, in words of his own, as well as he is able. For this, and none other, is the genuine and natural notion of prayer. This is implanted in the heart of mankind, which they need not be taught, nor directed unto. The artificial help of constant forms is an arbitrary invention. And I would hope that there are but few in the world, especially of those who are called Christians, but that at one time or other they do so pray. And those who for the most part do betake themselves to other reliefs (as unto the reading of prayers composed unto some good end and purpose, though not absolutely to their occasions, as to the present state of their minds, and the things they would pray for, which is absolutely impossible), cannot, as I conceive, but sometimes be conscious to themselves, not only of the weakness of what they do, but of their neglect of the duty which they profess to perform. And as for such who, by the prevalency of ignorance, the power of prejudice, and infatuation of superstition, are diverted from the dictates of nature and light of Scripture directions to say a

'pater-noster,' it may be an 'ave' or a 'credo' for their prayer, intending it for this or that end, the benefit it may be of this or that person, or the obtaining of what is no way mentioned or included in what they utter; there is nothing of prayer in it, but a mere taking the name of God in vain, with the horrible profanation of a holy ordinance.

Persons tied up unto such rules and forms never pray in their lives, but in their occasional ejaculations, which break from them almost by surprisal. And there hath not been any one more effectual means of bringing unholiness with an ungodly course of conversation into the Christian world, than this one of teaching men to satisfy themselves in this duty by their saying, reading, or repetition of the words of other men, which it may be they understand not, and certainly are not in a due manner affected withal. For it is this duty, whereby our whole course is principally influenced. And let men say what they will, our conversation in walking before God, which principally regards the frame and disposition of our hearts, is influenced and regulated by our attendance unto, and performance of, this duty. He whose prayers are hypocritical is an hypocrite in his whole course; and he who is but negligent in them, is equally negligent in all other duties. Now whereas our whole obedience unto God ought to be our reasonable service, Rom. xii. 1. how can it be expected that it should be so, when the foundation of it is laid in such an irrational supposition, that men should not pray themselves what they are able, but read the forms of others instead thereof, which they do not understand?

2. All the *examples* we have in the Scripture of the prayers of the holy men of old, either under the Old Testament or the New, were all of them the *effects of their own ability* in expressing the gracious conceptions of their minds, wrought in them by the Holy Ghost in the way and manner before described. I call it their own ability, in opposition to all outward aids and assistances from others, or an antecedaneous prescription of a form of words unto themselves. Not one instance can be given to the contrary. Sometimes, it is said, they 'spread forth their hands,' sometimes that they 'lifted up their voices,' sometimes that they 'fell upon their knees and cried,' sometimes that they 'poured out their hearts' when

overwhelmed; all according unto present occasions and circumstances. The solemn benediction of the priests instituted of God, like the present forms in the administration of the sacraments, were of another consideration, as shall be shewed. And as for those who by immediate inspiration gave out and wrote discourses in the form of prayers, which were in part mystical, and in part prophetical, we have before given an account concerning them. Some plead, indeed, that the church of the Jews under the second temple had sundry forms of prayers in use among them, even at the time when our Saviour was conversant in the temple and their synagogues. But they pretend and plead what they cannot prove; and I challenge any learned man to give but a tolerable evidence unto the assertion. For what is found to that purpose among the Talmudists, is mixed with such ridiculous fables (as the first, suiting the number of their prayers to the number of the bones in the back of a man), as fully defeats its own evidence.

3. The *commands* which are given us to pray thus according unto our own *abilities,* are no more nor less than *all the commands* we have in the Scripture to pray at all. Not one of them hath any regard or respect unto outward forms, aids, or helps of prayer. And the manner of prayer itself is so described, limited, and determined, as that no other kind of prayer can be intended. For whereas we are commanded to 'pray in the Spirit,' to pray earnestly and fervently, with 'the mind and understanding,' 'continually with all manner of prayer and supplication,' to 'make our requests known unto God,' so as not to take care ourselves about our present concerns, to 'pour out our hearts unto God,' to cry, 'Abba, Father,' by the Spirit, and the like; I do not understand how those things are suited unto any kind of prayer, but only that which is from the ability which men have received for the entire discharge of that duty. For there are evidently intimated in these precepts and directions, such various occasional workings of our minds and spirits, such actings of gracious affections, as will not comply with a constant use of a prescribed form of words.

4. When we speak of men's *own ability* in this matter, we do include therein the conscientious, diligent use of all means which God hath appointed for the communication of this

ability unto them, or to help them in the due use, exercise and improvement of it. Such means there are, and such are they to attend unto.

As, (1.) The diligent *searching of our own hearts* in their frames, dispositions, inclinations, and actings, that we may be in some measure acquainted with their state and condition towards God. Indeed the heart of man is absolutely unsearchable unto any but God himself, that is, as unto a complete and perfect knowledge of it. Hence David prays, that God would search and try him, and lead and conduct him by his grace according unto what he found in him, and not leave him wholly to act or be acted according unto his own apprehensions of himself, Psal. cxxxix. 23, 24. But yet where we do in sincerity inquire into them, by the help of that spiritual light which we have received, we may discern so much of them as to guide us aright in this and all other duties. If this be neglected, if men live in the dark unto themselves, or satisfy themselves only with an acquaintance with those things which an accusing conscience will not suffer them to be utterly ignorant of, they will never know either how to pray, or what to pray for in a due manner. And the want of a due discharge of this duty, which we ought continually to be exercised in, especially on the account of that unspeakable variety of spiritual changes which we are subject unto, is a cause of that barrenness in prayer which is found among the most, as we have observed. He that would abound in all manner of supplication which is enjoined us, who would have his prayers to be proper, useful, fervent, must be diligent in the search and consideration of his own heart, with all its dispositions and inclinations, and the secret guilt which it doth variously contract.

(2.) Constant *diligent reading of the Scriptures* is another duty that this ability greatly depends upon. From the precepts of God therein may we learn our own wants, and from his promises the relief which he hath provided for them. And these things (as hath been shewed) supply us with the matter of prayer. Moreover we thence learn what words and expressions are meet and proper to be used in our accesses unto God. No words nor expressions in themselves or their signification are meet or acceptable herein, but from their analogy unto those in the Scripture which are of God's own

teaching and directions. And where men are much conversant in the word, they will be ready for and furnished with meet expressions of their desires to God always. This is one means whereby they may become so to be. And other helps of the like nature might be insisted on.

5. There is a *use* herein of the *natural abilities* of invention, memory, and elocution. Why should not men use in the service and worship of God what God hath given them, that they may be able to serve and worship him? Yea, it setteth off the use and excellency of this spiritual gift, that in the exercise of it, we use and act our natural endowments and abilities, as spiritualized by grace, which in the way, set up in competition with it, cannot be done. The more the soul is engaged in its faculties and powers, the more intent it is in and unto the duty.

Nor do I deny but that this gift may be varied in degrees and divers circumstances according unto these abilities, though it have a being of its own, distinct from them. Even in extraordinary gifts, as in the receiving and giving out of immediate revelations from God, there was a variety in outward modes and circumstances which followed the diversity and variety of the natural abilities and qualifications of them who were employed in that work. Much more may this difference both be, and appear, in the exercise of ordinary gifts, which do not so absolutely influence and regulate the faculties of the mind, as the other.

And this difference we find by experience among them who are endowed with this spiritual ability. All men who have the gift of prayer do not pray alike, as to the matter of their prayers or the manner of their praying; but some do greatly excel others, some in one thing, some in another. And this doth in part proceed from that difference that is between them in the natural abilities of invention, judgment, memory, elocution, especially as they are improved by exercise in this duty. But yet neither is this absolutely so, nor doth the difference in this matter, which we observe in constant experience, depend solely hereon. For if it did, then those, who having received this spiritual ability, do excel others in those natural endowments, would also constantly excel them in the exercise of the gift itself; which is not so, as is known to all who have observed any thing in

this matter. But the exercise of these abilities in prayer depends on the especial assistance of the Spirit of God. And for the most part the gift, as the scion ingrafted or inoculated, turns the nature of those abilities into itself, and modifieth them according unto its own efficacy and virtue, and is not itself changed by them. Evidently that which makes any such difference in the discharge of this duty, as wherein the edification of others is concerned, is the frequent conscientious exercise of the gift received, without which, into whatever stock of natural abilities it may be planted, it will neither thrive nor flourish.

6. *Spiritual gifts* are of two sorts: (1.) Such as are distinct from all other abilities, having their whole foundation, nature, and power in themselves. Such were the extraordinary gifts of miracles, healing, tongues, and the like. These were entire in themselves, not built upon or adjoined unto any other gifts or graces whatever. (2.) Such as were adjuncts of, or annexed unto, any other gifts or graces, without which they could have neither place nor use. As the gift of utterance depends on wisdom and knowledge. For utterance without knowledge, or that which is any thing but the way of expressing sound knowledge unto the benefit of others, is folly and babbling. And of this latter sort is the gift of prayer, as under our present consideration with respect unto the interest of words in that duty. And this we affirm to be a peculiar gift of the Holy Ghost, and shall now farther prove it so to be. For,

(1.) It is an inseparable adjunct of that work of the Spirit which we have described, and is therefore from him who is the author of it. For he who is the author of any thing as to its being, is the author of all its inseparable adjuncts. That the work of enabling us to pray, is the work of the Spirit hath been proved; and it is an immeasurable boldness for any to deny it, and yet pretend themselves to be Christians. And he is not the author of any one part of this work, but of the whole, all that whereby we cry 'Abba Father.' Hereunto the expressions of the desires of our souls, in words suited unto the acting of our own graces and the edification of others, doth inseparably belong. When we are commanded to pray, if our necessity, condition, edification, with the advantage and benefit of others,

do require the use of words in prayer, then are we so to pray. For instance, when a minister is commanded to pray in the church or congregation, so as to go before the flock in the discharge of that duty, he is to use words in prayer. Yet are we not in such cases required to pray any otherwise than as the Spirit is promised to enable us to pray, and so as that we may still be said to pray in the Holy Ghost. So therefore to pray, falls under the command and promise, and is a gift of the Holy Spirit.

And the nature of the thing itself, that is the duty of prayer, doth manifest it. For all that the Spirit of God works in our hearts with respect unto this duty, is in order unto the expression of it; for what he doth is to enable us to pray. And if he gives not that expression, all that he doth besides may be lost as to its principal end and use. And indeed all that he doth in us, where this is wanting, or that in fixed meditation, which in some particular cases is equivalent thereunto, riseth not beyond that frame which David expresseth by his keeping silence, whereby he declares an estate of trouble, wherein yet he was not freely brought over to deal with God about it, as he did afterward by prayer, and found relief therein.

That which with any pretence of reason can be objected hereunto, namely, that not any part only, but the whole duty of prayer as we are commanded to pray, is an effect in us of the Holy Spirit as a spirit of grace and supplication, or that the grace of prayer and the gift of prayer as some distinguish, are inseparable, consists in two unsound consequents, which as is supposed will thence ensue. As, (1.) that every one who hath the *grace of prayer*, as it is called, or in whom the Holy Spirit worketh the gracious disposition before described, hath also the *gift of prayer*, seeing these things are inseparable. And, (2.) that every one who hath the *gift of prayer*, or who hath an *ability to pray* with utterance unto the edification of others, hath also the *grace of prayer*, or the actings of saving grace in prayer, which is the thing intended. But these things it will be said are manifestly otherwise, and contrary to all exprience.

Ans. (1.) For the first of these inferences, I grant it follows from the premises, and therefore affirm that it is most

true under the ensuing limitations. (1.) We do not speak of what is called the *grace of prayer* in its *habit* or principle, but in its actual exercise. In the first respect, it is in all that are sanctified, even in those infants that are so from the womb. It doth not hence follow that they must also have the gift of prayer, which respects only grace in its exercise. And thus our meaning is, that all those in whom the Spirit of God doth graciously act faith, love, delight, desire, in a way of prayer unto God, have an ability from him to express themselves in vocal prayer.

(2.) It is required hereunto that such persons be found *in a way of duty;* and so meet to receive the influential assistance of the Holy Spirit. Whoever will use, or have the benefit of any spiritual gift, must himself in a way of duty, stir up by constant and frequent exercise the ability wherein it doth consist. 'Stir up the gift of God that is in thee;' 2 Tim. i. 6. And where this duty is neglected, which neglect must be accounted for, it is no wonder if any persons who yet may have, as they speak, the grace of prayer, should not yet have the gift or a faculty to express their minds and desires in prayer by words of their own. Some think there is no such ability in any, and therefore never look after it in themselves, but despise whatever they hear spoken unto that purpose. What assistance such persons may have in their prayers from the spirit of grace, I know not; but it is not likely they should have much of his aid or help in that wherein they despise him. And some are so accustomed unto, and so deceived by, pretended helps in prayer, as making use of, or reading prayers by others composed for them, that they never attempt to pray for themselves, but always think they cannot do that which indeed they will not. As if a child being bred up among none but such impotent persons as go on crutches, as he groweth up, should refuse to try his own strength, and resolve himself to make use of crutches also. Good instruction or some sudden surprisal with fear, removing his prejudice, he will cast away this needless help, and make use of his strength. Some gracious persons brought up where forms of prayer are in general use, may have a spiritual ability of their own to pray, but neither know it, nor ever try it, through a compliance with the principles of their education; yea, so as to

think it impossible for them to pray any otherwise. But when instruction frees them from this prejudice, or some sudden surprisal with fear or affliction casts them into an entrance of the exercise of their own ability in this kind, their former aids and helps quickly grow into disuse with them.

(3.) The *ability* which we ascribe unto all who have the gracious assistance of the Spirit in prayer, is not absolute, but suited unto their occasions, conditions, duties, callings, and the like. We do not say, that every one who hath received the Spirit of grace and supplication must necessarily have a gift, enabling him to pray as becomes a minister in the congregation, or any person on the like solemn occasion; no, nor yet it may be to pray in a family, or in the company of many, if he be not in his condition of life called thereunto. But every one hath this ability according to his necessity, condition of life, and calling. He that is only a private person hath so, and he who is the ruler of the family hath so, and he that is a minister of the congregation hath so also. And as God enlargeth men's occasions and calls, so he will enlarge their abilities, provided they do what is their duty to that end and purpose; for the slothful, the negligent, the fearful, those that are under the power of prejudices, will have no share in this mercy. This therefore is the sum of what we affirm in this particular. Every adult person who hath received, and is able to exercise, grace in prayer, any saving grace, without which prayer itself is an abomination, if he neglect not the improvement of the spiritual aids communicated unto him, doth so far partake of this gift of the Holy Spirit as to enable him to pray according as his own occasions and duty do require. He who wants mercy for the pardon of sin, or supplies of grace for the sanctification of his person, and the like; if he be sensible of his wants, and have gracious desires after their supply wrought in his heart, will be enabled to ask them of God in an acceptable manner, if he be not wofully and sinfully wanting unto himself and his own duty.

(2.) As to the second inference, namely, that if this *ability be inseparable from the gracious assistance of the spirit of prayer, then whosoever hath this gift and ability, he hath in the exercise of it that gracious assistance,* or he hath received the spirit of grace, and hath saving graces, acted in him: I an-

swer, (1.) It doth not follow on what we have asserted. For although wherever is the grace of prayer, there is the gift also in its measure; yet it follows not, that where the gift is, there must be the grace also. For the gift is for the grace's sake, and not on the contrary. Grace cannot be acted with, out the gift, but the gift may without grace. (2.) We shall assent that this gift doth grow in another soil, and hath not its root in itself. It followeth on, and ariseth from, one distinct part of the work of the Holy Spirit, as a spirit of supplication, from which it is inseparable. And this is his work on the mind, in acquainting it with the things that are to be prayed for; which he doth both in the inward convictions of men's own souls, and in the declaration made thereof in the Scripture. Now this may in some be only a common work of illumination which the gift of vocal prayer may flow from and accompany, when the spirit of grace and supplication works no farther in them. Wherefore it is acknowledged that men in whom the spirit of grace did never reside nor savingly operate, may have the gift of utterance in prayer unto their own and others' edification. For they have the gift of illumination, which is its foundation, and from which it is inseparable. Where this spiritual illumination is not granted in some measure, no abilities, no industry can attain the gift of utterance in prayer unto edification. For spiritual light is the matter of all spiritual gifts, which in all their variety are but the various exercise of it. And to suppose a man to have a gift of prayer without it, is to suppose him to have a gift to pray for he knows not what; which real or pretended enthusiasms we abhor. Wherefore, wherever is this gift of illumination and conviction, there is such a foundation of the gift of prayer, as that it is not ordinarily absent in some measure, where due use and exercise are observed.

Add unto what hath been spoken, that the duty of prayer ordinarily is not complete, unless it be expressed in words. It is called 'pleading with God,' 'filling our mouths with arguments,' 'crying unto him,' and 'causing him to hear our voice;' which things are so expressed, not that they are any way needful unto God, but unto us. And whereas it may be said that all this may be done in prayer by internal meditation, where no use is made of the voice, or of words, as it is said of Hannah that 'she prayed in her heart, but her voice

was not heard;' 1 Sam. i. 13. I grant, in some cases it may be so, where the circumstances of the duty do not require it should be otherwise; or where the vehemency of affections which cause men to cry out and roar, will permit it so to be. But withal I say, that in this prayer by meditation, the things and matter of prayer are to be formed in the mind into that sense and those sentences which may be expressed; and the mind can conceive no more in this way of prayer than it can express. So of Hannah it is said, when she prayed in her heart, and as she said herself 'out of the abundance of her meditation,' ver. 16. that 'her lips moved though her voice was not heard;' she not only framed the sense of her supplications into petitions, but tacitly expressed them to herself. And the obligation of any person unto prescribed forms, is as destructive of prayer by inward meditation, as it is of prayer conceived and expressed; for it takes away the liberty, and prevents the ability of framing petitions or any other parts of prayer in the mind, according to the sense which the party praying hath of them. Wherefore if this expression of prayer in words do necessarily belong unto the duty itself, it is an effect of the Holy Spirit, or he is not the spirit of supplication unto us.

Secondly, *Utterance* is a peculiar gift of the Holy Ghost; so it is mentioned, 1 Cor. i. 5. 2 Cor. viii. 7. Eph. vi. 19. Col. iv. 3. And hereof there are two parts, or there are two duties to be discharged by virtue of it. 1. An ability to speak unto men in the name of God in the preaching of the word. 2. An ability to speak unto God for ourselves, or in the name and on the behalf of others. And there is the same reason of utterance in both these duties. And in each of them it is equally a peculiar gift of the Spirit of God: see 1 Cor. i. 5. 2 Cor. viii. 7. Eph. vi. 19. Col. iv. 3. The word used in these places, is λόγος 'speech,' which is well rendered, 'utterance,' that is παῤῥησία ἐν τῷ ἀποφθέγγεσθαι, '*facultas et libertas dicendi*;' an ability and liberty to speak out the things we have conceived. Λόγος ἐν ἀνοίξει τοῦ στόματος ἐν παῤῥησίᾳ, Eph. vi. 19. 'Utterance in the opening of the mouth with boldness,' or rather freedom of speech. This in sacred things, in praying and preaching, is the gift of the Holy Spirit; and as such, are we enjoined to pray for it, that it may be given unto us or others, as the edification of

the church doth require. And although this gift may by some be despised, yet the whole edification of the church depends upon it; yea, the foundation of the church was laid in it, as it was an extraordinary gift, Acts ii. 4. and its superstructure is carried on by it. For it is the sole means of public or solemn intercourse between God and the church. It is so if there be such a thing as the Holy Ghost, if there be such things as spiritual gifts. The matter of them is spiritual light, and the manner of their exercise is utterance.

This gift or ability, as all others of the like nature, may be considered either as to the habit, or as to the external exercise of it. And those who have received it in the habit, have yet experience of great variety in the exercise, which in natural and moral habits, where the same preparations precede, doth not usually appear. For as the spirit of grace is free, and acts arbitrarily, with respect unto the persons unto whom he communicates the gift itself; 'for he divideth to every man as he will;' so he acteth also as he pleases in the exercise of those gifts and graces which he doth bestow. Hence believers do sometimes find a greater evidence of his gracious working in them in prayer, or of his assistance to pray, as also enlargement in utterance, than at other times; for in both he breatheth and acteth as he pleaseth. These things are not their own, nor absolutely in their own power, nor will either the habitual grace they have received enable them to pray graciously, nor their gift of utterance unto edification, without his actual excitation of that grace and his assistance in the exercise of that gift. Both the conceiving and utterance of our desires in an acceptable manner are from him, and so are all spiritual enlargements in this duty. Vocal prayer whether private or public, whereof we speak, is the uttering of our desires and requests unto God; called, 'The making of our requests known unto him;' Phil. iv. 6. This utterance is a gift of the Holy Ghost, so also is prayer as to the manner of the performance of it by words in supplication. And if any one say he cannot so pray suitable unto his own occasions, he doth only say, that he is a stranger to this gift of the Holy Ghost, and if any one will not, by him it is despised. And if these things are denied by any, because they understand them not, we cannot help it.

Thirdly, *It is the Holy Spirit that enables men to discharge and perform every duty that is required of them in a due manner, so that without his enabling of us we can do nothing as we should.* As this hath been sufficiently confirmed in other discourses on this subject, so we will not always contend with them by whom such fundamental principles of Christianity are denied, or called into question. And he doth so, with respect unto all sorts of duties, whether such as are required of us by virtue of especial office and calling, or on the more general account of a holy conversation according to the will of God: and vocal prayer is a duty under both these considerations.

For, 1. It is the duty of the *ministers* of the gospel by virtue of especial office; *supplications, prayers, intercessions,* and *giving of thanks* are to be made in the assemblies of the church; 1 Tim. ii. 1. Herein it is the office and duty of ministers to go before the congregation, and to be as the mouth of the church unto God. The nature of the office and the due discharge of it, with what is necessary unto the religious worship of public assemblies, manifest it so to be. The apostles, as their example, gave themselves continually unto prayer and the ministry of the word; Acts vi. 4. It is therefore the gift of the Holy Ghost whereby these are enabled so to do. For of themselves they are not able to do any thing. This is one of those good gifts which is from above, and cometh down from the Father of lights; James i. 17. And these gifts do they receive for the 'perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;' Eph. iv. 12. Utterance, therefore, in praying and preaching, is in them the gift of the Holy Ghost with respect unto their office. And that such a gift, as those who are utterly destitute of it, cannot discharge their office unto the edification of the church.

Let men pretend what they please, if a spiritual ability in praying and preaching belong not necessarily unto the office of the ministry, no man can tell what doth so, or what the office signifies in the church. For no other ordinance can be administered without the word and prayer, nor any part of rule itself in a due manner. And to deny these to be gifts of the Holy Ghost, is to deny the continuance of his dispensation unto and in the church, which at once over-

throws the whole truth of the gospel, and the sole foundation that the ministry of it is built upon.

2. The like may be spoken with respect unto duties to be performed by virtue of our *general vocation*. Such are the duties of parents and masters of families. I know not how far any are gone in ways of profaneness, but hope none are carried unto such a length, as to deny it to be the duty of such persons to pray with their families as well as for them. The families that call not on the name of the Lord are under his curse. And if this be their duty, the performance of it must be by the aid of the Spirit of God, by virtue of the general rule we proceed upon.

Fourthly, *The benefit, profit, advantage, and edification of particular persons, of families, but especially of the church in its assemblies in and by the use and exercise of this gift, are such and so great, as that it is impious not to ascribe it to the operation of the Holy Spirit*. Men are not of themselves, without his especial aid, authors or causers of the principal spiritual benefit and advantage which the church receiveth in the world. If they are so, or may be so, what need is there of him or his work for the preservation and edification of the church? But that it hath this blessed effect and fruit, we plead the experience of all who desire to walk before God in sincerity, and leave the determination of the question unto the judgment of God himself: nor will we at present refuse in our plea, a consideration of the different conditions as to a holy conversation, between them who constantly in their life and at their death give this testimony, and theirs by whom it is opposed and denied. We are none of us to be ashamed of the gospel of Christ, nor of any effect of his grace. It must therefore be said, that the experience which believers of all sorts have of the spiritual benefit and advantage of this ability, both in themselves and others, is not to be moved or shaken by the cavils or reproaches of such who dare profess themselves to be strangers thereunto.

Fifthly, The *event of things* may be pleaded in evidence of the same truth. For were not the ability of praying a gift of him *who divideth to every one according unto his own will*, there would not be that difference as to the participation of it among those who all pretend unto the faith of the same truth, as there is openly and visibly in the world. And if it were a matter purely of men's natural abilities, it were impos-

sible that so many, whose concern it is in the highest degree to be interested in it, should be such strangers to it, so unacquainted with it, and so unable for it. They say, indeed, it is but the mere improvement of natural abilities with confidence and exercise. Let it be supposed for once, that some of them at least have confidence competent unto such a work, and let them try what success mere exercise will furnish them withal. In the mean time, I deny that without that illumination of the mind, which is a peculiar gift of the Holy Ghost, the ability of prayer treated of is attainable by any. And it will be a hard thing to persuade persons of any ordinary consideration, that the difference which they do or may discover between men as to this gift and ability, proceeds merely from the difference of their natural and acquired abilities, wherein, as it is strenuously pretended, the advantage is commonly on that side which is most defective herein.

Some perhaps may say, that they know there is nothing in this faculty but the exercise of natural endowments with boldness and elocution, and that because they themselves were expert in it, and found nothing else therein, on which ground they have left it for that which is better. But for evident reasons we will not be bound to stand unto the testimony of those men, although they shall not here be pleaded. In the mean time, we know that from him which hath not, is taken away that which he had. And it is no wonder if persons endowed sometimes with a gift of prayer proportionable unto their light and illumination, improving neither the one nor the other, as they ought, have lost both their light and gift also. And thus suitably unto my design and purpose, I have given a delineation of the work of the Holy Ghost, as a spirit of grace and supplication, promised unto and bestowed on all believers, enabling them to cry, 'Abba Father.'

CHAP. IX.

Duties inferred from the preceding discourse.

THE issue of all inquiries is, how we may improve them unto obedience in the life of God. For if we know them, happy are we if we do them, and not otherwise. And our practice herein may be reduced unto these two heads; 1. A due and constant *returning of glory unto God* on the account of his grace in that *free gift of his*, whose nature we have inquired into. 2. A constant *attendance* unto the duty which we are graciously enabled unto thereby. And,

1. We ought continnually to bless God, and give glory to him, for this great *privilege* of *the spirit of grace* and supplication granted unto the church[a]. This is the principal means on their part of all holy intercourse with God, and of giving glory unto him. How doth the world, which is destitute of this fruit of divine bounty, grope in the dark, and wander after vain imaginations, whilst it knows not how to manage its convictions, nor how at all to deal with God about its concerns? That world which cannot receive the spirit of grace and truth, can never have ought to do with God in a due manner. There are by whom this gift of God is despised, is reviled, is blasphemed; and under the shades of many pretences do they hide themselves from the light in their so doing. But they know not what they do, nor by what spirit they are acted. Our duty it is to pray that God would pour forth his Spirit even on them also, who will quickly cause them to look on him whom they have pierced and mourn.

And it appears two ways how great a mercy it is to enjoy and improve this privilege: (1.) In that both the psalmist and the prophet pray directly in a spirit of prophecy and without limitation, that God would 'pour out his fury on the families that call not on his name;' Psal. lxxix. 6. Jer. x. 25. And, (2.) in that the whole work of faith in obedience is denominated from this duty of prayer. For so it is said, that 'whosoever

[a] Τίς οὐκ ἂν ἐκπλαγείη καὶ θαυμάσειε τὴν τοῦ θεοῦ φιλανθρωπίαν, ἣν εἰς ἡμᾶς ἐπιδεικνυται τοσαύτην τιμὴν ἀνθρώποις χαριζόμενος, ἀς καὶ προσευχῆς ἀξιῶσαι καὶ ὁμιλίας τῆς ἠοῦφυτα θεῷ γὰρ ἀληθῶς λαλοῦμεν τῷ καιρῷ τῆς προσευχῆς. Chrysost. Hom. 67. de Prec. 1.

shall call on the name of the Lord shall be saved;' Rom. x. 13. For invocation or prayer in the power of the spirit of grace and supplications, is an infallible evidence and fruit of saving faith and obedience; and therefore is the promise of salvation so eminently annexed unto it; or it is placed by a *synecdoche,* for the whole worship of God and obedience of faith. And it were endless to declare the benefits that the church of God, and every one that belongeth thereunto, hath thereby. No heart can conceive that treasury of mercies which lie in this one privilege, in having liberty and ability to approach unto God at all times according unto his mind and will. This is the relief, the refuge, the weapons, and assured refreshment of the church in all conditions.

(2.) It is a matter of praise and glory to God, in an especial manner, that he hath granted an *ampliation* of this privilege under the gospel. The spirit is now poured forth from above, and enlarged in his dispensation both intensively and extensively. Those on whom he is bestowed, do receive him in a larger measure than they did formerly under the Old Testament. Thence is that liberty and boldness in their access unto the throne of grace, and their crying 'Abba Father,' which the apostle reckons among the great privileges of the dispensation of the Spirit of Christ, which of old they were not partakers of. If the difference between the Old Testament state and the New, lay only in the outward letter and the rule thereof, it would not be so easily discerned on which side the advantage lay; especially, methinks it should not be so by them, who seem really to prefer the pomp of legal worship before the plainness and simplicity of the gospel. But he who understands what it is, not to receive the 'spirit of bondage to fear,' but to receive the 'spirit of adoption, whereby we cry Abba Father,' and what it is to serve God in 'the newness of the Spirit, and not in the oldness of the letter,' understands their difference well enough. And I cannot but admire that some will make use of arguments, or a pretence of them, for such helps and forms of prayer as seem not compliant with the work of the spirit of supplication before described, from the Old Testament, and the practice of the church of the Jews before the time of our Saviour, though indeed they can prove nothing from thence. For do they not acknowledge that there is a more plentiful effusion of the

Spirit on the church under the New Testament than of the Old? To deny it, is to take away the principal difference between the law and the gospel. And is not the performance of duties to be regulated according to the supplies of grace? If we should suppose that the people being then carnal, and obliged to the observation of carnal ordinances, did in this particular stand in need of forms of prayer, which indeed they did not, of those which were merely so, and only so; nor had, that we know of, any use of them; doth it follow, that therefore believers under the New Testament, who have unquestionably a larger portion of the spirit of grace and supplication poured on them, should either stand in need of them, or be obliged unto them? And it is in vain to pretend a different dispensation of the Spirit unto them and us, where different fruits and effects are not acknowledged. He that hath been under the power of the law, and hath been set free by the law of the spirit of life in Christ Jesus, knows the difference, and will be thankful for the grace that is in it.

Again, It is extensively enlarged, in that it is now communicated unto multitudes; whereas of old it was confined unto a few. Then the dews of it only watered the land of Canaan, and the posterity of Abraham according to the flesh; now the showers of it are poured down on all nations, even all 'that in every place call on the name of Jesus Christ our Lord, both theirs and ours.' In every assembly of mount Zion, through the world, called according to the mind of Christ, prayers and supplications are offered unto God, through the effectual working of the spirit of grace and supplication, unless he be despised. And this is done in the accomplishment of that great promise, Mal. i. 11. 'For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.' Prayer and praises in the assemblies of the saints, is the pure offering and that sacrifice which God promiseth shall be offered unto him. And this oblation is not to be kindled without the eternal fire of the spirit of grace. No sacrifice was to be offered of old, but with fire taken from the altar. Be it what it would, if it were offered with strange fire, it was an abomination; hence they

were all called אשים the 'firings' of the Lord. And this was in a resemblance of the Holy Ghost. Whence Christ is said to offer himself to God, through the eternal Spirit. And so must we do our prayers. In the fruits and effects of his works lies all the glory and beauty of our assemblies and worship. Take them away and they are contemptible, dead and carnal. And he carrieth this work into the families of them that do believe. Every family apart is enabled to pray and serve God in the spirit; and such as are not, do live in darkness all their days. He is the same to believers all the world over, in their closets or their prisons. They have all, wherever they are, an 'access by one Spirit unto the Father;' Eph. ii. 18. And for this enlargement of grace, God justly expects a revenue of glory from us.

3. It is assuredly our duty to *make use* of the gift of the Spirit as that which is purchased for us by Christ,[b] and is of inestimable advantage unto our souls. There are two ways whereby men may be guilty of the neglect of this heavenly favour: (1.) They are so when the gift itself is not valued nor sought after, nor endeavoured to be attained. And this is done under various pretences: some imagine that it is no gift of the Spirit, and so despise it; others think that either by them it is not attainable, or that if it be attained, it will not answer their labour in it, and diligence about it, which it doth require; and therefore take up with another way and means, which they know to be more easy, and hope to be as useful. By many the whole duty is despised, and consequently all assistance in the performance of it is so also. None of those do I speak unto at present. But, (2.) we are guilty of this neglect when we do not constantly and diligently on all occasions make use of it for the end for which it is given us; yea, abound in the exercise of it. Have you an ability to pray always freely given you by the Holy Ghost, why do you not pray always, in private, in families, according to all occasions and opportunities administered? Of what concernment unto the glory of God, and in our life unto him, prayer is, will be owned by all. It is that only single duty wherein every grace is acted, every sin

[b] Ὥσπερ τῷ σώματι φῶς ἥλιος, οὕτω ψυχῇ προσευχή· εἰ οὖν τυφλῷ γημία τὸ μὴ ὁρᾶν τὸν ἥλιον, ποίαν γημία χριστιανῷ τὸ μὴ προσεύχεσθαι συνεχῶς καὶ διὰ τῆς προσευχῆς τὸ τοῦ χριστοῦ φῶς εἰς τὴν ψυχὴν εἰσάγειν; Chrys. Hom. 67. de Prec. 1.

opposed, every good thing obtained, and the whole of our obedience in every instance of it is concerned. What difficulties lie in the way of its due performance, what discouragements rise up against it, how unable we are of ourselves in a due manner to discharge it, what aversation there is in corrupted nature unto it, what distractions and weariness are apt to befal us under it, are generally known also unto them who are any way exercised in these things. Yet doth the blessedness of our present and future condition much depend thereon. To relieve us against all these things, to 'help our infirmities,' to give us freedom, liberty, and confidence, in our approaches to the throne of grace, to enable us as children to cry, 'Abba Father,' with delight and complacency, is this gift of the spirit of grace and supplication given unto us by Jesus Christ. Who can express how great a folly and sin it is, not to be found in the constant exercise of it? Can we more by any means 'grieve this Holy Spirit' and indamage our own souls? Hath God given unto us the spirit of grace and supplication, and shall we be remiss, careless, and negligent in prayer? Is not this the worst way whereby we may 'quench the Spirit,' which we are so cautioned against? Can we go from day to day in the neglect of opportunities, occasions, and just seasons of prayer? How shall we answer the contempt of this gracious aid offered us by Jesus Christ? Do others go from day to day in a neglect of this duty, in their closets and families? blame them not, or at least they are not worthy of so much blame as we. They know not how to pray, they have no ability for it. But for those to walk in a neglect hereof, who have received this gift of the Holy Ghost enabling them thereunto, making it easy unto them, and pleasant unto the inner man, how great an aggravation is it of their sin! Shall others at the tinkling of a bell rise and run unto prayers to be said or sung, wherein they can have no spiritual interest, only to pacify their consciences, and comply with the prejudices of their education? and shall we be found in the neglect of that spiritual aid which is graciously afforded unto us? How will the blind devotion and superstition of multitudes, with their diligence and pains therein, rise up in judgment against such negligent persons? We may see in the papacy, how upon the ringing of a bell, or the lifting up of any ensign of superstí-

tion, they will some of them rise at midnight; others in their houses, yea, in the streets, fall on their knees unto their devotions: having lost the conduct of the Spirit of God, and his gracious guidance unto the performance of duty in its proper seasons, they have invented ways of their own to keep up a frequency in this duty after their manner, which they are true and punctual unto. And shall they who have received that Spirit which the world cannot receive, be treacherous and disobedient unto his motions, or what he constantly inclines and enables them unto? Besides all other disadvantages which will accrue hereby unto our souls, who can express the horrible ingratitude of such a sin? I press it the more, and that unto all sorts of prayer, in private, in families, in assemblies for that end, because the temptations and dangers of the days wherein we live do particularly and eminently call for it. If we would talk less, and pray more about them, things would be better than they are in the world; at least we should be better enabled to bear them and undergo our portion in them with the more satisfaction. To be negligent herein, at such a season, is a sad token of such a security as foreruns destruction.

4. Have any received this gift of the Holy Ghost, let them know that it is their duty *to cherish it, to stir it up and improve it;* it is freely bestowed, but it is carefully to be preserved. It is a gospel talent given to be traded withal, and thereby to be increased. There are various degrees and measures of this gift, in those that do receive it. But whatever measure any one hath, from the greatest to the least, he is obliged to cherish, preserve, and improve. We do not assert such a gift of prayer, as should render our diligence therein unnecessary; or the exercise of our natural abilities useless. Yea, the end of this gift is to enable us to the diligent exercise of the faculties of our souls in prayer in a due manner. And therefore, as it is our duty to use it, so it is to improve it. And it is one reason against the restraint of forms, because there is in them too little exercise of the faculties of our minds in the worship of God. Therefore, this being our duty, it may be inquired by what way or means we may stir up this grace and gift of God, so at least, as that if through any weakness or infirmity of mind, we thrive not much in the outward part of it; yet that we decay not, nor

lose what we have received. The gifts of the Holy Ghost are the fire that kindleth all our sacrifices to God. Now although that fire of old on the altar first came down from heaven, or 'forth from the Lord,' Levit. ix. 24. yet after it was once there placed, it was always to be kept alive with care and diligence; for otherwise it would have been extinguished as any other fire; Levit. vi. 12, 13. Hence the apostle warns Timothy, *ἀναζωπυρεῖν τὸ χάρισμα*, 2 Tim. i. 6. to excite and 'quicken the fire of his gift;' blowing off the ashes and adding fuel unto it. Now there are many things that are useful and helpful unto this end: as,

(1.) A constant *consideration and observation of ourselves*, our own hearts, with our spiritual state and condition. Thence are the matters of our requests or petitions in prayer to be taken; Psal. xvi. 7. And as our state in general, by reason of the depths and deceitfulness of our hearts, with our darkness in spiritual things, is such as will find us matter of continual search and examination all the days of our lives, as is expressed in those prayers, Psal. xix. 12. Psal. cxxxix. 23, 24. so we are subject unto various changes and alterations in our spiritual frames and actings every day; as also unto temptations of all sorts. About these things, according as our occasions and necessities do require, are we to deal with God in our supplications; Phil. iv. 6. How shall we be in a readiness hereunto, prepared with the proper matter of prayer, if we neglect a constant and diligent observation of ourselves herein, or the state of our own souls? This being the food of the gift, where it is neglected, the gift itself will decay. If men consider only a form of things in a course, they will quickly come to a form of words.

To assist us in this search and examination of ourselves, to give light into our state and wants, to make us sensible thereof, is part of the work of the Spirit, as a spirit of grace and supplication; and if we neglect our duty towards him herein, how can we expect that he should continue his aid unto us, as to the outward part of the duty? Wherefore let a man speak in prayer with the tongues of men and angels, to the highest satisfaction, and it may be, good edification of others; yet if he be negligent, if he be not wise and watchful in this duty of considering the state, actings, and temptations, of his own soul, he hath but a perishing, decay-

ing outside and shell of this gift of the Spirit. And those by whom this self-search and judgment is attended unto, shall ordinarily thrive in the power and life of this duty. By this means may we know the beginnings and entrances of temptation; the deceitful actings of indwelling sin; the risings of particular corruptions, with the occasions yielding them advantages and power; the supplies of grace which we daily receive, and ways of deliverance. And as he who prayeth without a due consideration of these things prayeth at random, 'fighting uncertainly as one beating the air;' so he whose heart is filled with a sense of them, will have always in a readiness the due matter of prayer, and will be able to fill his mouth with pleas and arguments whereby the gift itself will be cherished and strengthened.

(2.) *Constant searching of the Scripture* unto the same purpose is another subservient duty unto this of prayer itself. That is the glass, wherein we may take the best view of ourselves, because it at once represents both what we are, and what we ought to be; what we are in ourselves, and what we are by the grace of God; what are our frames, actions, and ways, and what is their defect in the sight of God. And a higher instruction what to pray for, or how to pray, cannot be given us; Psal. xix. 7—9. Some imagine that to 'search the Scriptures,' thence to take forms of speech, or expressions accommodated unto all the parts of prayer, and to set them in order, or retain them in memory, is a great help to prayer. Whatever it be, it is not that which I intend at present. It is most true, if a man be 'mighty in the Scriptures,' singularly conversant and exercised in them, abounding in their senses and expressions, and have the help of a faithful memory withal, it may exceedingly farther and assist him in the exercise of this gift unto the edification of others. But this collection of phrases, speeches, and expressions, where perhaps the mind is barren in the sense of the Scripture, I know not of what use it is. That which I press for, is a diligent search into the Scriptures, as to the things revealed in them. For therein are our wants in all their circumstances and consequents discovered and represented unto us, and so are the supplies of grace and mercy which God hath provided for us; the former with authority to make us sensible of them, and the latter with that evidence

of grace and faithfulness, as to encourage us to make our requests for them. The word is the instrument whereby the Holy Spirit reveals unto us our wants, when we know not what to ask, and so enables us to make intercessions according to the mind of God; Rom. viii. Yea, who is it, who almost at any time reading the Scripture with a due reverence of God, and subjection of conscience unto him, that hath not some particular matter of prayer or praise effectually suggested unto him? And Christians would find no small advantage on many accounts, not here to be insisted upon, if they would frequently, if not constantly, turn what they read into prayer or praise unto God, whereby the instructions unto faith and obedience would be more confirmed in their minds, and their hearts be more engaged into their practice. An example hereof we have, Psal. cxix. wherein all considerations of God's will and our duty are turned into petitions.

(3.) A due *meditation on God's glorious excellencies*, tends greatly to the cherishing of this gracious gift of the Holy Spirit. There is no example that we have of prayer in the Scripture, but the entrance into it consists in expressions of the name, and most commonly of some other glorious titles of God; whereunto the remembrance of some mighty acts of his power is usually added. And the nature of the thing requires it should be so. For, besides that God hath revealed his name unto us, for this very purpose that we might call upon him by the name which he owns and takes to himself, it is necessary we should by some external description determine our minds unto him, to whom we make our addresses, seeing we cannot conceive any image or idea of him therein. Now the end hereof is twofold: [1.] To ingenerate in us that reverence and godly fear, which is required of all that draw nigh to this infinitely Holy God; Lev. x. 3. Heb. xii. 29. The most signal encouragement unto boldness in prayer, and an access to God thereby, is in Heb. x. 19—22. with chap iv. 16. Into the holy place we may go with boldness, and unto the throne of grace. And it is a throne of grace that God in Christ is represented unto us upon. But yet it is a throne still, whereon majesty and glory do reside. And God is always to be considered by us as on a throne. [2.] Faith and confidence are excited and acted unto a due frame thereby. For prayer is our betaking ourselves unto

God as 'our shield, our rock, and our reward;' Prov. xviii. 10. Wherefore a due previous consideration of those holy properties of his nature, which may encourage us so to do, and assure us in our so doing, is necessary. And this being so great a part of prayer, the great foundation of supplication and praise, frequent meditation on these holy excellencies of the divine nature must needs be an excellent preparation for the whole duty, by filling the heart with a sense of those things, which the mouth is to express, and making ready those graces for their exercise, which is required therein.

(4.) Meditation on the *mediation and intercession of Christ*, for our encouragement, is of the same importance and tendency. To this end spiritually is he proposed unto us, as abiding in the discharge of his priestly office; Heb. iv. 15, 16. x. 19—22. And this is not only an encouragement unto, and in our supplications, but a means to increase and strengthen the grace and gift of prayer itself. For the mind is thereby made ready to exercise itself about the effectual interposition of the Lord Christ at the throne of grace in our behalf, which hath a principal place and consideration in the prayers of all believers. And hereby principally may we try our faith of what race and kind it is, whether truly evangelical or no. Some relate or talk that the eagle tries the eyes of her young ones, by turning them to the sun, which if they cannot look steadily on, she rejects them as spurious. We may truly try our faith by immediate intuitions of the Sun of Righteousness. Direct faith to act itself immediately and directly on the incarnation of Christ and his mediation, and if it be not of the right kind and race, it will turn its eye aside unto any thing else. God's essential properties, his precepts and promises, it can bear a fixed consideration of; but it cannot fix itself on the person and mediation of Christ with steadiness and satisfaction. There is, indeed, much profession of Christ in the world, but little faith in him.

(5.) *Frequency in exercise* is the immediate way and means of the increase of this gift, and its improvement. All spiritual gifts are bestowed on men to be employed and exercised: 'For the manifestation of the Spirit is given to every one to profit withal;' 1 Cor. xii. 7. God both requireth that his talents be traded withal, that his gifts be

employed and exercised, and will also call us to an account of the discharge of the trust committed unto us in them; see 1 Pet. iv. 10, 11. Wherefore the exercise of this and of the like gifts tends unto their improvement on a double account. For, [1.] whereas they reside in the mind after the manner and nature of an habit or a faculty, it is natural that they should be increased and strengthened by exercise, as all habits are by a multiplication of acts proceeding from them. So also by desuetude they will weaken, decay, and in the issue be utterly lost and perish. So is it with many as to the gift of prayer. They were known to have received it in some good measure of usefulness unto their own edification and that of others. But upon a neglect of the use and exercise of it in public and private, which seldom goes alone without some secret or open enormities, they have lost all their ability, and cannot open their mouths on any occasion in prayer, beyond what is prescribed unto them, or composed for them. But the just hand of God is also in this matter, depriving them of what they had, for their abominable neglect of his grace and bounty therein. [2.] The increase will be added unto by virtue of God's blessing on his own appointment. For having bestowed these gifts for that end, where persons are faithful in the discharge of the trust committed unto them, he will graciously add unto them in what they have. This is the eternal law concerning the dispensation of evangelical gifts, 'unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away, even that which he hath;' Matt. xxv. 29. It is not the mere having or not having of them that is intended, but the using or not using of what we have received; as is plain in the context. Now I do not say that a man may or ought to exercise himself in prayer merely with this design, that he may preserve and improve his gift. It may indeed in some cases be lawful for a man to have respect hereunto, but not only. As where a master of a family hath any one in his family who is able to discharge that duty and can attend unto it; yet he will find it his wisdom not to omit his own performance of it, unless he be contented his gift, as to the use of his family, should wither and decay. But all that I plead is, that he who conscientiously, with respect unto all

the ends of prayer, doth abound in the exercise of this gift, he shall assuredly thrive and grow in it, or at least preserve it in answer unto the measure of the gift of Christ. For I do not propose these things, as though every man in the diligent use of them may constantly grow and thrive in that part of the gift which consists in utterance and expression. For there is a 'measure of the gift of Christ' assigned unto every one, whose bounds he shall not pass; Eph. iv. 7. But in these paths and ways, the gift which they have received will be preserved, kept thrifty and flourishing; and from the least beginnings of a participation of it, they will be carried on unto their own proper measure; which is sufficient for them.

(6.) *Constant fervency and intention of mind and spirit* in this duty, works directly towards the same end. Men may multiply prayers as to the outward work in them, and yet not have the least spiritual advantage by them. If they are dull, dead, and slothful in them, if under the power of customariness and formality, what issue can they expect? Fervency and intention of mind quickeneth and enlargeth the faculties, and leaveth vigorous impressions upon them of the things treated about in our supplications. The whole soul is cast into the mould of the matter of our prayers, and is thereby prepared and made ready for continual fresh spiritual engagements about them. And this fervency we intend, consists not in the vehemency or loudness of words, but in the intention of the mind. For the earnestness or vehemency of the voice is allowable only in two cases: (1.) When the edification of the congregation doth require it, which being numerous, cannot hear what is spoken unless a man lift up his voice. (2.) When the vehemency of affections will bear no restraint; Psal. xx. 2. Heb. v. 7. Now as all these are means whereby the gift of prayer may be cherished, preserved, and improved; so are they all of them the ways whereby grace acts itself in prayer, and have, therefore, an equal respect unto the whole work of the spirit of supplication in us.

5. Our duty it is to use *this gift of prayer unto the ends for which it is freely bestowed on us.* And it is given, (1.) with respect unto themselves who do receive it; and, (2.) with respect unto the benefit and advantage of others. And

with respect unto them that receive it, its end is, and it is a blessed means and help, to stir up, excite, quicken, and act, all those graces of the Spirit whereby they have communion with God in this duty. Such are faith, love, delight, joy, and the like. For, [1.] under the conduct of this gift, the mind and soul are led into the consideration of, and are fixed on, the proper objects of those graces, with the due occasions of their exercise. When men are bound unto a form, they can act grace only by the things that are expressed therein, which, whatever any apprehend, is strait and narrow, compared with the extent of that divine intercourse with God, which is needful unto believers in this duty. But in the exercise of this gift there is no concernment of faith, or love, or delight, but it is presented unto them, and they are excited unto a due exercise about them. Unto this end, therefore, is it to be used; namely, as a means to stir up and act those graces and holy affections, in whose working and exercise the life and efficacy of prayer doth consist. [2.] Although the exercise of the gift itself ought to be nothing but the way of those graces acting themselves towards God in this duty (for words are supplied only to clothe and express gracious desires, and when they wholly exceed them, they are of no advantage); yet as by virtue of the gift the mind is able to comprehend and manage the things about which those graces and gracious desires are to be exercised; so in the use of expressions they are quickened and engaged therein. For as when a man hath heard of a miserable object, he is moved with compassion towards it, but when he cometh to behold it, his 'own eye affecteth his heart,' as the prophet speaks; Lam. iii. 17. whereby his compassion is actually moved and increased; so, although a man hath a comprehension in his mind of the things of prayer, and is affected with them, yet his own words also will affect his heart, and by reflection stir up and inflame spiritual affections. So do many, even in private, find advantage in the use of their own gift, beyond what they can attain in mere mental prayer, which must be spoken unto afterward.

Again, (2.) This gift respecteth others, and is to be used unto that end. For as it is appointed of God to be exercised in societies, families, church-assemblies, and occasionally for

the good of any ; so it is designed for their edification and profit. For there is in it an ability of expressing the wants, desires, and prayers, of others also. And as this discharge of the duty is in a peculiar manner incumbent on ministers of the gospel, as also on masters of families and others, as they are occasionally called thereunto ; so they are to attend unto a fourfold direction therein : [1.] Unto their own *experience.* If such persons are believers themselves they have experience in their own souls of all the general concernments of those in the same condition. As sin worketh in one, so it doth in another ; as grace is effectual in one, so it is in another ; as he that prayeth longeth for mercy and grace, so do they that join with him. Of the same kind with his hatred of sin, his love to Christ, his labouring after holiness, and conformity to the will of God, are also those in other believers. And hence it is that persons 'praying in the Spirit' according to their own experience, are oftentimes supposed by every one in the congregation rather to pray over their condition than their own. And so it will be whilst the same corruption in kind, and the same grace in kind, with the same kind of operations, are in them all. But this extends not itself unto particular sins and temptations, which are left unto every one to deal about between God and their own souls.

[2.] Unto *Scripture light.* This is that which lively expresseth the spiritual state and condition of all sorts of persons, namely, both of those that are unregenerate, and of those which are converted unto God. Whatever that expresseth concerning either sort, may safely be pleaded with God in their behalf. And hence may abundant matter of prayer be taken for all occasions. Especially may it be so in a peculiar manner from that holy summary of the church's desires to God, given us in the Lord's Prayer. All we can duly apprehend, spiritually understand, and draw out of that mine and heavenly treasury of prayer, may be safely used in the name and behalf of the whole church of God. But without understanding of the things intended, the use of the words profiteth not.

[3.] Unto an *observation of their ways and walking,* with whatever overt discovery they make of their condition and temptations. He who is constantly to be the mouth of others to God, is not to pray at random, as though all persons

and conditions were alike unto him. None prayeth for others constantly by virtue of especial duty, but he is called also to watch over them and observe their ways. In so doing he may know that of their state, which may be a great direction unto his supplications with them and for them. Yea, without this no man can ever discharge this duty aright in the behalf of others, so as they may find their particular concernments therein. And if a minister be obliged to consider the ways, light, knowledge, and walking of his flock in his preaching unto them, that what he teacheth may be suited unto their edification; he is no less bound unto the same consideration in his prayers also with them and for them, if he intends to pray unto their use and profit. The like may be said of others in their capacity. The wisdom and caution which are to be used herein, I may not here insist upon.

[4.] Unto the *account which they receive from themselves concerning their wants,* their state, and condition. This, in some cases, persons are obliged to give unto those whose duty it is to help them by their prayers; James v. 16. And if this duty were more attended unto, the minds of many might receive inconceivable relief thereby.

6. Let us take heed, (1.) That this gift be not *solitary,* or alone; and, (2.) That it be not *solitarily acted* at any time. When it is solitary, that is, where the gift of prayer is in the mind, but no grace to exercise in prayer in the heart, it is at best but a part of that form of godliness which men may have, and deny the power thereof, and is therefore consistent with all sorts of secret lusts and abominations. And it were easy to demonstrate, that whatever advantage others may have by this gift in them who are destitute of saving grace, yet themselves are many ways worsted by it. For hence are they lifted up with spiritual pride, which is the ordinary consequent of all unsanctified light; and hereby do they countenance themselves against the reflections of their consciences on the guilt of other sins, resting and pleasing themselves in their own performances. But to the best observation that I have been able to make, of all spiritual gifts which may be communicated for a time unto unsanctified minds, this doth soonest decay and wither. Whether it be that God takes it away judicially from them, or that them-

selves are not able to bear the exercise of it, because it is diametrically opposite unto the lusts wherein they indulge themselves; for the most part it quickly and visibly decays, especially in such as with whom the continuance of it, by reason of open sins and apostacy, might be a matter of danger or scandal unto others. (2.) Let it not be acted solitarily. Persons in whom is a principle of spiritual life and grace, who are endowed with those graces of the Spirit which ought to be acted in all our supplications, may yet even in the use and exercise of this gift neglect to stir them up and act them. And there is no greater evidence of a weak, sickly, spiritual constitution, than often to be surprised into this miscarriage. Now this is so, when men in their prayers engage only their light, invention, memory, and elocution, without especial actings of faith and delight in God. And he who watcheth his soul and its actings, may easily discern when he is sinfully negligent in this matter, or when outward circumstances and occasions have made him more to attend unto the gift, than unto grace in prayer; for which he will be humbled. And these few things I thought meet to add concerning the due use and improvement of this gift of the Spirit of God.

CHAP. X.

Of mental prayer as pretended unto by some in the church of Rome.

HAVING described or given an account of the *gift of prayer*, and the use of it in the church of God, and the nature of the work of the Spirit therein; it will be necessary to consider briefly what is by some set up in competition with it, as a more excellent way in this part of divine worship. And, in the first place, *mental prayer*, as described by some devout persons of the church of Rome, is preferred above it. They call it 'pure spiritual prayer, or a quiet repose of contemplation; that which excludes all images of the fancy, and in time all perceptible actuations of the understanding, and is exercised in single elevations of the will, without any force at all, yet with admirable efficacy;' and to dispose a soul for such prayer, there is previously required 'an entire calmness and even death of the passions, a perfect purity in the spiritual affections of the will, and an entire abstraction from all creatures.' Cressy, Church Hist. Pref. parag. 42, 43.

1. The truth is, I am so fixed in a dislike of that mere outside formal course of reading or singing prayers, which is in use in the Roman church (which though in Mr. Cressy's esteem, it have a show of a very civil conversation with God, yet is it indeed accompanied with the highest contempt of his infinite purity, and all divine excellencies), and do so much more abhor that *magical incantation* which many among them use in the repetition of words which they understand not, or of applying what they repeat to another end than what the words signify, as saying so many prayers for such an end or purpose, whereof it may be there is not one word of mention in the prayers themselves; that I must approve of any search after a *real internal intercourse of soul* with God in this duty. But herein men must be careful of two things: (1.) That they assert not what they can *fancy*, but what indeed in some measure they have an *experience* of. For men to conjecture what others do experience (for they can do no more), and thence to form rules or examples of duty, is dangerous always, and may be pernicious unto those who shall follow such instructions. And herein this author fails,

and gives nothing but his own fancies of others pretended experience. (2.) That what they pretend unto an experience of, be confirmable by Scripture rule or example. For if it be not so, we are directed unto the conduct of all extravagant imaginations in every one who will pretend unto spiritual experience. Attend unto these rules, and I will grant in prayer all the ways whereby the soul, or the faculties of it, can rationally act itself towards God in a holy and spiritual manner. But if you extend it unto such kind of actings as our nature is not capable of, at least in this world, it is the open fruit of a deceived fancy, and makes all that is tendered from the same hand to be justly suspected. And such is that instance of this prayer, that it is *in the will and its affections without any actings of the mind or understanding.* For, although I grant that the adhesion of the will and affections unto God by love, delight, complacency, rest and satisfaction in prayer, belongs to the improvement of this duty; yet to imagine that they are not guided, directed, acted by the understanding in the contemplation of God's goodness, beauty, grace, and other divine excellencies, is to render our worship and devotion brutish or irrational; whereas it is and ought to be our reasonable service.

And that this very description here given us of prayer is a mere effect of fancy and imagination, and not that which the author of it was led unto by the conduct of spiritual light and experience, is evident from hence, that it is borrowed from those contemplative philosophers, who after preaching of the gospel in the world, endeavoured to refine and advance Heathenism into a compliance with it; at least is fancied in imitation of what they ascribe unto a perfect mind. One of them, and his expressions in one place may suffice for an instance. Plotinus Ennead. 6. lib. 9. cap. 10. For after many other ascriptions unto a soul that hath attained union with the chiefest good, he adds: *οὐ γὰρ τι ἐκινεῖτο παρ' αὐτῷ, οὐ θυμὸς, οὐκ ἐπιθυμία ἄλλου παρῆν αὐτῷ, ἀναβεβηκότι· ἀλλ' οὐ δὲ λόγος, οὐ δέ τις νόησις· οὐ δ' ὅλως αὐτὸς, εἰ δεῖ καὶ τοῦτο λέγειν· ἀλλ' ὥσπερ ἁρπασθεὶς ἢ ἐνθουσιάσας ἡσυχῇ ἐν ἐρήμῳ καταστάσει γεγένηται ἀτρεμεῖ, τῇ αὐτοῦ οὐσίᾳ οὐδαμοῦ ἀποκλίνων, οὐδὲ περὶ αὐτὸν στρεφόμενος, ἑστὼς πάντη καὶ οἷον στάσις γενόμενος.* 'A mind thus risen up is no way moved, no anger, no desire of any thing is in it (a perfect rest of the af-

fections). Nay, neither reason nor understanding (are acted), nor, if I may say so, itself; but being ecstasied and filled with God, it comes into a quiet, still, immoveable repose and state, no way declining (by any sensible actings) from its own essence, nor exercising any reflect act upon itself, is wholly at rest, as having attained a perfect state,' or to this purpose; with much more to the same. And as it is easy to find the substance of our author's notion in these words, so the reader may see it more at large declared in that last chapter of his Enneads. And all his companions in design about that time speak to the same purpose.

2. The spiritual *intense fixation of the mind*, by contemplation on God in Christ, until the soul be as it were swallowed up in admiration and delight, and being brought unto an utter loss through the infiniteness of those excellencies which it doth admire and adore, it returns again into its own abasements; out of a sense of its infinite distance from what it would absolutely and eternally embrace, and with all the inexpressible rest and satisfaction which the will and affections receive in their approaches unto the eternal fountain of goodness; are things to be aimed at in prayer, and which, through the riches of divine condescension, are frequently enjoyed. The soul is hereby raised and ravished, not into ecstasies or unaccountable raptures, not acted into motions above the power of its own understanding and will, but in all the faculties and affections of it through the effectual workings of the Spirit of grace, and the lively impressions of divine love, with intimations of the relations and kindness of God, is filled with rest, in 'joy unspeakable and full of glory.' And these spiritual acts of communion with God, whereof I may say with Bernard, *Rara Hora, Brevis Mora*, may be enjoyed in mental or vocal prayer indifferently. But as the description here given of mental spiritual prayer, hath no countenance given it from the Scriptures; yea, those things are spoken of it which are expressly contrary thereunto, as perfect purity, and the like; and as it cannot be confirmed by the rational experience of any, so it no way takes off from the necessity and usefulness of vocal prayer, whereunto it is opposed. For still the use of words is necessary in this duty, from the nature of the duty itself, the command of God, and the edification of the church. And it is fallen out unhappily as to

the exaltation of the conceived excellency of this mental prayer, that our Lord Jesus Christ not only instructed his disciples to pray by the use of words, but did so himself, and that constantly, so far as we know; Matt. xxvi. 39. 42. Yea, when he was most intense and engaged in this duty, instead of this pretended still prayer of contemplation, he prayed *μετὰ κραυγῆς ἰσχυρᾶς* 'with a strong outcry,' Heb. v. 7. which, Psal. xxii. 1. is called the 'voice of his roaring.' And all the reproaches which this author casts on fervent, earnest, vocal prayer, namely, that it is a tedious, loud, impetuous, and an uncivil conversation with God, a mere artificial slight and facility, may with equal truth be cast on the outward manner of the praying of our Lord Jesus Christ, which was oft-times long, sometimes loud and vehement. And unto the examples of their Lord and Master we may add that of the prophets and apostles, who mention nothing of this pretended elevation, but constantly made use of, and desired God to hear 'their voices,' their 'cry,' their 'words' in their supplication; the words of many of them, being accordingly recorded: wherefore, words proper, suggested by the Spirit of God, and taken either directly or analogically out of the Scripture, do help the mind and enlarge it with supplications. 'Interdum voce nos ipsos ad devotionem et acrius incitamus,' August. Epist. 121. ad probam. The use of such words, being first led unto by the desires of the mind, may and doth lead the mind on to express its farther desires also, and increaseth those which are so expressed. It is from God's institution and blessing that the mind and will of praying do lead unto the words of prayer, and the words of prayer do lead on the mind and will, enlarging them in desires and supplications. And without this aid, many would oftentimes be straitened in acting their thoughts and affections towards God, or distracted in them, or diverted from them. And we have experience that an obedient, sanctified persistency in the use of gracious words in prayer, hath prevailed against violent temptations and injections of Satan, which the mind in its silent contemplations was not able to grapple with; and holy affections are thus also excited hereby. The very words and expressions which the mind chooseth to declare its thoughts, conceptions, and desires, about heavenly things, do reflect upon the affections, increasing and exciting of them. Not only

the things themselves fixed on, do affect the heart, but the words of wisdom and sobriety whereby they are expressed, do so also. There is a recoiling of efficacy, if I may so speak, in deep impressions on the affections, from the words that are made use of to express those affections by. But we treat of prayer principally, as it is to be performed in families, societies, assemblies, congregations, where this mental prayer would do well to promote the edification which is attainable in the silent meetings of the Quakers.

And because this kind of prayer, as it is called, is not only recommended unto us, but preferred before all other ways and methods of prayer, and chosen as an instance to set off the devotion of the church of Rome, to invite others thereunto, I shall a little more particularly inquire into it. And I must needs say, that on the best view I can take, or examination of it, it seems to be a matter altogether useless, uncertain, an effect of, and entertainment for, vain curiosity, whereby men 'intrude themselves into those things which they have not seen, being vainly puffed up by their own fleshly mind.' For to call over what was before intimated, in things that are practical in religion, no man can understand any thing whereof he can have no experience. Nothing is rejected by virtue of this rule, whereof some men, through their own default, have no experience; but every thing is so justly, whereof no man in the discharge of his duty can attain any experience. He that speaks of such things unto others, if any such there might be, belonging unto our condition in this world, must needs be a barbarian unto them, in what he speaks; and whereas also he speaks of that wherein his own reason and understanding have no interest, he must be so also unto himself. For no man can by the use of reason, however advanced by spiritual light, understand such actings of the souls of other men or his own, as wherein there is no exercise of reason or understanding; such as these raptures are pretended to consist in. So whereas one of them says, 'fundus animæ meæ tangit fundum essentiæ Dei;' it had certainly been better for him to have kept his apprehensions or fancy to himself, than to express himself in words which in their own proper sense are blasphemous, and whose best defensative is, that they are unintelligible. And if it be not unlawful, it is doubtless inexpedient for any one

in things of religion, to utter what it is impossible for any body else to understand, with this only plea, that they do not indeed understand it themselves; it being what they enjoyed without any acts or actings of their own understanding. To allow such pretences is the ready way to introduce Babel into the church, and expose religion to scorn. Some pretending unto such raptures among ourselves I have known, wherein for a while they stirred up the admiration of weak and credulous persons; but through a little observation of what they did, spake, and pretended unto, with an examination of all by the unerring rule, they quickly came into contempt. All I intend at present is, that whatever be in this pretence, it is altogether useless unto edification, and therefore ought the declaration of it, to be of no regard in the church of God. If the apostle would not allow the use of words, though miraculously suggested unto them that used them, without an immediate interpretation of their signification, what would he have said of such words and things as are capable of no interpretation, so as that any man living should understand them? For those by whom at present they are so extolled and commended unto us, do themselves discourse at random, as blind men talk of colours, for they pretend not to have any experience of these things themselves. And it is somewhat an uncouth way of procedure to enhance the value of the communion of their church, and to invite others unto it, by declaring that there are some amongst them who enjoyed such spiritual ecstasies, as could neither by themselves, nor any others, be understood. For nothing can be so, wherein or whereabout there is no exercise of reason or understanding. Wherefore, the old question, *cui bono,* will discharge this pretence from being of any value or esteem in religion with considerate men.

Again, As the whole of this kind of prayer is useless as to the benefit and edification of the church, or any member of it; so it is impossible there should ever be any certainty about the raptures wherein it is pretended to consist, but they must everlastingly be the subject of contention and dispute. For who shall assure me that the persons pretending unto these duties or enjoyments are not mere pretenders? Any man that lives, if he have a mind unto it, may say such things, or use such expressions concerning himself. If a

man, indeed, shall pretend and declare that he doth, or enjoyeth such things as are expressed in the word of God, as the duty or privilege of any, and thereon are acknowledged by all to be things in themselves true and real, and likewise attainable by believers, he is ordinarily, so far as I know, to be believed in his profession, unless he can be convicted of falsehood by any thing inconsistent with such duties or enjoyments. Nor do I know of any great evil in our credulity herein, should we happen to be deceived in or by the person so professing, seeing he speaks of no more than all acknowledge it their duty to endeavour after. But when any one shall pretend unto spiritual actings or enjoyments, which are neither prescribed nor promised in the Scripture, nor are investigable in the light of reason, no man is upon this mere profession obliged to give credit thereunto; nor can any man tell what evil effect or consequences his so doing may produce. For when men are once taken off from that sure ground of Scripture, and their own understandings, putting themselves afloat on the uncertain waters of fancies or conjectures, they know not how they may be tossed, nor whither they may be driven. If it shall be said, that the holiness and honesty of the persons by whom these especial privileges are enjoyed, are sufficient reason why we should believe them in what they profess; I answer, they would so in a good measure, if they did not pretend unto things repugnant unto reason and unwarranted by the Scripture, which is sufficient to crush the reputation of any man's integrity. Nor can their holiness and honesty be proved to be such, as to render them absolutely impregnable against all temptations, which was the pre-eminence of Christ alone. Neither is there any more strength in this plea, but what may be reduced unto this assertion, that there neither are, nor ever were, any hypocrites in the world, undiscoverable unto the eyes of men. For if such there may be, some of these pretenders may be of their number, notwithstanding the appearance of their holiness and honesty. Besides, if the holiness of the best of them were examined by evangelical light and rule, perhaps it would be so far from being a sufficient countenance unto other things, as that it would not be able to defend its own reputation. Neither is it want of charity, which makes men doubtful and unbelieving in such cases; but that godly

jealousy and Christian prudence which require them to take care that they be not deceived or deluded, do not only warrant them to abide on that guard, but make it their necessary duty also. For it is no new thing that pretences of raptures, ecstasies, revelations, and unaccountable extraordinary enjoyments of God, should be made use of unto corrupt ends, yea abused to the worst imaginable. The experience of the church both under the Old Testament and the New, witnesseth hereunto as the apostle Peter declares; 2 Pet. ii. 1. For among them of old, there were multitudes of false pretenders unto visions, dreams, revelations, and such spiritual ecstasies, some of whom wore a 'rough garment to deceive,' which went not alone but accompanied with all such appearing austerities, as might beget an opinion of sanctity and integrity in them. And when the body of the people were grown corrupt and superstitious, this sort of men had credit with them above the true prophets of God; yet did they for the most part shew themselves to be hypocritical liars. And we are abundantly warned of such spirits under the New Testament, as we are foretold that such there would be, by whom many should be deluded. And all such pretenders unto extraordinary intercourse with God, we are commanded to try by the unerring rule of the word, and desire only liberty so to do.

But suppose that those who assert these devotions and enjoyments of God in their own experience, are not false pretenders unto what they profess, nor design to deceive; but are persuaded in their own minds of the reality of what they endeavour to declare, yet neither will this give us the least security of their truth. For it is known that there are so many ways, partly natural, partly diabolical, whereby the fancies and imaginations of persons may be so possessed with false images and apprehensions of things, and that with so vehement an efficacy as to give them a confidence of their truth and reality, that no assurance of them can be given by a persuasion of the sincerity of them by whom they are pretended. And there are so many ways whereby men are disposed unto such a frame and actings, or are disposed to be imposed on by such delusions, especially where they are prompted by superstition, and are encouraged doctrinally to an expectation of such imaginations, that it is a far greater

wonder that more have not fallen into the same extravagancies, than that any have so done. We find by experience that some have had their imaginations so fixed on things evil and noxious by satanical delusions, that they have confessed against themselves, things and crimes that have rendered them obnoxious unto capital punishments; whereof they were never really and actually guilty. Wherefore, seeing these acts or duties of devotion, are pretended to be such as wherein there is no sensible actuation of the mind or understanding, and so cannot rationally be accounted for, nor rendered perceptible unto the understanding of others, it is not unreasonable to suppose that they are only fond imaginations of deluded fancies, which superstitious, credulous persons have gradually raised themselves unto, or such as they have exposed themselves to be imposed on withal by Satan, through a groundless, unwarrantable desire after them, or expectation of them.

But whatever there may be in the height of this contemplative prayer as it is called, it neither is prayer, nor can on any account be so esteemed. That we allow of mental prayer and all actings of the mind in holy meditation, was before declared. Nor do we deny the usefulness or necessity of those other things, of mortifying the affections and passions, of an entire resignation of the whole soul unto God with complacency in him, so far as our nature is capable of them in this world. But it is that incomparable excellency of it in the silence of the soul, and the pure adhesion of the will without any actings of the understanding that we inquire into. And I say, whatever else there may be herein, yet it hath not the nature of prayer, nor is to be so esteemed, though under that name and notion it be recommended unto us. Prayer is a natural duty, the notion and understanding whereof is common unto all mankind. And the concurrent voice of nature deceiveth not. Whatever, therefore, is not compliant therewith, at least what is contradictory unto it, or inconsistent with it, is not to be esteemed prayer. Now in the common sense of mankind, this duty is that acting of the mind and soul, wherein, from an acknowledgment of the sovereign being, self-sufficiency, rule, and dominion of God, with his infinite goodness, wisdom, power, righteousness, and omniscience, and omnipresence, with a sense of their own

universal dependance on him, his will and pleasure, as to their beings, lives, happiness, and all their concernments, they address their desires with faith and trust unto him, according as their state and condition doth require; or ascribe praise and glory unto him for what he is in himself, and what he is to them. This is the general notion of prayer, which the reason of mankind centres in; neither can any man conceive of it under any other notion whatever. The gospel directs the performance of this duty in an acceptable manner with respect unto the mediation of Christ, the aids of the Holy Ghost, and the revelation of the spiritual mercies we all do desire; but it changeth nothing in the general nature of it. It doth not introduce a duty of another kind, and call it by the name of that which was known in the light of nature, but is quite another thing. But this general nature of prayer all men universally understand well enough, in whom the first innate principles of natural light are not extinguished or wofully depraved. This may be done among some by a long traditional course of an atheistical and brutish conversation. But as large and extensive as are the convictions of men concerning the being and existence of God, so are their apprehensions of the nature of this duty. For the first actings of nature towards a Divine Being, are in invocation. Jonah's mariners knew how, every one to call on his God, when they were in a storm. And where there is not trust or affiance in God acted, whereby men glorify him as God, and where desires or praises are not offered unto him, neither of which can be without express acts of the mind or understanding, there is no prayer, whatever else there may be. Wherefore, this contemplative devotion, wherein, as it is pretended, the soul is ecstasied into an advance of the will and affections above all the actings of the mind or understanding, hath no one property of prayer, as the nature of it is manifest in the light of nature and common agreement of mankind. Prayer without an actual acknowledgment of God in all his holy excellencies, and the actings of faith in fear, love, confidence, and gratitude, is a monster in nature, or a by-blow of imagination, which hath no existence in *rerum natura*. These persons, therefore, had best find out some other name wherewith to impose this kind of devotion upon our admiration; for from the whole precincts of prayer or invocation

on the name of God, it is utterly excluded: and what place it may have in any other part of the worship of God, we shall immediately inquire.

But this examination of it by the light of nature will be looked on as most absurd and impertinent. For if we must try all matters of spiritual communion with God, and that in those things which wholly depend on divine supernatural revelation by this rule and standard, our measures of them will be false and perverse. And, I say, no doubt they would. Wherefore, we call only that concern of it unto a trial hereby, whose true notion is confessedly fixed in the light of nature. Without extending that line beyond its due bounds, we may by it, take a just measure of what is prayer, and what is not; for therein it cannot deceive nor be deceived: and this is all which at present we engage about. And in the pursuit of the same inquiry we may bring it also unto the Scripture, from which we shall find it as foreign as from the light of nature. For as it is described, so far as any thing intelligible may be from thence collected, it exceeds or deviates from whatever is said in the Scripture concerning prayer, even in those places where the grace and privileges of it are most emphatically expressed; and as it is exemplified in the prayers of the Lord Christ himself, and all the saints recorded therein. Wherefore, the light of nature and the Scripture, do, by common consent, exclude it from being prayer in any kind. Prayer, in the Scripture representation of it, is the soul's access and approach unto God by Jesus Christ through the aids of his Holy Spirit, to make known its requests unto him with supplication and thanksgiving. And that whereon it is recommended unto us are its external adjuncts, and its internal grace and efficacy. Of the first sort, earnestness, fervency, importunity, constancy, and perseverance, are the principal. No man can attend unto these or any of them in a way of duty, but in the exercise of his mind and understanding. Without this, whatever looks like any of them, is brutish fury or obstinacy.

And as unto the internal form of it, in that description which is given us of its nature in the Scripture, it consists in the especial exercise of faith, love, delight, fear, all the graces of the Spirit as occasion doth require. And in that exercise of these graces wherein the life and being of prayer

doth consist, a continual regard is to be had unto the mediation of Christ, and the free promises of God, through which means he exhibits himself unto us as a God hearing prayer. These things are both plainly and frequently mentioned in the Scripture, as they are all of them exemplified in the prayers of those holy persons which are recorded therein. But for this contemplative prayer, as it is described by our author and others, there is neither precept for it, nor direction about it, nor motive unto it, nor example of it, in the whole Scripture. And it cannot but seem marvellous, to some at least, that whereas this duty and all its concernments are more insisted on therein, than any other Christian duty or privilege whatever, that the height and excellency of it, and that in comparison whereof all other kinds of prayer, all the actings of the mind and soul in them are decried, should not obtain the least intimation therein.

For if we should take a view of all the particular places wherein the nature and excellency of this duty are described, with the grace and privilege wherewith it is accompanied, such as for instance, Eph. vi. 18. Phil. iv. 6. Heb. iv. 16. x. 19—22. there is nothing that is consistent with this contemplative prayer. Neither is there in the prayers of our Lord Jesus Christ, nor of his apostles, nor of any holy men from the beginning of the world, either for themselves or the whole church, any thing that gives the least countenance unto it. Nor can any man declare, what is, or can be, the work of the Holy Spirit therein, as he is a Spirit of grace and supplication; nor is any gift of his mentioned in the Scripture, capable of the least exercise therein; so that in no sense it can be that 'praying in the Holy Ghost' which is prescribed unto us. There is, therefore, no example proposed unto our imitation, no mark set before us, nor any direction given for the attaining of this pretended excellency and perfection. Whatever is fancied or spoken concerning it, it is utterly foreign to the Scripture, and must owe itself unto the deluded imagination of some few persons.

Besides, the Scripture doth not propose unto us any other kind of access unto God under the New Testament, nor any nearer approaches unto him, than what we have in and through the mediation of Christ and by faith in him: but in this pretence there seems to be such an immediate

enjoyment of God in his essence aimed at, as is regardless of Christ, and leaves him quite behind. But God will not be all in all immediately unto the church, until the Lord Christ hath fully delivered up the mediatory kingdom unto him. And indeed the silence concerning Christ, in the whole of what is ascribed unto this contemplative prayer, or rather the exclusion of him from any concernment in it as mediator, is sufficient with all considerate persons, to evince that it hath not the least interest in the duty of prayer, name or thing.

Neither doth this imagination belong any more unto any other part or exercise of faith in this world; and yet here we universally walk by faith and not by sight. The whole of what belongs unto it, may be reduced unto the two heads of what we do towards God, and what we do enjoy of him therein. And as to the first, all the actings of our souls towards God belong unto our reasonable service; Rom. xii. 1. more is not required of us in a way of duty. But that is no part of our reasonable service, wherein our minds and understandings have no concernment. Nor is it any part of our enjoyment of God in this life. For no such thing is any where promised unto us, and it is by the promises alone that we are made partakers of the divine nature, or have any thing from God communicated unto us. There seems, therefore, to be nothing in the bravery of these affected expressions, but an endeavour to fancy somewhat above the measure of all possible attainments in this life, falling unspeakably beneath those of future glory. A kind of purgatory it is in devotion, somewhat out of this world and not in another; above the earth, and beneath heaven, where we may leave it in clouds and darkness.

CHAP. XI.

Prescribed forms of prayer examined.

THERE are also great pleas for the use of *prescribed limited forms of prayer,* in opposition to that spiritual ability in prayer, which we have described and proved to be a gift of the Holy Ghost. Where these *forms* are contended for by men, with respect unto their own *use and practice only,* as suitable to their experience, and judged by them a serving of God with the best that they have; I shall not take the least notice of them, nor of any dissent about them. But whereas a persuasion not only of their lawfulness but of their *necessity,* is made use of unto other ends and purposes, wherein the peace and edification of believers is highly concerned, it is necessary we should make some inquiry thereinto. I say, it is only with respect unto such a sense of their *nature,* and *necessity* of their use, as give occasion, or a supposed advantage, unto men, to oppose, deny, and speak evil, of that way of prayer, with its causes and ends, which we have described, that is, that any way consider these *forms of prayer,* and their use. For I know well enough, that I have nothing to do to judge or condemn the persons or duties of men in such acts of religious worship, as they choose for their best, and hope for acceptance in, unless they are expressly idolatrous. For unless it be in such cases, or the like, which are plain either in the light of nature, or Scripture revelation, it is a silly apprehension, and tending to atheism, that God doth not require of all men, to regulate their actings towards him, according to that sovereign light, which he hath erected in their own minds.

What the *forms* intended are, how composed, how used, how in some cases *imposed,* are things so known to all, that we shall not need to speak to them. *Prayer* is *God's institution;* and the reading of these *forms,* is that which men have made, and set up in the likeness thereof, or in compliance with it. For it is said, that the Lord Christ having provided the *matter of prayer,* and commanded us to pray, it is left

unto us or others, to *compose prayer*, as unto the manner of it, as we or they shall see cause. But besides, that there is no appearance of truth in the inference, the direct contrary rather ensuing on the proposition laid down; it is built on this supposition, that besides the provision of matter of prayer, and the command of the duty, the Lord Christ hath not moreover promised, doth not communicate unto his church, such spiritual aids and assistances, as shall enable them, without any other outward pretended helps, to pray according unto the mind of God: which we must not admit, if we intend to be Christians. In like manner, he hath provided the whole subject matter of preaching, and commanded all his ministers to preach: but it doth not hence follow, that they may all or any of them make one sermon, to constantly read in all assemblies of Christians, without any variation; unless we shall grant also, that he ceaseth to give gifts unto men, for the work of the ministry. Our inquiry, therefore, will be, what place or use they may have therein, or in our duty, as performed by virtue thereof; which may be expressed in the ensuing observations:

1. The Holy Ghost, as a spirit of *grace and supplications*, is no where, that I know of, promised unto any to help or assist them in *composing prayers* for others; and therefore, we have no ground to *pray for him* or his assistance unto that end in particular; nor foundation to build faith or expectation of receiving him, upon. Wherefore, he is not in any especial or gracious manner concerned in that work or endeavour. Whether this be a duty that falls under his care as communicating gifts in general for the edification of the church, shall be afterward examined. That which we plead at present is, that he is no where peculiarly promised for that end, nor have we either command or direction to ask for his assistance therein. If any shall say that he is promised to this purpose, where he is so, as a Spirit of grace and supplication; I answer, besides what hath been already pleaded at large in the explication and vindication of the proper sense of that promise; that he is promised directly, to them that are to pray, and not to them that make prayers for others, which themselves will not say is praying. But supposing it a duty in general so to compose prayers for our own or the use of others, it is lawful and warrantable to

pray for the aid and guidance of the Holy Ghost therein; not as unto his peculiar assistances in prayer, not as he is unto believers a Spirit of supplication, but as he is our sanctifier, the author and efficient cause of every gracious work and duty in us.

It may be, the prayers composed by some holy men under the Old Testament, by the immediate inspiration of the Holy Ghost for the use of the church, will be also pretended. But as the inspiration or assistance which they had in their work was a thing quite of another kind, than any thing that is ordinarily promised, or that any persons can now pretend unto; so whether they were dictated unto them by the Holy Ghost to be used afterward by others as mere forms of prayer, may be yet farther inquired into.

The great plea for some of these external aids of prayer, is by this one consideration utterly removed out of the way. It is said that some of these prayers were prepared by 'great and holy men; martyrs it may be some of them, for the truth of the gospel and testimony of Jesus.' And indeed had any men in the world a promise of especial assistance by the Spirit of God in such a work, I should not contend but the persons intended were as likely to partake of that assistance, as any others in these latter ages. Extraordinary supernatural inspiration they had not; and the holy apostles who were always under the influence and conduct of it, never made use of it unto any such purpose, as to prescribe forms of prayer, either for the whole church or single persons. Whereas, therefore, there is no such especial promise given unto any, this work of composing prayer, is foreign unto the duty of prayer, as unto any interest in the gracious assistance which is promised thereunto, however it may be a common duty, and fall under the help and blessing of God in general. So some men, from their acquaintance with the matter of prayer above others, which they attain by spiritual light, knowledge, and experience, and their comprehension of the arguments which the Scripture directs unto, to be used and pleaded in our supplications, may set down and express a prayer, that is, the matter and outward form of it, that shall declare the substance of things to be prayed for, much more accommodate to the conditions, wants, and desires of Christians, than others can who are not so clearly enlightened as

they are, nor have had the experience which they have had for those prayers, as they are called, which men without such light and experience compose of phrases and expressions gathered up from others, taken out of the Scripture, or invented by themselves, and cast into a contexture and method, such as they suppose suited unto prayer in general, be they never so well worded, so quaint and elegant in expressions, are so empty and jejune, as that they can be of no manner of use unto any, unless to keep them from praying whilst they live. And such we have books good store filled withal, easy enough to be composed by such as never in their lives prayed according to the mind of God. From the former sort much may be learned, as they doctrinally exhibit the matter and arguments of prayer. But the composition of them for others, to be used as their prayers, is that which no man hath any promise of peculiar spiritual assistance in, with respect unto prayer in particular.

2. No man hath any *promise of the Spirit* of grace and supplication to enable him to *compose a form or forms of prayer for himself*. The Spirit of God helps us to pray, not to make prayers in that sense. Suppose men, as before, in so doing, may have his assistance in general, as in other studies and endeavours; yet they have not that especial assistance which he gives as a spirit of grace and supplication, enabling us to cry 'Abba, Father.' For men do not compose forms of prayer, however they may use them, by the immediate actings of faith, love, and delight in God, with those other graces, which he excites and acts in those supplications which are according to the divine will. Nor is God the immediate object of the actings of the faculties of the souls of men in such a work. Their inventions, memories, judgments, are immediately exercised about their present composition, and there they rest. Wherefore, whereas the exercise of grace immediately on God in Christ, under the formal notion of prayer, is no part of men's work or design when they compose and set down forms for themselves or others, if any so do, they are not under a promise of especial assistance therein in the manner before declared.

3. As there is no assistance promised unto the composition of such forms, so it is *no institution* of the law or gospel. Prayer itself, is a duty of the *law of nature*, and being of such

singular and indispensable use unto all persons, the commands for it are reiterated in the Scripture, beyond those concerning any other particular duty whatever. And if it hath respect unto Jesus Christ with sundry ordinances of the gospel, to be performed in his name, it falls under a new divine institution. Hereon are commands given us to 'pray,' to pray 'continually without ceasing,' 'to pray and faint not,' to 'pray for ourselves,' to 'pray for one another,' in our closets, in our families, in the assemblies of the church. But as for this work, of making or composing forms of prayers for ourselves to be used as prayers, there is no command, no institution, no mention in the Scriptures of the Old Testament or the New. It is a work of human extract and original, nor can any thing be expected from it, but what proceeds from that fountain. A blessing possibly there may be upon it, but not such as issueth from the especial assistance of the Spirit of God in it, nor from any divine appointment or institution whatever. But the reader must observe, that I do not urge these things to prove forms of prayer unlawful to be used, but only at present declare their nature and original, with respect unto that work of the Holy Spirit, which we have described.

4. This being *the original* of forms of prayer, the *benefit* and *advantage* which is in their use, which alone is pleadable in their behalf, comes next under consideration. And this may be done with respect unto two sorts of persons: (1.) Such as have the *gift* or *ability* of *free prayer* bestowed on them, or however have attained it. (2.) Such as are *mean and low in this ability*, and therefore incompetent to perform this duty without that aid and assistance of them. And unto both sorts they are pleaded to be of use and advantage.

(1.) It is pleaded that there is so much good and so much advantage in the use of them, *that it is expedient that those who can pray otherwise unto their own and others' edification, yet ought sometimes to use them.* What this benefit is, hath not been distinctly declared, nor do I know, nor can divine wherein it should consist. Sacred things are not to be used merely to shew our liberty. And there seems to be herein a neglect of stirring up the gift, if not also of the grace of God, in those who have received them. 'The manifestation of the Spirit is given to every one to profit withal.' And to forego its exercise on any just occasion, seems not warrantable.

We are bound at all times in the worship of God to serve him with the best that we have. And, if we have a male in the flock, and do sacrifice that, which in comparison thereof, is a corrupt thing, we are deceivers. Free prayer unto them who have an ability for it, is more suited to the nature of the duty in the light of nature itself, to Scripture commands and examples, than the use of any prescribed forms. To omit, therefore, the exercise of a spiritual ability therein, and voluntarily to divert unto the other relief; which yet, in that case, at least, is no relief; doth not readily present its advantage unto a sober consideration. And the reader may observe, that at present I examine not what men or churches may agree upon by common consent, as judging and avowing it best for their own edification, which is a matter of another consideration; but only of the duty of believers as such in their respective stations and conditions.

(2.) It is generally supposed that the use of such forms are of singular advantage unto them that are *low and mean in their ability to pray of themselves.* I propose it thus, because I cannot grant that any who sincerely believeth that there is a God, is sensible of his own wants, and his absolute dependance upon him, is utterly unable to make requests unto him for relief, without any help, but what is suggested unto him by the working of the natural faculties of his own soul. What men will wilfully neglect is one thing, and what they cannot do, if they seriously apply themselves unto their duty, is another. Neither do I believe that any man who is so far instructed in the knowledge of Christ by the gospel, as that he can make use of a composed prayer with understanding, but also that in some measure he is able to call upon God in the name of Christ, with respect unto what he feels in himself and is concerned in; and farther, no man's prayers are to be extended. I speak, therefore, of those who have the least measure and lowest degree of this ability, seeing none are absolutely uninterested therein. Unto this sort of persons I know not of what use these forms are, unless it be to keep them low and mean all the days of their lives. For whereas both in the state of nature and the state of grace, in one whereof every man is supposed to be, there are certain heavenly sparks suited unto each condi-

tion; the main duty of all men, is to stir them up and increase them. Even in the remainders of lapsed nature, there are *cœlestes igniculi,* in notices of good and evil, accusations and apologies of conscience. These none will deny, but that they ought to be stirred up, and increased; which can be no otherwise done but in their sedulous exercise. Nor is there any such effectual way of their exercise, as in the soul's application of itself unto God with respect unto them, which is done in prayer only. But as for those whom in this matter we principally regard, that is, professed believers in Jesus Christ, there is none of them but have such principles of spiritual life, and therein of all obedience unto God and communion with him, as being improved and exercised under those continual supplies of the Spirit which they receive from Christ their head, will enable them to discharge every duty, that in every condition or relation is required of them in an acceptable manner. Among these is that of an ability for prayer; and to deny them to have it, supposing them true believers, is expressly to contradict the apostle, affirming, that 'because we are sons, God sends forth the Spirit of his Son into our hearts, whereby we cry Abba, Father.' But this ability, as I have shewed, is no way to be improved but in and by a constant exercise. Now, whether the use of the forms inquired into, which certainly taketh men off from the exercise of what ability they have, do not tend directly to keep them still low and mean in their abilities, is not hard to determine.

But suppose these spoken of, are not yet real believers, but only such as profess the gospel, not yet sincerely converted unto God, whose duty also it is to pray on all occasions: these have no such principle or ability to improve, and therefore this advantage is not by them to be neglected. I answer, that the matter of all spiritual gifts is spiritual light; according, therefore, to their measure in the light of the knowledge of the gospel, such is their measure in spiritual gifts also. If they have no spiritual light, no insight into the knowledge of the gospel, prayers framed and composed according unto it will be of little use unto them. If they have any such light, it ought to be improved by exercise in this duty, which is of such indispensable necessity unto their souls.

5. But yet the advantage which all sorts of persons may have hereby, in having the *matter of prayer* prepared for them and suggested unto them, is also insisted on. This they may be much to seek in, who yet have *sincere desires to pray*, and whose *affections* will comply with what is proposed unto them. And this indeed would carry a great appearance of reason with it, but that there are other ways appointed of God unto this end; and which are sufficient thereunto, under the guidance, conduct, and assistance, of the blessed Spirit, whose work must be admitted in all parts of this duty, unless we intend to frame prayers that shall be an abomination to the Lord. Such are men's diligent and sedulous consideration of themselves, their spiritual state and condition, their wants and desires; a diligent consideration of the Scripture, or the doctrine of it in the ministry of the word, whereby they will be both instructed in the whole matter of prayer, and convinced of their own concernment therein, with all other helps of coming to the knowledge of God and themselves; all which they are to attend unto, who intend to pray in a due manner. To furnish men with prayers to be said by them, and so to satisfy their consciences whilst they live in the neglect of these things, is to deceive them, and not to help or instruct them. And if they do conscientiously attend unto these things, they will have no need of those other pretended helps. For men to live and converse with the world, not once inquiring into their own ways, or reflecting on their own hearts (unless under some charge of conscience accompanied with fear or danger), never endeavouring to examine, try, or compare their state and condition with the Scripture, nor scarce considering either their own wants or God's promises, to have a book lie ready for them wherein they may read a prayer, and so suppose they have discharged their duty in that matter, is a course which surely they ought not to be countenanced or encouraged in. Nor is the perpetual rotation of the same words and expressions, suited to instruct or carry on men in the knowledge of any thing, but rather to divert the mind from the due consideration of the things intended, and therefore commonly issues in formality. And where men have words or expressions prepared for them, and suggested unto them, that really signify the things wherein they are concerned, yet if the light

and knowledge of those principles of truth, whence they are derived, and whereinto they are resolved, be not in some measure fixed and abiding in their minds, they cannot be much benefited or edified by their repetition.

6. *Experience* is pleaded in the same case; and this with me, where persons are evidently conscientious, is of more moment than a hundred notional arguments that cannot be brought to that trial. Some, therefore, say that they have had spiritual advantage, the exercise of grace, and holy intercourse with God in the use of such forms, and have their affections warmed, and their hearts much bettered thereby. And this they take to be a clear evidence and token that they are not disapproved of God; yea, that they are a great advantage, at least unto many, in prayer. *Ans.* Whether they are approved or disapproved of God, whether they are lawful or unlawful, we do not consider; but only whether they are for spiritual benefit and advantage, for the good of our own souls and the edification of others, as set up in competition with the exercise of the gift before described. And herein I am very unwilling to oppose the experience of any one who seems to be under the conduct of the least beam of gospel light. Only I shall desire to propose some few things to their consideration. As,

1. Whether they understand aright the difference that is between *natural devotion* occasionally excited, and the due actings of *evangelical faith* and *love*, with other graces of the Spirit, in a way directed unto by divine appointment? All men who acknowledge a Deity or Divine Power which they adore, when they address themselves seriously to perform any religious worship thereunto in their own way, be it what it will, will have their affections moved and excited suitably unto the apprehensions they have of what they worship; yea, though in particular it have no existence but in their own imaginations. For these things ensue on the general notion of a Divine Power, and not on the application of them to such idols, as indeed are nothing in the world. There will be in such persons, dread, and reverence, and fear; as there was in some of the Heathen unto an unspeakable horror, when they entered into the temples, and merely imaginary presence of their gods, the whole work being begun and finished in their fancies. And sometimes great joys, satisfactions,

and delights do ensue on what they do. For as what they so do, is suited to the best light they have, and men are apt to have a complacency in their own inventions, as Micah had, Judg. xvii. 13. and upon inveterate prejudices which are the guides of most men in religion; their consciences find relief in the discharge of their duty. These things, I say, are found in persons of the highest and most dreadful superstitions in the world, yea, heightened unto inexpressible agitations of mind, in horror on the one side, and raptures or ecstasies on the other. And they are all tempered and qualified according to the mode and way of worship wherein men are engaged; but in themselves they are all of the same nature, that is, natural, or effects and impressions upon nature. So it is with the Mahometans, who excel in this devotion; and so it is with idolatrous Christians who place the excellency and glory of their profession therein. Wherefore, such devotion, such affections, will be excited by religious offices in all that are sincere in their use, whether they be of divine appointment or no. But the actings of faith and love on God through Christ, according to the gospel, or the tenor of the new covenant, with the effects produced thereby in the heart and affections, are things quite of another kind and nature: and unless men do know how really to distinguish between these things, it is to no purpose to plead spiritual benefit and advantage in the use of such forms, seeing possibly it may be no other, but of the same kind with what all false worshippers in the world have, or may have, experience of.

2. Let them diligently inquire whether the effects on their hearts, which they plead, do not proceed from a *precedent preparation*, a good design, and upright ends occasionally excited. Let it be supposed, that those who thus make use of, and plead for, forms of prayer, especially in public, do in a due manner prepare themselves for it by holy meditation, with an endeavour to bring their souls into a holy frame of fear, delight, and reverence of God; let it also be supposed that they have a good end and design in the worship they address themselves unto, namely, the glory of God, and their own spiritual advantage; the prayers themselves, though they should be in some things irregular, may give occasion to exercise those acts of grace which they were otherwise prepared for. And I say yet farther,

3. That whilst these forms of prayer are clothed with the general *notions of prayer*, that is, are esteemed as such in the minds of them that use them; are accompanied in their use with the motives and ends of prayer; express no matter unlawful to be insisted on in prayer; directing the souls of men to none but lawful objects of divine worship and prayer, the Father, Son, and Holy Spirit; and whilst men make use of them with the true design of prayer, looking after due assistance unto prayer; I do not judge there is any such evil in them as that God will not communicate his Spirit to any in the use of them, so as that they should have no holy communion with him, in and under them. Much less will I say, that God never therein regards their persons, or rejects their praying, as unlawful. For the persons and duties of men may be accepted with God when they walk and act in sincerity, according to their light, though in many things, and those of no small importance, sundry irregularities are found both in what they do, and in the manner of doing it. Where persons walk before God in their integrity, and practise nothing contrary to their light and conviction in his worship, God is merciful unto them, although they order not every thing according to the rule and measure of the word. So was it with them who came to the passover in the days of Hezekiah; they had not cleansed themselves, but did 'eat the passover otherwise than it was written;' 2 Chron. xxx. 18. For whom the good king made the solemn prayer suited to their occasion, 'The good Lord pardon every one that prepareth his heart to seek the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary;' and the Lord hearkened unto Hezekiah, and healed the people; ver. 18—20. Here was a duty for the substance of it appointed of God: but in the manner of its performance there was a failure, they did it not according to what was written, which is the sole rule of all religious duties. This, God was displeased withal, yet graciously passed by the offence, and accepted them whose hearts were upright in what they did. In the mean time, I do yet judge, that the use of them is in itself obstructive of all the principal ends of prayer and sacred worship. Where they are alone used, they are opposite to the edification of the church, and where they are imposed to the absolute exclusion of other prayer, are

destructive of its liberty, and render a good part of the purchase of Christ of none effect.

Things being thus stated, it will be inquired, whether the use of such forms of prayer is lawful or no. To this inquiry something shall be returned briefly, in way of answer, and an end put unto this discourse. And I say,

1. To *compose and write forms of prayer* to be *directive and doctrinal* helps unto others, as to the matter and method to be used in the right discharge of this duty, is lawful, and may in some cases be useful. It were better, it may be, if the same thing were done in another way suited to give direction in the case, and not cast into the *form of a prayer*, which is apt to divert the mind from the due consideration of its proper end and use, unto that which is not so. But this way of instruction is not to be looked on as unlawful, merely for the form and method whereinto it is cast, whilst its true use only is attended unto.

2. To *read, consider*, and *meditate*, upon such *written prayers*, as to the matter and arguments of prayer expressed in them, composed by persons from their own experience and the light of Scripture directions, or to make use of expressions set down in them where the hearts of them that read them are really affected, because they find their state and condition, their wants and desires, declared in them, is not *unlawful*, but may be of good use unto some; though I must acknowledge I never heard any expressing any great benefit which they had received thereby. But it is possible that some may so do. For no such freedom of prayer is asserted, as should make it unlawful for men to make use of any proper means the better to enable them to pray. Nor is any such ability of prayer granted, as to supersede the duty of using means for the increase and furtherance of it.

3. To set up and prescribe the use of such forms *universally*, in opposition and unto the exclusion of *free prayer* by the aid of the spirit of grace, is contrary not only to many divine precepts before insisted on, but to the light of nature itself, requiring every man to pray, and on some occasions necessitating them thereunto. But, whatever be the practice of some men, I know not that any such opinion is pleaded for, and so shall not farther oppose it.

4. It is not inquired, whether *forms of prayer*, especially as they may be designed unto and used for other ends, and not to be read instead of prayer, have in their composition any thing of *intrinsical evil* in them; for it is granted they have not: but the inquiry is, whether in their use *as prayers* they are not hinderances unto the right discharge of the duty of prayer according to the mind of God, and so may be unlawful in that respect. For I take it as granted, that they are no where appointed of God for such a use, no where commanded so to be used; whence an argument may be formed against their having any interest in divine acceptable worship, but it is not of our present consideration. For if on the accounts mentioned, they appear not contrary unto, or inconsistent with, or are not used in a way exclusive of that work of the Holy Spirit in prayer which we have described from the Scripture, nor are reducible unto any divine prohibition, whilst I may enjoy my own liberty, I shall not contend with any about them. Nor shall I now engage into the examination of the arguments that are pleaded in their behalf, which some have greatly multiplied, as I suppose, not much to the advantage of their cause. For in things of religious practice, one testimony of Scripture rightly explained and applied, with the experience of believers thereon, is of more weight and value than a thousand dubious reasonings, which cannot be evidently resolved into those principles; wherefore some few additional considerations shall put an issue unto this discourse.

1. Some observe that there are forms of prayer composed and prescribed to be used both in the Old Testament and the New. Such, they say, was the form of blessing prescribed unto the priests on solemn occasions; Num. vi. 24—26. And the Psalms of David, as also the Lord's Prayer in the New Testament. (1.) If this be so, it proves that forms of prayer are not intrinsically evil, which is granted, yet may the use of them be unnecessary. (2.) The argument will not hold so far as it is usually extended, at least; God himself hath prescribed some forms of prayer to be used by some persons on some occasions, therefore, men may invent, yea, and prescribe those that shall be for common and constant use. He who forbade all images, or all use of them in sacred

things, appointed the making of the cherubims in the tabernacle and temple. (3.) The argument from the practice in use under the Old Testament in this matter, if any could thence be taken, when the people were carnal, and tied up unto carnal ordinances, unto the duty and practice of believers under the New Testament, and a more plentiful effusion of the Spirit, hath been before disproved. (4.) The words prescribed unto the priests were not a prayer properly, but an authoritative benediction, and an instituted sign of God's blessing the people; for so it is added in the explication of that ordinance, 'they shall put my name upon the children of Israel, and I will bless them;' ver. 27. (5.) David's psalms were given out by immediate inspiration, were most of them mystical and prophetical, appointed to be used in the church, as all other Scriptures, only some of them in a certain manner, namely, of singing; and that manner also determined by divine appointment. (6.) That any form of prayer is appointed in the New Testament to be used as a form, is neither granted nor can be proved. (7.) Give us prayers composed by divine inspiration with a command for their use, with the time, manner, and form of their usage, which these instances prove to be lawful, if they prove any thing in this case, and there will be no contest about them. (8.) All and every one of the precedents or examples which we have in the whole Scripture, of the prayers of any of the people of God, men or women, being all accommodated to their present occasions, and uttered in the freedom of their own spirits, do all give testimony unto free prayer, if not against the use of forms in that duty.

2. Moreover, it seems that when any one prayeth, his prayer is a form unto all that join with him, whether in families or church assemblies; which some lay great weight upon, though I am not able to discern the force of it in this case. For, (1.) the question is solely about him that prayeth, and his discharge of duty according to the mind of God, and not concerning them who join with him. (2.) The conjunction of others with him that prayeth according to his ability, is an express command of God. (3.) Those who so join are at liberty, when it is their duty, to pray themselves. (4.) That which is not a form in itself, is not a form to any; for there is more required to make it so, than merely that the words

and expressions are not of their own present invention. It is to them, the benefit of a gift, bestowed for their edification in its present exercise, according to the mind of God. That only is a form of prayer unto any, which he himself useth as a form; for its nature depends on its use. (5.) The argument is incogent; God hath commanded some to pray according to the ability they have received, and others to join with them therein; therefore it is lawful to invent forms of prayer for ourselves or others, to be used as prayers by them or us.

3. That which those who pretend unto moderation in this matter plead, is, that prayer itself is a commanded duty; but praying by or with a prescribed form, is only an outward manner and circumstance of it, which is indifferent, and may or may not be used as we see occasion. And might a general rule to this purpose be duly established, it would be of huge importance. But, (1.) it is an easy thing to invent and prescribe such outward forms and manner of outward worship, as shall leave nothing of the duty prescribed but the empty name. (2.) Praying before an image, or worshipping God or Christ by an image, is but an outward mode of worship, yet such as renders the whole idolatrous. (3.) Any outward mode of worship, the attendance whereunto, or the observance whereof, is prejudicial unto the due performance of the duty whereunto it is annexed, is inexpedient; and what there is hereof in the present instance, must be judged from the preceding discourse.

TWO

DISCOURSES

CONCERNING

THE HOLY SPIRIT AND HIS WORK:

THE ONE,

OF THE SPIRIT AS A COMFORTER;

THE OTHER,

AS HE IS THE AUTHOR OF SPIRITUAL GIFTS.

THE PREFACE.

That there are sundry great and eminent promises, referring to New Testament times, concerning the pouring out of the Spirit, none who is acquainted with the Scriptures, and believes them, can doubt. By the performance of them a church hath been begotten and maintained in the world, through all ages since the ascension of Christ, sometimes with greater light and spiritual lustre, and sometimes with less. It hath been one of the glories of the Protestant Reformation, that it hath been accompanied with a very conspicuous and remarkable effusion of the Spirit: and indeed thereby there hath from heaven a seal been set, and a witness borne, unto that great work of God. In this invaluable blessing, we in this nation have had a rich and plentiful share; insomuch, as it seems, Satan and his ministers have been tormented and exasperated thereby: and thence it is come to pass, that there have some risen up among us, who have manifested themselves to be not only despisers in heart, but virulent reproachers of the operations of the Spirit. God who knows how to bring good out of evil, did for holy and blessed ends of his own, suffer those horrid blasphemies to be particularly vented.

On this occasion it was, that this great, and learned, and holy person, the Author of these Discourses, took up thoughts of writing concerning the blessed Spirit, and his whole economy, as I understood from himself sundry years ago, discoursing with him concerning some books then newly published, full of contumely and contempt of the Holy Spirit and his operations. For as it was with Paul at Athens, when he saw the city wholly given to idolatry; so was Doctor Owen's spirit stirred

in him, when he read the scoffs and blasphemies cast upon the Holy Spirit, and his grace, and gifts, and aids, in some late writers.

Had not Pelagius vented his corrupt opinions concerning the grace of God, it is like, the church had never had the learned and excellent writings of Augustine in defence thereof. It appears from Bradwardin, that the revival of Pelagianism in his days, stirred up his zealous and pious spirit to write that profound and elaborate book of his, 'De Causa Dei.' Arminius, and the Jesuits, endeavouring to plant the same weed again, produced the scholastic writings of Twiss and Ames (not to mention foreign divines), for which we in this generation have abundant cause of enlarged thankfulness unto the Father of lights. The occasion which the Holy Ghost laid hold on to carry forth Paul to write his Epistle to the Galatians (wherein the doctrine of justification by faith is so fully cleared), was the bringing in among them of another gospel by corrupt teachers, after which many in those churches were soon drawn away. The obstinate adherence of many among the Jews to the Mosaical rites and observances, and the inclination of others to apostatize from the New Testament worship and ordinances, was in like manner the occasion of the Epistle to the Hebrews. The light which shines, and is held out in those Epistles, the church of Christ could ill have wanted.

The like way and working of the wisdom of God, is to be seen and adored, in stirring up this learned and excellent person to communicate and leave unto the world that light, touching the Spirit and his operations, which he had received by that Spirit from the sacred oracles of truth, the Scriptures.

To what advantage and increase of light it is performed, is not for so incompetent a pen to say as writes this. Nevertheless, I doubt not but the discerning reader will observe such excellencies shining out in

this, and other of this great author's writings, as do greatly commend them to the church of God, and will do so in after ages, however this corrupt and degenerate generation entertain them. They are not the crude, and hasty, and untimely abortions of a self-full, distempered spirit, much less the boilings over of inward corruption and rottenness put into a fermentation; but the mature, sedate, and seasonable issues of a rich magazine of learning, well digested with great exactness of judgment. There is in them a great light cast and reflected on, as well as derived from, the Holy Scriptures, those inexhaustible mines of light in sacred things. They are not filled with vain, impertinent jangling, nor with a noise of multiplied futilous distinctions, nor with novel and uncouth terms foreign to the things of God, as the manner of some writers is *ad nauseam usque*. But there is in them a happy and rare conjunction of firm solidity, enlightening clearness, and heart-searching spiritualness, evidencing themselves all along, and thereby approving and commending his writings to the judgment, conscience, spiritual taste, and experience, of all those who have any acquaintance with, and relish of, the gospel.

On these, and such like accounts, the writings of this great and learned man, as also his ordinary sermons, if any of them shall be published (as possibly some of them may), will be, while the world stands, an upbraiding and condemning of this generation, whose vitiated and ill-affected eyes could not bear so great a light set up and shining on a candlestick, and which did therefore endeavour to put it under a bushel.

These two Discourses, with those formerly published, make up all that Dr. Owen perfected or designed on this subject of the Spirit, as the reader may perceive in the account which himself hath given in his prefaces to some of the former pieces, published by himself in his lifetime. Not but that there are some other lucubra-

tions of his on subjects nearly allied unto these, which possibly may be published hereafter; viz. One entitled, 'The Evidences of the Faith of God's Elect;' and perhaps some others. What farther he might have had in his thoughts to do, is known to him whom he served so industriously and so faithfully in his spirit in the gospel while he was here on earth, and with whom he now enjoys the reward of all his labours, and all his sufferings. For certain it is concerning Dr. Owen, that as God gave him very transcendent abilities, so he did therewithal give him a boundless enlargedness of heart, and unsatiable desire to do service to Christ and his church: insomuch as he was thereby carried on, through great bodily weakness, languishing, and pains, besides manifold other trials and discouragements, to bring forth out of his treasury (like a scribe well instructed unto the kingdom of heaven) many useful and excellent fruits of his studies, much beyond the expectation and hopes of those who saw how often and how long he was near unto the grave.

But while he was thus indefatigably and restlessly laying out for the service of Christ, in this and succeeding generations, those rich talents with which he was furnished, his Lord said unto him, 'Well done thou good and faithful servant, enter thou into the joy of thy Lord.' No man ever yet, but Jesus Christ, was able to finish all that was in his heart to do for God. On the removal of such accomplished and useful persons, I have sometimes relieved myself with this thought, that Christ lives in heaven still, and the blessed Spirit, from whom the head and heart of this chosen vessel were so richly replenished, liveth still.

NATH. MATHER.

October 27, 1692.

A DISCOURSE

ON THE

HOLY SPIRIT AS A COMFORTER.

CHAP. I.

The Holy Ghost the Comforter of the church by way of office. How he is the church's Advocate. John xiv. 16. 1 John ii. 1, 2. John xvi. 8—11. *opened.*

THAT which remains to complete our discourses concerning the *dispensation of the Holy Spirit,* is the office and work that he hath undertaken for the consolation of the church. And,

Three things are to be considered with respect unto this head of the grace of the gospel. I. That the Holy Spirit is the Comforter of the church by way of *especial office.* II. What is in that office, or wherein the *discharge* of it doth consist. III. What are the *effects* of it towards believers.

It must be granted, that there is some impropriety in that expression, by the *way of office.* An office is not simply, nor, it may be, properly spoken of a divine person, who is absolutely so and nothing else. But the like propriety is to be found in most of the expressions which we use concerning God, for who can speak of him aright, or as he ought. Only we have a safe rule whereby to express our conceptions; even what he speaks of himself. And he hath taught us to learn the work of the Holy Ghost towards us in this matter, by ascribing unto him those things which belong unto an office among men.

Four things are required unto the constitution of an office. 1. An especial trust. 2. An especial mission or commission. 3. An especial name. 4. An especial work. All these are required unto an office properly so called; and where they are complied withal by a voluntary susception in the person designed thereunto, an office is completely constituted. And we must inquire how these things in a divine manner do concur in the work of the Holy Spirit as he is the Comforter of the church.

First, He is intrusted with this work, and of his own will hath taken it on himself. For when our Saviour was leaving of the world, and had a full prospect of all the evils, troubles, dejections, and disconsolations, which would befal his

disciples, and knew full well that if they were left unto themselves, they would faint and perish under them, he gives them assurance that the work of their consolation and supportment was left intrusted and committed unto the Holy Spirit, and that he would both take care about it, and perfect it accordingly.

The Lord Christ, when he left this world, was very far from laying aside his love unto and care of his disciples. He hath given us the highest assurance that he continueth for ever the same care, the same love and grace towards us, he had and exercised when he laid down his life for us. See Heb. iv. 14—16. vii. 27. But, inasmuch as there was a double work yet to be performed in our behalf, one towards God, and the other in ourselves, he hath taken a twofold way for the performance of it. That towards God he was to discharge immediately himself in his human nature: for other mediator between God and man, there neither is, nor can be, any. This he doth by his intercession. Hence, there was a necessity that as to his human nature, the 'heavens should receive him unto the time of the restitution of all things;' as Acts iii. 21. There was so, both with respect unto himself and us.

First, Three things with respect unto himself, made the exaltation of his human nature in heaven to be necessary. For,

1. It was to be a pledge and token of God's acceptation of him, and approbation of what he had done in the world; John xvi. 7, 8. For what could more declare or evidence the consent and delight of God in what he had done and suffered, than after he had been so ignominiously treated in the world, to receive him visibly, gloriously, and triumphantly into heaven. 'He was manifested in the flesh, justified in the Spirit, seen of angels,' and in the issue 'received up into glory;' 1 Tim. iii. 16. Herein God set the great seal of heaven unto his work of mediation, and the preaching of the gospel which ensued thereon. And a testimony hereunto, was that which filled his enemies with rage and madness; Acts vii. 55—57. His resurrection confirmed his doctrine with undeniable efficacy; but his assumption into heaven testified unto his person, with an astonishing glory.

2. It was necessary, with respect unto the human nature itself, that after all its labours and sufferings it might be

crowned with honour and glory. He was to suffer and enter into his glory; Luke xxiv. 26. Some dispute whether Christ in his human nature merited any thing for himself or no; but not to immix ourselves in the niceties of that inquiry, it is unquestionable that the highest glory was due to him upon his accomplishment of the work committed unto him in this world, which he therefore lays claim to accordingly; John xvii. 4, 5. It was so,

3. With respect unto the glorious administration of his kingdom: for as his kingdom is not of this world, so it is not only over this world, or the whole creation below; the angels of glory, those principalities and powers above, are subject unto him, and belong unto his dominion; Eph. i. 21. Phil. ii. 9, 10. Among them, attended with their ready service and obedience unto all his commands, doth he exercise the powers of his glorious kingdom. And they would but degrade him from his glory, without the least advantage unto themselves, who would have him forsake his high and glorious throne in heaven, to come and reign among them on the earth, unless they suppose themselves more meet attendants on his regal dignity than the angels themselves, who are mighty in strength and glory.

Secondly, The presence of the human nature of Christ in heaven, was necessary with respect unto us. The remainder of his work with God on our behalf, was to be carried on by intercession; Heb. vii. 26, 27. And whereas this intercession consisteth in the virtual representation of his oblation, or of himself as a lamb slain in sacrifice, it could not be done without his continual appearing in the presence of God; Heb. ix. 24.

The other part of the work of Christ respects the church or believers, as its immediate object. So, in particular, doth his comforting and supporting of them. This is that work which in a peculiar manner is committed and intrusted unto the Holy Spirit, after the departure of the human nature of Christ into heaven.

But two things are to be observed concerning it: 1. That, whereas this whole work consisteth in the communication of spiritual light, grace, and joy to the souls of believers, it was no less the immediate work of the Holy Ghost whilst the Lord Christ was upon the earth, than it is now

he is absent in heaven; only during the time of his conversation here below in the days of his flesh, his holy disciples looked on him as the only spring and foundation of all their consolation, their only support, guide, and protector, as they had just cause to do. They had yet no insight into the mystery of the dispensation of the Spirit, nor was he yet so given or poured out, as to evidence himself and his operation unto their souls. Wherefore, they looked on themselves as utterly undone when their Lord and Master began to acquaint them with his leaving of them. No sooner did he tell them of it, but 'sorrow filled their hearts;' John xvi. 6. Wherefore, he immediately lets them know, that this great work of relieving them from all their sorrows and fears, of dispelling their disconsolations, and supporting them under their trouble, was committed to the Holy Ghost, and would by him be performed in so eminent a manner, as that his departure from them would be unto their advantage; ver. 7. Wherefore, the Holy Spirit did not then first begin really and effectually to be the Comforter of believers upon the departure of Christ from his disciples, but he is then first promised so to be upon a double account. (1.) Of the full declaration and manifestation of it. So things are often said in the Scripture then to be, when they do appear and are made manifest. An eminent instance hereof we have in this case; John vii. 38, 39. The disciples had hitherto looked for all immediately from Christ in the flesh, the dispensation of the Spirit being hid from them. But now this also was to be manifested unto them. Hence, the apostle affirms, that 'though we have known Christ after the flesh, yet henceforth we know him no more;' 2 Cor. i. 16. that is, so as to look for grace and consolation immediately from him in the flesh, as it is evident the apostles did, before they were instructed in this unknown office of the Holy Ghost. (2.) Of the full exhibition and eminent communication of him unto this end. This, in every kind, was reserved for the exaltation of Christ, when he received the promise of the Spirit from the Father, and poured it out upon his disciples.

2. The Lord Christ doth not hereby cease to be the Comforter of his church. For what he doth by his Spirit, he doth by himself. He is with us unto the end of the world by his Spirit being with us, and he dwelleth in us by the Spi-

rit dwelling in us; and whatever else is done by the Spirit, is done by him. And it is so upon a threefold account: For, (1.) the Lord Christ, as Mediator, is God and man in one person, and the divine nature is to be considered in all his mediatory operations. For he who worketh them is God, and he worketh them all as God-man, whence they are *Theandrical.* And this is proposed unto us in the greatest acts of his humiliation, which the divine nature in itself is not formally capable of. So God redeemed his church with his own blood; Acts xx. 28. 'Inasmuch, as he who was in the form of God, and thought it no robbery to be equal with God, humbled himself, and became obedient unto death, the death of the cross;' Phil. ii. 6—8. Now in this respect the Lord Christ and the Holy Spirit are one in nature, essence, will, and power. As he said of the Father, 'I and my Father are one;' John x. 30. So it is with the Spirit, he and the Spirit are one. Hence all the works of the Holy Spirit are his also; as his works were the works of the Father, and the works of the Father were his: all the operations of the Holy Trinity, as to things external, unto their divine subsistence, being undivided. So is the work of the Holy Spirit in the consolation of the church, his work also.

(2.) Because the Holy Spirit in this condescension unto office, acts for Christ and in his name. So the Son acted for and in the name of the Father, where he every where ascribed what he did unto the Father in a peculiar manner. 'The word,' saith he, 'which you hear, is not mine, but the Father's which sent me;' John xiv. 24. It is his originally and eminently, because as spoken by the Lord Christ, he was said by him to speak it. So are those acts of the Spirit, whereby he comforteth believers, the acts of Christ, because the Spirit speaketh and acteth for him, and in his name.

(3.) All those things, those acts of light, grace, and mercy, whereby the souls of the disciples of Christ are comforted by the Holy Ghost, are the things of Christ, that is, especial fruits of his mediation. So speaketh our Saviour himself of him and his work; 'He shall glorify me; for he shall receive of mine, and shew it unto you;' John xvi. 14. All that consolation, peace, and joy which he communicates unto believers; yea, all that he doth in his whole work towards the elect, is but the effectual communication of the

fruits of the mediation of Christ unto them. And this is the first thing that constitutes the office of the Comforter; this work is committed and intrusted unto him in an especial manner, which, in the infinite condescension of his own will, he takes upon him.

Secondly, It farther evinceth the nature of an office, in that he is said to be *sent unto the work*. And mission always includeth commission. He who is sent is intrusted and empowered as unto what he is sent about. See Psal. civ. 30. John xiv. 26. xv. 26. xvi. 7. The nature of this sending of the Spirit, and how it is spoken of him in general, hath been considered before in our declaration of his general adjuncts, or what is affirmed of him in the Scripture, and may not here again be insisted on. It is now mentioned only as an evidence to prove, that in this work of his towards us, he hath taken that on him which hath the nature of an office. For that is his office to perform which he is sent unto, and he will not fail in the discharge of it. And it is in itself a great principle of consolation unto all true believers, an effectual means of their supportment and refreshment, to consider, that not only is the Holy Ghost their Comforter, but also that he is sent of the Father and the Son, so to be. Nor can there be a more uncontrollable evidence of the care of Jesus Christ over his church, and towards his disciples in all their sorrows and sufferings, than this is, that he sends the Holy Ghost to be their Comforter.

Thirdly, He hath an especial *name* given him, expressing and declaring his office. When the Son of God was to be *incarnate*, and born in the world, he had an especial *name* given unto him; 'He was called Jesus.' Now, although there was a signification in this name of the work he was to do; for he was called Jesus, 'because he was to save his people from their sins;' Matt. i. 21. yet was it also that proper name whereby he was to be distinguished from other persons. So the Holy Spirit hath no other name but that of the Holy Spirit, which how it is *characteristical* of the third person in the Holy Trinity, hath been before declared. But as both the names of Jesus and of Christ, though neither of them is the name of an *office*, as one hath dreamed of late; yet have respect unto the work which he had to do, and the *office* which he was to undergo, without which he could not

have rightly been so called: so hath the Holy Ghost a name given unto him, which is not distinctive with respect unto his personality, but denominative with respect unto his work. And this is ὁ παράκλητος.

1. This name is used only by the apostle John, and that in his gospel, only from the mouth of Christ; chap. xiv. 16. 26. xv. 26. xvi. 7. And once he useth it himself, applying it unto Christ, 1 John ii. 1. where we render it an *advocate*.

The Syriac interpreter retains the name פרהלוטא, *Paraclita;* not as some imagine from the use of that word before among the Jews, which cannot be proved. Nor is it likely that our Saviour made use of a Greek word barbarously corrupted, מְנַחֵם, was the word he employed to this purpose. But looking on it a *proper name* of the Spirit with respect unto his office, he would not translate it.

As this word is applied unto Christ, which it is in that *one place* of 1 John ii. 1. it respects his *intercession*, and gives us light into the nature of it. That it is his intercession which the apostle intends, is evident from its relation unto his being our propiation. For the oblation of Christ on the earth, is the foundation of his intercession in heaven. And he doth therein undertake our patronage, as our advocate, to plead our cause, and in an especial manner to keep off evil from us. For, although the intercession of Christ in general, respects the procurement of all grace and mercy for us, every thing whereby we may be 'saved unto the utmost;' Heb. vii. 25, 26. yet his intercession for us as an *advocate* respects sin only, and the evil consequents of it. For so is he in this place said to be our *advocate*, and in this place alone is he said to be, only with respect unto sin: 'If any man sin, we have an advocate.' Wherefore, his being so, doth in particular respect that part of his intercession, wherein he undertakes our defence and protection when accused of sin. For Satan is ὁ κατήγορος, the *accuser;* Rev. xii. 10. And when he accuseth believers for sin, Christ is their παράκλητος, their *patron* and *advocate*. For, according unto the duty of a patron or advocate in criminal causes, partly he sheweth wherein the accusation is false, and aggravated above the truth, or proceeds upon mistakes; partly that the crimes charged have not that malice in them as is pretended; and principally in pleading his propitiation for

them, that so far as they are really guilty, they may be graciously discharged.

For this name is applied unto the Holy Spirit. Some translate it a *Comforter;* some an *Advocate;* and some retain the Greek word *Paraclete.* It may be best interpreted from the nature of the work assigned unto him under that name. Some would confine the whole work intended under this name unto his *teaching,* which he is principally promised for: for the matter and manner of his teaching, what he teacheth, and the way how he doth it, is, they say, the ground of all consolation unto the church. And there may be something in this interpretation of the word, taking teaching in a large sense, for all internal, divine, spiritual operations. So are we said to be taught of God when faith is wrought in us, and we are enabled to come unto Christ thereby. And all our consolations are from such internal, divine operations. But take teaching properly, and we shall see that it is but one distinct act of the work of the Holy Ghost as here promised among many.

But, 2. the work of a comforter is principally ascribed unto him. For, (1.) that he is principally under this name intended as a comforter, is evident from the whole context and the occasion of the promise. It was with respect unto the troubles and sorrows of his disciples, with their relief therein, that he is promised under this name by our Saviour. 'I will not,' saith he, 'leave you orphans;' chap. xiv. 18. Though I go away from you, yet I will not leave you in a desolate and disconsolate condition. How shall that be prevented in his absence, who was the life and spring of all their comforts? Saith he, 'I will pray the Father, and he shall give you ἄλλον παράκλητον;' ver. 16. that is, 'Another to be your Comforter.' So he renews again his promise of sending him under this name, because 'sorrow had filled their hearts' upon the apprehension of his departure; chap. xvi. 7, 8. Wherefore, he is principally considered as a *Comforter:* and, as we shall see farther afterward, this is his principal work, most suited unto his nature, as he is the Spirit of peace, love, and joy. For he who is the eternal, essential love of the Divine Being, as existing in the distinct persons of the Trinity, is most meet to communicate a sense of divine love with delight and joy unto the souls of believers. Hereby he sets up the kingdom of God in them,

which is 'righteousness, and peace, and joy in the Holy Ghost;' Rom. xiv. 17. And in nothing doth he so evidence his presence in the hearts and spirits of any, as by the disposal of them unto spiritual love and joy. For 'shedding abroad the love of God in our hearts,' as Rom. v. 5. He produceth a principle and frame of *divine love* in our souls, and fills us with joy unspeakable and full of glory. The attribution, therefore, of this name unto him, *the Comforter*, evidenceth that he performs this work in the way of an office.

Neither, (2.) is the signification of an *advocate* to be omitted, seeing what he doth as such tendeth also to the consolation of the church. And we must first observe, that the Holy Spirit is not our advocate with God. This belongs alone unto Jesus Christ, and is a part of his office. He is said indeed to 'make intercession with groans that cannot be uttered;' Rom. viii. 26. But this he doth not immediately, nor in his own person. He no otherwise *maketh intercession for us* but by enabling us to make intercession according unto the mind of God. For to make intercession *formally*, is utterly inconsistent with the divine nature, and his person, who hath no other nature but that which is divine. He is, therefore, incapable of being our *advocate* with God: the Lord Christ is so alone, and that on the account of his precedent propitiation made for us. But he is an *advocate* for the church, in, with, and against the world. Such an advocate is one that undertaketh the protection and defence of another, as to any cause wherein he is engaged. The cause wherein the disciples of Christ are engaged in and against the world, is the truth of the gospel, the power and kingdom of their Lord and Master. This they testify unto; this is opposed by the world, and this, under various forms, appearances, and pretences, is that which they suffer reproaches and persecutions for in every generation. In this cause the Holy Spirit is their advocate, justifying Jesus Christ and the gospel against the world.

And this he doth three ways: [1.] By suggesting unto, and furnishing the witnesses of Christ with pleas and arguments to the conviction of gainsayers. So it is promised that he should do, Matt. x. 18—20. 'And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no

thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.' They were to be given up, that is, delivered up as malefactors unto kings and rulers for their faith in Christ, and the testimony they gave unto him. In this condition the best of men are apt to be solicitous about their answers, and the *plea* they are to make in the defence of themselves and their cause. Our Saviour, therefore, gives them encouragement not only from the truth and goodness of their cause, but also from the ability they should have in pleading for it unto the conviction or confusion of their adversaries. And this he tells them should come to pass not by any power or faculty in themselves, but by the aid and supply they should receive from this *advocate*, who in them would speak by them. This was that *mouth and wisdom* which he promised unto them, which all their adversaries should not be able to gainsay or resist; Luke xxi. 15. A present supply of courage, boldness, and liberty of speech, above and beyond their natural temper and abilities, immediately upon their receiving of the Holy Ghost. And their very enemies saw the effects of it unto their astonishment. Upon the plea they made before the council at Jerusalem, it is said, that 'when they saw the boldness of Peter and John, and perceived that they were ignorant and unlearned men, they marvelled;' Acts iv. 13. They saw their outward condition, that they were *poor* and of the meanest of the people, yet carried it with courage and boldness before this great Sanhedrim, with whose authority and unusual appearance in grandeur, all persons of that sort were wont to be abashed and tremble at them. They found them *ignorant* and *unlearned* in that skill and learning which the world admired, yet plead their cause unto their confusion. They could not, therefore, but discern and acknowledge that there was a *divine power* present with them, which acted them above themselves, their state, their natural or acquired abilities. This was the work of this *advocate* in them who had undertaken the defence of their cause. So when Paul pleaded the same cause before Agrippa and Felix, one of them confessed his conviction, and the other trembled in his judgment-seat.

Neither hath he been wanting unto the defence of the

same cause, in the same manner, in succeeding generations. All the story of the church is filled with instances of persons, mean in their outward condition, timorous by nature, and unaccustomed unto dangers, unlearned and low in their natural abilities, who in the face of rulers and potentates, in the sight of prisons, tortures, fires provided for their destruction, have pleaded the cause of the gospel with courage and success, unto the astonishment and confusion of their adversaries. Neither shall any disciple of Christ in the same case want the like assistance in some due measure and proportion, who expects it from him in a way of believing, and depends upon it. Examples we have hereof every day in persons acted above their own natural temper and abilities unto their own admiration. For being conscious unto themselves of their own fears, despondencies, and disabilities, it is a surprisal unto them to find how all their fears have disappeared, and their minds have been enlarged, when they have been called unto trial for their testimony unto the gospel. We are in such cases to make use of any reason, skill, wisdom, or ability of speech which we have, or other honest and advantageous circumstances which present themselves unto us, as the apostle Paul did on all occasions. But our dependance is to be solely on the presence and supplies of our blessed advocate, who will not suffer us to be utterly defective in what is necessary unto the defence and justification of our cause.

[2.] He is the advocate for Christ, the church, and the gospel, in and by his communication of spiritual gifts, both extraordinary and ordinary, unto them that do believe. For these are things, at least in their effects, visible unto the world. Where men are not utterly blinded by prejudice, love of sin, and of the world, they cannot but discern somewhat of a divine power in these supernatural gifts. Wherefore, they openly testify unto the divine approbation of the gospel, and the faith that is in Christ Jesus. So the apostle confirms the truths that he had preached, by this argument, that therewith and thereby, or in the confirmation of it, the Spirit, as unto the communication of gifts, was received; Gal. iii. 2. And herein is he the church's advocate, justifying their cause openly and visibly by this dispensation of his power towards them and in their behalf. But because we have treated separately and at large of the na-

ture and use of these spiritual gifts, I shall not here insist on the consideration of them.

[3.] By internal efficacy in the dispensation of the word. Herein also is he the advocate of the church against the world, as he is declared, John xvi. 8—11. 'For when he is come he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged.' That which is ascribed unto him with respect unto the world, is expressed by the word ἐλέγξει: he shall reprove or convince: ἐλέγχω in the Scripture is used variously. Sometimes it is to manifest, or bring forth unto light. Eph. v. 13. *τὰ δὲ πάντα ἐλεγχόμενα ὑπό τοῦ φωτος φανεροῦται·* 'For all things that are reproved, or discovered, are made manifest by the light.' And it hath the same sense, John iii. 20. Sometimes it is to rebuke and reprove; 1 Tim. v. 20. *τοὺς ἁμαρτάνοντας ἐνώπίον πάντων ἔλεγχε.* 'Those that sin rebuke before all.' So also, Rev. iii. 19. Tit. i. 13. Sometimes it is so to convince as in that, to stop the mouth of an adversary, that he shall have nothing to answer or reply; John viii. 9. *ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι,* 'Being convicted by their own consciences, so as not having a word to reply, they deserted their cause. So Tit. i. 9. *τοὺς ἀντιλέγοντας ἐλέγχειν,* 'To convince gainsayers,' is explained,' ver. 11. by *ἐπιστομίζειν,* 'to stop their mouth,' namely, by the convincing evidence of truth. Ἔλεγχος, is an uncontrollable evidence, or an evident argument; Heb. xi. 1. Wherefore, ἐλέγχειν here, is by undeniable argument and evidence so to convince the world, or the adversaries of Christ and the gospel, as that they shall have nothing to reply. This is the work and duty of an advocate, who will absolutely vindicate his client when his cause will bear it.

And the effect hereof is twofold. For all persons upon such an overpowering conviction take one of these two ways: 1st. They yield unto the truth and embrace it, as finding no ground to stand upon in its refusal. Or, 2ndly. They fly out into desperate rage and madness, as being obstinate in their hatred against the truth, and destitute of all reason to oppose it. An instance of the former way we have in those Jews unto whom Peter preached on the day of Pentecost. Reproving and convincing of them beyond all contradiction, 'they were pricked in their hearts, and cried out, Men and

brethren, what shall we do?' and therewithal came over unto the faith; Acts ii. 37. 41. Of the latter, we have many instances in the dealing of our Saviour with that people: for when he had at any time convinced them, and stopped their mouths as to the cause in hand, they called him Beelzebub, cried out that he had a devil, took up stones to throw at him, and conspired his death with all demonstration of desperate rage and madness; John viii. 48. 58. x. 30, 31. 39. So it was in the case of Stephen, and the testimony he gave unto Christ; Acts vii. 56—58. And with Paul, Acts xxii. 22, 23. An instance of bestial rage not to be paralleled in any other case; but in this it has often fallen out in the world. And the same effects this work of the Holy Ghost, as the advocate of the church, ever had, and still hath, upon the world. Many being convicted by him in the dispensation of the word, are really humbled and converted unto the faith. So God adds daily to the church such as shall be saved. But the generality of the world are enraged by the same work against Christ, the gospel, and those by whom it is dispensed. Whilst the word is preached in a formal manner, the world is well enough contented that it should have a quiet passage among them. But wherever the Holy Ghost puts forth a convincing efficacy in the dispensation of it, the world is enraged by it; which is no less an evidence of the power of their conviction, than the other is of a better success.

The subject-matter, concerning which the Holy Ghost manageth his plea by the word against the world, as the advocate of the church, is referred unto the three heads of sin, righteousness, and judgment, ver. 8. the especial nature of them being declared, ver. 9—11.

(1st.) What sin it is in particular that the Holy Spirit shall so plead with the world about, and convince them of, is declared, ver. 9. 'Of sin, because they believe not in me.' There are many sins whereof men may be convinced by the light of nature; Rom. ii. 14, 15. More that they are reproved for by the letter of the law. And it is the work of the Spirit also in general, to make these convictions effectual. But these belong not unto the cause which he hath to plead for the church against the world; nor is that such as any can be brought unto conviction about by the light of nature, or sentence of the law; but it is the work of the

Spirit alone by the gospel. And this, in the first place, is unbelief, particularly not believing in Jesus Christ, as the Son of God, the promised Messiah and Saviour of the world. This he testified concerning himself, this his works evinced him to be, and this both Moses and the prophets bare witness unto: hereon he tells the Jews, that if they believed not that he was he, that is, the Son of God, the Messiah and Saviour of the world, 'they should die in their sins; John viii. 5. 21. 24. But in this unbelief, in this rejection of Christ, the Jews and the rest of the world justified themselves, and not only so, but despised and persecuted them who believed in him. This was the fundamental difference between believers and the world, the head of that cause wherein they were rejected by it as foolish, and condemned as impious. And herein was the Holy Ghost their advocate: for he did by such undeniable evidences, arguments, and testimonies, convince the world of the truth and glory of Christ, and of the sin of unbelief, that they were every where either converted or enraged thereby. So some of them upon this conviction, 'gladly received the word, and were baptized;' Acts ii. 41. Others upon the preaching of the same truth by the apostles, 'were cut to the heart, and took counsel to slay them;' chap. v. 33. In this work he still continueth. And it is an act of the same kind whereby he yet in particular convinceth any of the sin of unbelief, which cannot be done but by the effectual, internal operation of his power.

(2ndly.) He thus convinceth the world of righteousness; ver. 10. 'Of righteousness, because I go to my Father, and ye see me no more.' Both the personal righteousness of Christ, and the righteousness of his office, are intended. For concerning both these the church hath a contest with the world, and they belong unto that cause wherein the Holy Spirit is their advocate. Christ was looked on by the world as an evil doer; accused to be a glutton, a wine-bibber, a seditious person, a seducer, a blasphemer, a malefactor, in every kind; whence his disciples were both despised and destroyed for believing in such a one. And it is not to be declared how they were scorned and reproached, and what they suffered on this account. In the meantime they pleaded and gave testimony unto his righteousness, that he did no sin, nor was guile found in his mouth, that he ful-

filled all righteousness, and was the Holy One of God. And herein was the Holy Ghost their advocate, convincing the world principally by this argument, that after all he did and suffered in this world, as the highest evidence imaginable of God's approbation of him and what he did, that he was gone to the Father, or assumed up into glory. The poor blind man, whose eyes were opened by him, pleaded this as a forcible argument against the Jews that he was no sinner, in that God heard him so as that he had opened his eyes; whose evidence and conviction they could not bear, but it turned them into rage and madness; John ix. 30—34. How much more glorious and effectual must this evidence needs be of his righteousness and holiness, and God's approbation of him, that after all he did in this world, he went unto his Father, and was taken up into glory. For such is the meaning of those words, 'Ye shall see me no more:' that is, there shall be an end put unto my state of humiliation, and of my converse with you in this world, because I am to enter into my glory. That the Lord Christ then went unto his Father, that he was so gloriously exalted, undeniable testimony was given by the Holy Ghost unto the conviction of the world. So this argument is pleaded by Peter; Acts ii. 33. This is enough to stop the mouths of all the world in this cause, that he sent the Holy Ghost from the Father to communicate spiritual gifts of all sorts unto his disciples. And there could be no higher evidence of his acceptance, power, and glory with him. And the same testimony he still continueth in the communication of ordinary gifts in the ministry of the gospel. Respect also may be had (which sense I would not exclude) unto the righteousness of his office. There ever was a great contest about the righteousness of the world. This the Gentiles looked after by the light of nature, and the Jews by the works of the law. In this state the Lord Christ is proposed as the 'Lord our righteousness,' as he who was to bring in, and had brought in, everlasting righteousness; Dan. ix. 24. Being 'the end of the law for righteousness unto all that believe;' Rom. x. 4. This the Gentiles rejected as folly; Christ crucified was foolishness unto them; and to the Jews it was a stumbling-lock, as that which everted the whole law: and generally, they all concluded, that he could not save himself, and therefore, it was not probable that others should be saved

by him. But herein also is the Holy Spirit the advocate of the church. For in the dispensation of the word, he so convinceth men of an impossibility for them to attain a righteousness of their own, as that they must either submit to the righteousness of God in Christ, or die in their sins.

(3rdly.) He convinceth the 'world of judgment; because the prince of this world is judged.' Christ himself was judged and condemned by the world. In that judgment Satan the prince of this world had the principal hand; for it was effected in the hour, and under the power, of darkness. And no doubt but he hoped that he had carried his cause, when he had prevailed to have the Lord Christ publicly judged and condemned. And this judgment the world sought by all means to justify and make good. But the whole of it is called over again by the Holy Ghost pleading in the cause, and for the faith, of the church. And he doth it so effectually, as that the judgment is turned on Satan himself. Judgment, with unavoidable conviction, passed on all that superstition, idolatry, and wickedness, which he had filled the world withal. And whereas he had borne himself under various masks, shades, and pretences, to be the god of this world, the supreme ruler over all, and accordingly, was worshipped all the world over, he is now by the gospel laid open and manifested to be an accursed apostate, a murderer, and the great enemy of mankind.

Wherefore, taking the name Paracletus in this sense for an advocate, it is proper unto the Holy Ghost in some part of his work in and towards the church. And whensoever we are called to bear witness unto Christ and the gospel, we abandon our strength and betray our cause, if we do not use all means appointed of God unto that end, to engage him in our assistance.

But it is as a Comforter that he is chiefly promised unto us, and as such is he expressed unto the church by this name.

Fourthly, That he hath a peculiar work committed unto him, suitable unto this mission, commission, and name, is that which will appear in the declaration of the particulars wherein it doth consist. For the present, we only assert, in general, that his work it is to support, cherish, relieve, and comfort the church in all trials and distresses. And this is all that we intend when we say that it is his office so to do.

CHAP. II.

General adjuncts or properties of the office of a Comforter as exercised by the Holy Spirit.

To evidence yet farther the nature of this office and work, we may consider and inquire into the general adjuncts of it as exercised by the Holy Spirit. And they are four.

First, Infinite condescension. This is among those mysteries of the divine dispensation which we may admire, but cannot comprehend. And it is the property of faith alone to act and live upon incomprehensible objects. What reason cannot comprehend, it will neglect as that which it hath no concernment in, nor can have benefit by. Faith is most satisfied and cherished with what is infinite and inconceivable, as resting absolutely in divine revelation. Such is this condescension of the Holy Ghost. He is by nature over all, God blessed for ever. And it is a condescension in the divine excellency to concern itself in a particular manner, in any creature whatever. God humbleth himself to behold the things that are done in heaven and in earth; Psal. cxiii. 5, 6. How much more doth he do so in submitting himself unto the discharge of an office in the behalf of poor worms here below.

This, I confess, is most astonishing, and attended with the most incomprehensible rays of divine wisdom and goodness in the condescension of the Son. For he carried the term of it unto the lowest and most abject condition that a rational intelligent nature is capable of. So is it represented by the apostle; Phil. ii. 6—8. For he not only took our nature into personal union with himself, but became in it, in his outward condition, as a servant, yea, as a worm and no man, a reproach of men, and despised of the people, and became subject to death, the ignominious, shameful death of the cross. Hence this dispensation of God was filled up with infinite wisdom, goodness, and grace. How this exinanition of the Son of God was compensated with the glory that did ensue, we shall rejoice in the contemplation of unto all eternity. And then shall the character of all divine excellencies be

more gloriously conspicuous on this condescension of the Son of God, than ever they were on the works of the whole creation, when this goodly fabric of heaven and earth was brought by divine power and wisdom, through darkness and confusion, out of nothing.

The condescension of the Holy Spirit unto his work and office is not indeed of the same kind, as to the *terminus ad quem*, or the object of it. He assumes not our nature, he exposeth not himself unto the injuries of an outward state and condition. But yet it is such as is more to be the object of our faith in adoration, than of our reason in disquisition. Consider the thing in itself; how one person in the Holy Trinity, subsisting in the unity of the same divine nature, should undertake to execute the love and grace of the other persons, and in their names: what do we understand of it? This holy economy, in the distinct and subordinate actings of the divine persons in these external works, is known only unto, is understood only by, themselves. Our wisdom it is to acquiesce in express, divine revelation: nor have they scarcely more dangerously erred by whom these things are denied, than those have done, who by a proud and conceited subtilty of mind, pretend unto a conception of them, which they express in words and terms, as they say, precise and accurate; indeed, foolish and curious, whether of other men's coining or their own finding out. Faith keeps the soul at a holy distance from these infinite depths of the divine wisdom, where it profits more by reverence and holy fear, than any can do by their utmost attempt to draw nigh unto that inaccessible light wherein these glories of the divine nature do dwell.

But we may more steadily consider this condescension with respect unto its object; the Holy Spirit thereby becomes a Comforter unto us poor, miserable worms of the earth. And what heart can conceive the glory of this grace? what tongue can express it? Especially will its eminency appear, if we consider the ways and means whereby he doth so comfort us, and the opposition from us which he meets withal therein, whereof we must treat afterward.

Secondly, Unspeakable love accompanieth the susception and discharge of this office; and that working by tenderness and compassion. The Holy Spirit is said to be the divine,

eternal, mutual love of the Father and the Son. And although I know that much wariness is to be used in the declaration of those mysteries, nor are expressions concerning them to be ventured on not warranted by the letter of the Scripture, yet I judge that this notion doth excellently express, if not the distinct manner of subsistence, yet the mutual, internal operation of the persons of the blessed Trinity. For we have no term for, nor notion of, that ineffable complacence and eternal rest which is therein, beyond this of love. Hence it is said that 'God is *love*;' 1 John iv. 8. 16. It doth not seem to be an essential property of the nature of God only, that the apostle doth intend. For it is proposed unto us as a motive unto mutual love among ourselves: and this consists not simply in the habit or affection of love, but in the actings of it in all its fruits and duties. For so is God love, as that the internal actings of the holy persons which are in and by the Spirit, are all the ineffable actings of love, wherein the nature of the Holy Spirit is expressed unto us. The apostle prays for the presence of the Spirit with the Corinthians, under the name of the God of love and peace; 2 Epist. xiii. 11. And the communication of the whole love of God unto us is committed unto the Spirit, for 'the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;' Rom. v. 5. And hence the same apostle distinctly mentioneth the love of the Spirit, conjoining it with all the effects of the mediation of Christ; Rom. xv. 30. 'I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit:' I do so on the account of the respect you have unto Christ, and all that he hath done for you, which is a motive irresistible unto believers. I do it also for the love of the Spirit; all that love which he acts, and communicates unto you. Wherefore, in all the actings of the Holy Ghost towards us, and especially in this of his susception of an office in the behalf of the church, which is the foundation of them all, his love is principally to be considered, and that he chooseth this way of acting and working towards us to express his peculiar, personal character, as he is the eternal love of the Father and the Son. And among all his actings towards us, which are all acts of love, this is most conspicuous in those wherein he is a Comforter.

Wherefore, because this is of great use unto us, as that

which ought to have, and which will have, if duly apprehended, a great influence on our faith and obedience, and is, moreover, the spring of all the consolations we receive by and from him, we shall give a little evidence unto it; namely, that the love of the Spirit is principally to be considered in this office, and the discharge of it. For whatever good we receive from any one, whatever benefit or present relief we have thereby, we can receive no comfort or consolation in it, unless we are persuaded that it proceeds from love; and what doth so, be it never so small, hath refreshment and satisfaction in it unto every ingenuous nature. It is love alone that is the salt of every kindness or benefit, and which takes out of it every thing that may be noxious or hurtful. Without an apprehension hereof, and satisfaction herein, multiplied beneficial effects produce no internal satisfaction in them that do receive them, nor put any real engagement on their minds; Prov. xxiii. 6—8. It is therefore of concernment unto us to secure this ground of all our consolation; in the full assurance of faith, that there was infinite love in the susception of this office by the Holy Ghost. And it is evident that so it was,

1. From the nature of the work itself. For the consolation or comforting of any who stand in need thereof, is an immediate effect of love, with its inseparable properties of pity and compassion. Especially it must be so where no advantage redounds unto the Comforter, but the whole of what is done respects entirely the good and relief of them that are comforted. For what other affection of mind can be the principle hereof, from whence it may proceed? Persons may be relieved under oppression by justice, under want by bounty; but to comfort and refresh the minds of any, is a peculiar act of sincere love and compassion: so, therefore, must this work of the Holy Ghost be esteemed to be. I do not intend only that his love is eminent and discernible in it, but that it proceeds solely from love. And without a faith hereof, w^e^ cannot have the benefit of this divine dispensation, nor will any comforts that we receive be firm or stable. But when this is once graciously fixed in our minds, that there is not one drop of comfort or spiritual refreshment administered by the Holy Ghost, but that it proceeds from his infinite love; then are they disposed into that frame

which is needful to comply with him in his operations. And, in particular, all the acts wherein the discharge of this office doth consist, are all of them acts of the highest love, of that which is infinite, as we shall see in the consideration of them.

2. The manner of the performance of this work is so expressed, as to evince and expressly demonstrate that it is a work of love. So is it declared where he is promised unto the church for this work; Isa. lxvi. 13. 'As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.' He whom his mother comforteth is supposed to be in some kind of distress: nor, indeed, is there any, of any kind, that may befal a child, whose mother is kind and tender, but she will be ready to administer unto him all the consolation that she is able. And how, or in what manner, will such a mother discharge this duty, it is better conceived than it can be expressed. We are not in things natural able to take in a conception of greater love, care, and tenderness, than is in a tender mother, who comforts her children in distress. And hereby doth the prophet graphically represent unto our minds the manner whereby the Holy Ghost dischargeth this office towards us. Neither can a child contract greater guilt, or manifest a more depraved habit of mind, than to be regardless of the affections of a mother endeavouring its consolation. Such children may, indeed, sometimes, through the bitterness of their spirits, by their pains and distempers, be surprised into frowardness, and a present regardlessness of the mother's kindness and compassion, which they know full well how to bear withal. But if they continue to have no sense of it, if it make no impression upon them, they are of a profligate constitution. And so it may be sometimes with believers; they may by surprisals into spiritual frowardness, by weakness, by unaccountable despondencies, be regardless of divine influences of consolation. But all these things the great Comforter will bear with and overcome. See Isa. lvii. 15—20. 'For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls

which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips; Peace, peace, to him that is far off, and to him that is near, saith the Lord; and I will heal him.' Where persons are under sorrows and disconsolations upon the account of pains and sickness, or the like, in a design of comfort towards them, it will yet be needful sometimes to make use of means and remedies that may be painful and vexatious. And these may be apt to irritate and provoke poor, wayward patients. Yet is not a mother discouraged hereby, but proceeds on in her way, until the cure be effected, and consolation administered. So doth God by his Spirit deal with his church. His design is 'to revive the spirit of the humble, and to revive the heart of the contrite ones;' ver. 15. And he gives this reason of it, namely, that if he should not act in infinite love and condescension towards them, but deal with them after their deservings, they would utterly be consumed; the spirit would fail before him, and the souls which he had made; ver. 16. However, in the pursuit of this work, he must use some sharp remedies that were needful for the curing of their distempers, and their spiritual recovery. Because of their iniquity, the iniquity of their covetousness, which was the principal disease they laboured under, he was wroth and smote them, and hid his face from them, because his so doing was necessary to their cure; ver. 17. And how do they behave themselves under this dealing of God with them? They grow peevish and froward under his hand, choosing rather to continue in their disease, than to be thus healed by him; 'they went on frowardly in the way of their hearts;' ver. 17. How, therefore, doth this Holy Comforter now deal with them? Doth he give them up unto their frowardness? Doth he leave and forsake them under their distemper? No, a tender mother will not so deal with her children. He manageth his work with that infinite love, tenderness, and compassion, as that he will overcome all their frowardness, and cease not until he hath effectually administered consolation unto them; ver. 18. 'I have seen,' saith he, all these 'his ways,' all his frowardness and mis-

carriages, and yet, saith he, 'I will heal him;' I will not for all this be diverted from my work and the pursuit of my design; before I have done, I will lead him into a right frame, 'and restore comforts unto him.' And that there may be no failure herein, I will do it by a creating act of power; ver. 19. 'I create the fruit of the lips; Peace, peace.' This is the method of the Holy Ghost in administering consolation unto the church, openly evidencing that love and compassion from whence it doth proceed. And without this method should no one soul be ever spiritually refreshed under its dejections. For we are apt to behave ourselves frowardly, more or less, under the work of the Holy Ghost towards us. Infinite love and compassion alone, working by patience and long-suffering, can carry it on unto perfection. But if we are not only froward under particular occasions, temptations, and surprisals, clouding our present view of the Holy Spirit in his work, but are also habitually careless and negligent about it, and do never labour to come under satisfaction in it, but always indulge unto the peevishness and frowardness of unbelief, it argues a most depraved unthankful frame of heart, wherein the soul of God cannot be well pleased.

3. It is an evidence that his work proceedeth from, and is wholly managed in, love, in that we are cautioned not to *grieve* him; Eph. iv. 30. And a double evidence of the greatness of his love herein is tendered unto us in that caution. (1.) In that those alone are subject to be grieved by us, who act in love towards us. If we comply not with the will and rule of others, they may be provoked, vexed, instigated unto wrath against us. But those alone who love us, are grieved at our miscarriages. A severe schoolmaster may be more provoked with the fault of his scholar, than the father is; but the father is grieved with it, when the other is not. Whereas, therefore, the Holy Spirit is not subject or liable unto the affection of grief, as it is a passion in us, we are cautioned not to grieve him, namely, to teach us with what love and compassion, with what tenderness and holy delight, he performs his work in us and towards us. (2.) It is so in that he hath undertaken the work of comforting them who are so apt and prone to grieve him, as for the most part we are. The great work of the Lord Christ was to die for us. But that which puts an eminence on his love, is, that he

died for us whilst we were yet his enemies, sinners, and ungodly; Rom. v. 6—8. And as the work of the Holy Ghost is to comfort us, so a lustre is put upon it by this, that he comforts those who are very prone to grieve himself. For although, it may be, we will not through a peculiar affection, hurt, molest, or grieve them again by whom we are grieved; yet who is it that will set himself to comfort those that grieve him, and that when so they do. But even herein the Holy Ghost commendeth his love unto us, that even whilst we grieve him, by his consolations he recovers us from those ways wherewith he is grieved.

This, therefore, is to be fixed as an important principle in this part of the mystery of God, that the principal foundation of the susception of this office of a Comforter by the Holy Spirit, is his own peculiar and ineffable love. For both the efficacy of our consolation and the life of our obedience do depend hereon. For when we know that every acting of the Spirit of God towards us, every gracious impression from him on our understandings, wills, or affections, are all of them in pursuit of that infinite, peculiar love whence it was that he took upon him the office of a Comforter, they cannot but all of them influence our hearts with spiritual refreshments. And when faith is defective in this matter, that it doth not exercise itself in the consideration of this love of the Holy Ghost, we shall never arrive unto solid, abiding, strong consolation. And as for those by whom all these things are despised and derided, it is no strait unto me whether I should renounce the gospel or reject them from an interest in Christianity, for the approbation of both is inconsistent. Moreover, it is evident how great a motive hence ariseth unto cheerful, watchful, universal obedience. For all the actings of sin or unbelief in us, are, in the first place, re-actions unto those of the Holy Ghost in us and upon us. By them is he resisted in his persuasions, quenched in his motions, and himself grieved. If there be any holy ingenuity in us, it will excite a vigilant diligence not to be overtaken with such wickednesses against unspeakable love. He will walk both safely and fruitfully whose soul is kept under a sense of the love of the Holy Spirit herein.

Thirdly, Infinite power, is also needful unto, and accordingly evident in, the discharge of this office. This we have

fixed, that the Holy Ghost is and ever was the Comforter of the church. Whatever, therefore, is spoken thereof, belongs peculiarly unto him. And it is expressed as proceeding from and accompanied with infinite power, as also the consideration of persons and things declare it necessary that so it should be. Thus we have the church's complaint in a deep disconsolation: 'My way is hid from the Lord, and my judgment is passed over from my God;' Isa. xl. 27. It is not so much her affliction and miseries, as an apprehension that God regarded her not therein, which causeth her dejection. And when this is added unto any pressing trouble, whether internal or external, it doth fully constitute a state of spiritual disconsolation. For when faith can take a prospect of the love, care, and concernment of God in us and our condition, however grievous things may be at present unto us, yet can we not be comfortless. And what is it that in the consolation which God intendeth his church, he would have them to consider in himself as an assured ground of relief and refreshment? This he declares himself in the following verses: ver. 28—31. 'Hast thou not known, hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, nor is weary,' &c. The church seemeth not at all to doubt of his power, but of his love, care, and faithfulness towards her. But it is his infinite power that he chooseth first to satisfy her in, as that which all his actings towards her were founded in and resolved into, without a due consideration whereof all that otherwise could be expected would not yield her relief. And this being fixed on their minds, he next proposeth unto them his infinite understanding and wisdom; 'there is no searching of his understanding.' Conceive aright of his infinite power, and then leave things unto his sovereign, unsearchable wisdom for the management of them as to ways, degrees, times, and seasons. An apprehension of want of love and care in God towards them, was that which immediately caused their disconsolation; but the ground of it was in their unbelief of his infinite power and wisdom. Wherefore, in the work of the Holy Ghost for the comforting of the church, his infinite power is peculiarly to be considered. So the apostle proposeth it unto the weakest believers for their supportment, and that which should assure them of the victory in their conflict, that 'greater is he

that is in them, than he that is in the world;' 1 John iv. 4. That Holy Spirit which is bestowed on them, and dwelleth in them, is greater, more able and powerful, than Satan that attempts their ruin in and by the world, seing he is of power omnipotent. Thoughts of our disconsolation arise from the impressions that Satan makes upon our minds and consciences by sin, temptation, and persecution. For we find not in ourselves such an ability of resistance as from whence we may have an assurance of a conquest. This, saith the apostle, you are to expect from the power of the Holy Spirit, which is infinitely above whatever Satan hath, to make opposition unto you, or to bring any disconsolation on you. This will cast out all that fear which hath torment accompanying of it. And however this may be disregarded by them who are filled with an apprehension of their own self-sufficiency, as unto all the ends of their living and obedience unto God; as likewise, that they have a never-failing spring of rational considerations about them, able to administer all necessary relief and comfort at all times: yet those who are really sensible of their own condition, and that of other believers, if they understand what it is to be comforted with the consolation of God, and how remote they are from those delusions which men embrace under the name of their rational considerations, will grant that the faith of infinite power is requisite unto any solid, spiritual comfort. For,

1. Who can declare the dejections, sorrows, fears, despondencies, and discouragements that believers are obnoxious unto, in the great variety of their natures, causes, effects, and occasions? What relief can be suited unto them, but what is an emanation from infinite power? Yea, such is the spiritual frame and constitution of their souls, as that they will oft-times reject all means of comfort that are not communicated by an almighty efficacy. Hence God creates 'the fruit of the lips, Peace, peace;' Isa. lvii. 20. produceth peace in the souls of men by a creating act of his power; and directs us, in the place before mentioned, to look for it only from the infinite excellency of his nature: none, therefore, was meet for this work of being the church's Comforter, but the Spirit of God alone. He only by his almighty power can remove all their fears, and support them under all their dejections, in all that variety wherewith they

are attempted and exercised. Nothing but omnipotence itself is suited to obviate those innumerable disconsolations that we are obnoxious unto. And those whose souls are pressed in earnest with them, and are driven from all the reliefs which not only carnal security and stout-heartedness in adversity do offer, but also from all those lawful diversions which the world can administer, will understand that true consolation is an act of the exceeding greatness of the power of God, and without which it will not be wrought.

2. The means and causes of their disconsolation, direct unto the same spring of their comfort. Whatever the power of hell, of sin, and the world, separately or in conjunction can effect, it is all levelled against the peace and comfort of believers. Of how great force and efficacy they are in their attempts to disturb and ruin them; by what various ways and means they work unto that end, would require great enlargement of discourse to declare. And yet when we have used our utmost diligence in an inquiry after them, we shall come short of a full investigation of them; yea, it may be, of what many individual persons find in their own experience. Wherefore, with respect unto one cause and principle of disconsolation, God declares that it is he who comforteth his people; Isa. li. 12—15. 'I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name.' He sees it necessary to declare his infinite power, and to express in sundry instances the effects thereof.

Wherefore, if we take a view of what is the state and condition of the church in itself, and in the world: how weak is the faith of most believers! How great their fears! How many their discouragements! As also, with how great temptations, calamities, oppositions, persecutions, they are ex-

ercised! How vigorously and sharply these things are se on upon their spirits, according unto all advantages inward and outward, that their spiritual adversaries can lay hold upon? It will be manifest how necessary it was that their consolation should be intrusted with him with whom infinite power doth always dwell. And if our own inward or outward peace seems to abate of the necessity of this consideration, it may not be amiss by the exercise of faith herein, to lay in provision for the future, seeing we know not what may befal us in the world. And should we live to see the church in storms, as who knows but we may, our principal supportment will be, that our Comforter is of almighty power, wonderful in counsel, and excellent in operation.

Fourthly, This dispensation of the Spirit is unchangeable. Unto whomsoever he is given as a Comforter, he abides with them for ever. This our Saviour expressly declares in the first promise he made of sending him as a Comforter in a peculiar manner. John xiv. 16. 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.' The moment of this promise lieth in his unchangeable continuance with the church. There was indeed a present occasion rendering necessary this declaration of the unchangeableness of his abode. For in all this discourse, our Saviour was preparing the hearts of his disciples for his departure from them, which was now at hand. And whereas he lays the whole of the relief which in that case he would afford unto them, upon his sending of the Holy Ghost, he takes care not only to prevent an objection which might arise in their minds about this dispensation of the Spirit, but also in so doing to secure the faith and consolation of the church in all ages. For as he himself, who had been their immediate, visible comforter during the whole time of his ministry among them, was now departing from them, and that so, as that the heavens were to receive him until the time of the restitution of all things, they might be apt to fear that this Comforter who was now promised unto them might continue also only for a season, whereby they should be reduced unto a new loss and sorrow. To assure their minds herein, our Lord Jesus Christ lets them know that this other Comforter should not only always continue with them unto the ends of their lives, work, and ministry,

but abide with the church absolutely unto the consummation of all things. He is now given in an eternal and unchangeable covenant; Isa. lix. 21. and he can no more depart from the church, than the everlasting, sure covenant of God can be abolished.

But it may be objected, by such as really inquire into the promises of Christ, and after their accomplishment, for the establishment of their faith; whence it is, that if the Comforter abide always with the church, that so great a number of believers do in all ages spend, it may be, the greatest part of their lives in troubles and disconsolation, having no experience of the presence of the Holy Ghost with them as a Comforter. But this objection is not of force to weaken our faith as unto the accomplishment of this promise. For,

1. There is in the promise itself, a supposition of troubles and disconsolations thereon to befal the church in all ages. For with respect unto them it is that the Comforter is promised to be sent. And they do but dream who fancy such a state of the church in this world, as wherein it should be accompanied with such an assurance of all inward and outward satisfaction, as scarce to stand in need of this office or work of the Holy Ghost. Yea, the promise of his abiding with us for ever as a Comforter, is an infallible prediction that believers in all ages shall meet with troubles, sorrows, and disconsolation.

2. The accomplishment of Christ's promises doth not depend as to its truth upon our experience, at least not on what men sensibly feel in themselves under their distresses, much less on what they express with some mixture of unbelief. So we observed before from that place of the prophet concerning the church; Isa. xli. 27. that her 'way was hidden from the Lord, and her judgment passed over from her God.' As she complained also, 'The Lord hath forsaken me, and my Lord hath forgotten me;' chap. xlix. 14. But yet in both places God convinceth her of her mistake, and that indeed her complaint was but a fruit of unbelief. And so it is usual in great distresses, when persons are so swallowed up with sorrow, or overwhelmed with anguish, that they are not sensible of the work of the Holy Ghost in their consolation.

3. He is a Comforter unto all believers at all times, and on all occasions wherein they really stand in need of spiritual consolation. But yet if we intend to have experience of his work herein, to have the advantage of it, or benefit by it, there are sundry things required of ourselves in a way of duty. If we are negligent herein, it is no wonder if we are at a loss for those comforts which he is willing to administer. Unless we understand aright the nature of spiritual consolations, and value them both as sufficient and satisfactory, we are not like to enjoy them, at least not to be made sensible of them. Many under their troubles suppose there is no comfort but in their removal: and know not of any relief in their sorrow, but in the taking away of their cause. At best they value any outward relief before internal supports and refreshments. Such persons can never receive the consolation of the Holy Spirit unto any refreshing experience. To look for all our comforts from him, to value those things wherein his consolations do consist, above all earthly enjoyments, to wait upon him in the use of all means for the receiving of his influences of love and grace, to be fervent in prayer for his presence with us, and the manifestation of his grace, are required in all those towards whom he dischargeth this office. And whilst we are found in these ways of holy obedience and dependence, we shall find him a Comforter, and that for ever.

These things are observable in the office of the Holy Ghost, in general, as he is the Comforter of the church, and the manner of his discharge thereof. What is farther considerable unto the guidance of our faith, and the participation of consolation with respect hereunto, will be evident in the declaration of the particulars that belong thereunto.

CHAP. III.

Unto whom the Holy Spirit is promised and given as a Comforter; or the object of his acting in this office.

We have considered the promise of Christ to send the Holy Spirit to be the Comforter of the church, and unto that end to abide with them for ever. The nature also of that office and work in general, which hereon he undertakes and dischargeth, with the properties of them, have been declared. Our next inquiry is, unto whom this promise is made, and towards whom it is infallibly fulfilled. How, and unto what ends, in what order, as unto his effects and operations, the Holy Spirit is promised unto any persons and received by them, hath been already declared in our former Discourses, book 4. chap. 3. We shall, therefore, here only declare in particular, who he is promised unto and received by, as a Comforter. And this is to all, and only unto, believers; those who are actually so. All his operations required unto the making of them so to be, are antecedent hereunto. For the promise of him unto this end, wherever it is recorded, is made directly unto them, and unto them it is confined. Immediately it was given unto the apostles; but it was not given unto them as apostles, but as believers and disciples of Christ, with a particular respect unto the difficulties and causes of disconsolation which they were under, or should meet withal, upon the account of their being so. See the promises unto this purpose expressly, John xiv. 16, 17. 26. xv. 26. xvi. 7, 8. And it is declared withal that the world, which in that place is opposed unto them that do believe, cannot receive him; chap. xiv. 17. Other effectual operations he hath upon the world, for their conviction, and the conversion of many of them. But as a Spirit of consolation he is neither promised unto them, nor can they receive him, until other gracious acts of his have passed on their souls. Besides, we shall see that all his actings and effects as a Comforter, are confined unto them that believe, and do all suppose saving faith, as antecedent unto them.

And this is the great fundamental privilege of true believers, whereby, through the grace of our Lord Jesus Christ,

they are exalted above all other persons in this world. And this will the more evidently appear, when we shall consider those especial operations, acts, and effects whereby consolation is administered unto them. That the life of man is the subject of innumerable troubles is made evident and uncontrollable by catholic experience. That 'man' is born to trouble as the sparks fly upward,' has been the constant acknowledgment of all that have been wise in all ages. And those who have designed to drown the sense of them in security and sensuality of life, have been ever looked on as greatly exorbitant from the principles of nature and dictates of reason, voluntarily degenerating into the condition of creatures brutish and irrational. Others who will not forego the privilege of their being, have always made it a principal inquiry, how or whence they might take and receive relief and comfort for their supportment against their unavoidable troubles, sorrows, and disconsolation. Yea, it is natural and necessary unto all men so to do. All men cannot but seek after rest and peace, not only out of choice, but instinct of nature, trouble and sorrow being diametrically contrary unto it in its being, and tending unto its dissolution. Wherefore, they all naturally seek for consolation. Hence the best and most useful part of the old philosophy consisted in the prescription of the ways and means of comforting and supporting the minds of men against things noxious and grievous to nature, with the sorrows which ensue thereon. And the topics they had found out unto this purpose, were not to be despised, where men are destitute of spiritual light and supernatural revelation. Neither did the wisdom or reason of man ever arise unto any thing more useful in this world, than to discover any rational considerations that might allay the sorrows, or relieve the minds, of them that are disconsolate. For things that are really grievous unto the generality of mankind, do outweigh all the real satisfaction which this life and world can afford. And to place either satisfaction or relief in the pursuit of sensual lusts, is brutish. But yet what did all the spring and well-heads of rational and philosophical consolation rise unto? what refreshment did their streams afford? The utmost they attained unto, was but to confirm and make obstinate the minds of men, in a fancy, an opinion, or persuasion, contrary unto

what they felt and had experience of. For what they contended for, was but this, that the consideration of the common lot of mankind, the unavoidableness of grieving accidents, the shortness of human life, the true exercise of reason upon more noble objects, with others of the like nature, should satisfy men that the things which they endured were not evil or grievous. But what doth all this amount unto in comparison of this privilege of believers, of this provision made for them in all their disconsolations, by him in whom they do believe. This is a relief that never entered into the heart of man to think of or conceive. Nor can it be understood by any but those by whom it is enjoyed. For the world, as our Saviour testifies, neither knoweth this Spirit nor can receive him. And, therefore, what is spoken of him and this work of his, is looked on as a fancy or the shadow of a dream. And, although, the Sun of righteousness be risen in this matter, and shine on all that dwell in the land of Goshen, yet those that abide still in Egypt make use only of their lanterns. But those who are really partakers of this privilege, do know in some measure, what they do enjoy, although they are not able to comprehend it in its excellency, nor value it in a due manner: for how can the heart of man, or our poor, weak understandings, fully conceive this glorious mystery of sending the Holy Ghost to be our Comforter; only they receive it by faith, and have experience of it in its effects. There is, in my judgment, an unspeakable privilege of those who are believers antecedent unto their believing as they are elect; namely, that Christ died in their stead alone. But this is like the wells which Isaac's servant digged, that the Philistines strove about, as those which belonged unto them, which though fresh useful springs in themselves, caused them to be called Esek and Sitna. Mighty strivings there are to break down the inclosure of this privilege, and lay it common unto all the world, that is indeed waste and useless. For it is contended, that the Lord Christ died equally for all and every one of mankind, for believers and unbelievers, for those that are saved and those that are damned. And to this purpose many pretences are pleaded to shew how the most of them for whom Christ died, have no real benefit by his death, nor is any thing re-

quired in them to evidence that they have an interest therein. But this privilege we now treat of, is like the well Rehoboth, Isaac kept it unto himself, and the Philistines strove not about it. None contend that the Spirit is a Comforter unto any but believers: therefore, is it by the world despised and reproached, because they have no interest in it, nor have the lest pretence to strive about it. Did believers, therefore, duly consider how they are advanced hereby through the love and care of Jesus Christ into an inexpressible dignity above the residue of mankind, they would more rejoice in it than in all that this world can supply them withal. But we must proceed.

It appears from what hath been discoursed, that this is not the first saving work of the Holy Spirit on the souls of men. Regeneration and habitual sanctification do always precede it. He comforteth none but those whom he hath before sanctified. Nor are any other but such capable of his consolations. There is nothing in them that can discern his acting, or value what he doth of this kind. And this is the true reason why the whole work of the Holy Spirit as a Comforter, wherein consists the accomplishment of the most glorious promise that ever Christ made to his church, and the greatest evidence of his continued care thereof, is so neglected, yea, despised amongst the generality of professed Christians. A great evidence of the apostatized state of Christianity. They can have no concern in any work of his but in its proper order. If men be not first sanctified by him, they can never be comforted by him. And they will themselves prefer in their troubles any natural reliefs, before the best and highest of his consolations. For, however they may be proposed unto them, however they may be instructed in the nature, ways, and means, of them, yet they belong not unto them; and why should they value that which is not theirs? The world cannot receive him. He worketh on the world for conviction, John xvi. 8. and on the elect for conversion; John iii. 8. But none can receive him as a Comforter, but believers. Therefore, is this whole work of the Holy Spirit little taken notice of by the most, and despised by many. Yet is it never the less glorious in itself, being fully declared in the Scripture, nor the less useful to the church,

being testified unto by the experience of them that truly believe.

That which remaineth for the full declaration of this office and work of the Holy Ghost, is the consideration of those acts of his which belong properly thereunto, and of those privileges whereof believers are made partakers thereby. And whereas many blessed mysteries of evangelical truth are contained herein, they would require much time and diligence in their explanation. But as to the most of them, according unto the measure of light and experience which I have attained, I have prevented myself the handling of them in this place. For I have spoken already unto most of them in two other discourses, the one concerning the *perseverance of true believers,* and the other of our *communion with God,* and of the Holy Spirit in particular. As, therefore, I shall be sparing in the repetition of what is already in them proposed unto public view, so it is not much that I shall add thereunto. Yet what is necessary unto our present design, must not be wholly omitted, especially seeing I find that farther light and evidence may be added unto our former endeavours in this kind.

CHAP. IV.

Inhabitation of the Spirit, the first thing promised.

The first thing which the Comforter is promised for unto believers, is, that he should dwell in them, which is their great fundamental privilege, and whereon all other do depend. This, therefore, must in the first place be inquired into.

The inhabitation of the Spirit in believers, is among those things which we ought, as to the nature or being of it, firmly to believe; but as to the manner of it cannot fully conceive. Nor can this be the least impeachment of its truth unto any who assent unto the gospel, wherein we have sundry things proposed as objects of our faith, which our reason cannot comprehend. We shall, therefore, assert no more in this matter, but what the Scripture directly and expressly goeth before us in. And where we have the express letter of the Scripture for our warrant, we are eternally safe, whilst we affix no sense thereunto that is absolutely repugnant unto reason, or contrary unto more plain testimonies in other places. Wherefore to make plain what we intend herein, the ensuing observations must be premised.

First, This personal inhabitation of the Holy Spirit in believers, is distinct and different from his essential omnipresence, whereby he is in all things. Omnipresence is essential; inhabitation is personal. Omnipresence is a necessary property of his nature, and so not of him as a distinct person in the trinity, but as God essentially, one and the same in being and substance with the Father and the Son. To be every where, to fill all things, to be present with them, or indistant from them, always equally existing in the power of an infinite being, is an inseparable property of the divine nature as such. But this inhabitation is personal, or what belongs unto him distinctly as the Holy Ghost. Besides it is voluntary, and that which might not have been, whence it is the subject of a free promise of God, and wholly depends on a free act of the will of the Holy Spirit himself.

Secondly, It is not a presence by virtue of a metonymical

denomination, or an expression of the cause for the effect, that is intended. The meaning of this promise, 'The Spirit shall dwell in you,' is not, he shall work graciously in you; for this he can without any especial presence. Being essentially every where, he can work where and how he pleaseth, without any especial presence. But it is the Spirit himself that is promised, and his presence in an especial manner, and an especial manner of that presence; 'he shall be in you, and dwell in you,' as we shall see. The only inquiry in this matter is, whether the Holy Spirit himself be promised unto believers, or only his grace, which we shall immediately inquire into.

Thirdly, The dwelling of the person of the Holy Spirit in the persons of believers, of what nature soever it be, doth not effect a personal union between them. That which we call a personal union, is the union of divers natures in the same person, and there can be but one person by virtue of this union. Such is the hypostatical union in the person of the Son of God. It was our nature he assumed, and not the person of any. And it was impossible he should so assume any more but in one individual instance: for if he could have assumed another individual being of our nature, then it must differ personally from that which he did assume. For there is nothing that differs one man from another, but a distinct personal subsistence of each. And it implies the highest contradiction, that the Son of God could be hypostatically united unto more than one: for if they are more than one, they must be more persons than one: and many persons cannot be hypostatically united, for that is to be one person and no more. There may be a manifold union, mystical and moral, of divers, of many persons, but a personal union there cannot be of any thing but of distinct natures. And as the Son of God could not assume many persons, so supposing that human nature which he did unite to himself to have been a person, that is, to have had a distinct subsistence of its own antecedent unto its union, and there could have been no personal union between it and the Son of God. For the Son of God was a distinct person; and if the human nature had been so too, there would have been two persons still, and so no personal union. Nor can it be said, that although the human nature of Christ was a person

in itself, yet it ceased so to be upon its union with the divine; and so two persons were conjoined and compounded into one. For if ever human nature have in any instance a personal subsistence of its own, it cannot be separated from it without the destruction and annihilation of the individual. For to suppose otherwise, is to make it to continue what it was, and not what it was; for it is what it is, distinct from all other individuals, by virtue of its personality. Wherefore, upon this inhabitation of the Spirit, wherein soever it doth consist, there is no personal union ensuing between him and believers, nor is it possible that any such thing should be. For he and they are distinct persons, and must eternally abide so whilst their natures are distinct. It is only the assumption of our nature into union with the Son of God, antecedent unto any individual, personal subsistence of its own, that can constitute such a union.

Fourthly, The union and relation that ensues on this inhabitation of the Spirit, is not immediate between him and believers, but between them and Jesus Christ. For he is sent to dwell in them by Christ, in his name, as his Spirit, to supply his room in love and grace towards them, making use of his things in all his effects and operations unto his glory. Hence, I say, is the union of believers with Christ by the Spirit, and not with the Spirit himself. For this Holy Spirit dwelling in the human nature of Christ, manifesting and acting himself in all fulness therein, as hath been declared, being sent by him to dwell in like manner, and act in a limited measure in all believers, there is a mystical union thence arising between them, whereof the Spirit is the bond and vital principle.

On these considerations, I say, it is the person of the Holy Ghost that is promised unto believers, and not only the effects of his grace and power, and his person it is that always dwelleth in them. And as this, on the one hand, is an argument of his infinite condescension in complying with this part of his office and work, to be sent by the Father and Son to dwell in believers, so it is an evident demonstration of his eternal deity, that the one and self-same person should at the same time inhabit so many thousands of distinct persons as are, or were at any time, of believers in the world; which is fondness to imagine concerning any one that is not

absolutely infinite. And, therefore, that which some oppose as unmeet for him, and beneath his glory, namely, this his inhabitation in the saints of God, is a most illustrious and incontrollable demonstration of his eternal glory. For none but he who is absolutely immense in his nature and omnipresence, can be so present with, and indistant from, all believers in the world; and none but he whose person by virtue of his nature is infinite, can personally, equally inhabit in them all. An infinite nature and person is required hereunto. And in the consideration of the incomprehensibility thereof are we to acquiesce as to the manner of his inhabitation, which we cannot conceive.

1. There are very many promises in the Old Testament, that God would thus give the Holy Spirit in and by virtue of the New covenant; as Ezek. xxxvi. 27. Isa. lix. 21. Prov. i. 23. And in every place God calls this promised Spirit, and as promised, 'his Spirit,' 'my Spirit;' which precisely denotes the person of the Spirit himself. It is generally apprehended, I confess, that in these promises the *Holy Spirit* is intended only as unto his gracious effects and operations, but not as to any *personal inhabitation*. And I should not much contend upon these promises only, although in some of them his person as promised be expressly distinguished from all his gracious effects: but the exposition which is given of them in their accomplishment under the New Testament, will not allow us so to judge of them. For,

2. We are directed to *pray for the Holy Spirit*, and assured that God will give him unto them that ask of him in a *due manner*; Luke xi. 13. If these words must be expounded metonymically and not properly, it must be because either, (1.) They agree not in the letter with other testimonies of Scripture. Or, (2.) Contain some sense absurd and unreasonable. Or, (3.) That which is contrary unto the experience of them that believe. The first cannot be said, for other testimonies innumerable concur with it. Nor the second, as we shall shew. And for the third, it is that whose contrary we prove. What is it that believers intend in that request? I suppose, I may say, that there is no one petition wherein they are more intense and earnest, nor which they more frequently insist upon. As David 'prayed, that God 'would not take his Holy Spirit from him;' Psal. li. So do

they, that God would bestow him on them. For this they do, and ought to do, even after they have received him. His continuance with them, his evidencing and manifestation of himself in and to them, are the design of their continual supplications for him. Is it merely external operations of the Spirit in grace that they desire herein? Do they not always pray for his ineffable presence and inhabitation? Will any thoughts of grace or mercy relieve or satisfy them, if once they apprehend that the Holy Spirit is not in them, or doth not dwell with them? Although they are not able to form any conceptions in their minds of the manner of his presence and residence in them, yet is it that which they pray for, and without the apprehension whereof by faith, they can have neither peace nor consolation. The promise hereof being confined unto believers, those that are truly and really so, as we shewed before, it is their experience whereby its accomplishment is to be judged; and not the presumption of such, by whom both the Spirit himself, and his whole work, is despised.

3. And this inhabitation is that which principally our Lord Jesus Christ directeth his disciples to expect in the promise of him. 'He dwelleth with you, and shall be in you;' John xiv. 17. He doth so who is the 'Comforter, the Spirit of truth;' or, as it is emphatically expressed, chap. xvi. 13. 'He is the Spirit of truth.' He is promised unto, and he inhabits them that do believe. So it is expressly affirmed towards all that are partakers of this promise. Rom. viii. 9. 'Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.' Ver. 11. 'The Spirit of him that raised up Jesus from the dead dwelleth in you.' 'The Holy Spirit dwelleth in us;' 1 Tim. iii. 14. 'He that is in us, is greater than he that is in the world;' 1 John iv. 4. And many other express testimonies there are unto the same purpose. And whereas the subject of these promises and propositions is the Holy Ghost himself, the person of the Holy Ghost, and that so expressed as not to leave any pretence for any thing else, and not his person to be intended: and whereas, nothing is ascribed unto him that is unreasonable, inconvenient unto him in the discharge of his office, or inconsistent with any of his divine perfections, but rather what is every way suitable unto his work, and evidently demonstrative of his di-

vine nature and subsistence: it is both irrational and unsuitable unto the economy of divine grace to wrest these expressions unto a lower, meaner, figurative signification: and I am persuaded, that it is contrary to the faith of the catholic church of true believers so to do. For, however some of them may not have exercised their minds about the manner of the abode of the Holy Spirit with the church, and some of them, when they hear of his personal indwelling, wherein they have not been duly instructed, do fear it may be that indeed that cannot be, which they cannot comprehend, and that some evil consequences may ensue upon the admittance of it, although they cannot say what they are: yet it is with them all even an article of faith, that the 'Holy Ghost dwelleth in the church,' that is, them that truly believe; and herein have they an apprehension of such a personal presence of his as they cannot conceive. This, therefore, being so expressly, so frequently affirmed in the Scripture, and the comfort of the church which depends thereon being singular and eminent, it is unto me an important article of evangelical truth.

4. Although all the principal actings of the Holy Spirit in us, and towards us as a Comforter, do depend on this head, or flow from this spring of his inhabitation, yet in the confirmation of its truth, I shall here name one or two, by which itself is evidenced, and its benefits unto the church declared.

(1.) This is the spring of his gracious operations in us. So our Saviour himself declares it. 'The water that I shall give unto him, shall be in him a well of water springing up into everlasting life;' John iv. 14. The water here promised is the Holy Spirit, called the 'gift of God;' ver. 10. This is evident from that parallel place, John vii. 38, 39, where this living water is plainly declared to be the Holy Ghost. And this water which is given unto any, is to be *in him*, and there to *abide*, which is but a metaphorical expression of the *inhabitation of the Spirit*. For it is to be in him as a *well*, as a *living fountain*, which cannot be spoke of any gracious habit whatever. No quality in our minds can be a *spring of living water*. Besides, all gracious habits are effects of the operation of the Holy Spirit, and therefore they are not the *well* itself, but belong unto the springing of it up in living waters.

So is the Spirit in his *indwelling* distinguished from all his *evangelical operations* of grace, as the well is distinct from the streams that flow from it. And as it is natural and easy for a spring of living waters to *bubble up*, and put forth refreshing streams; so it belongs unto the consolation of believers, to know how *easy* it is unto the Holy Spirit, how ready he is on the account of his gracious inhabitation, to carry on and perfect the work of grace, holiness, and sanctification in them. And what instruction they may take for their own deportment towards him, may be afterward spoken unto. So in many other places is his presence with us (which we have proved to be by the way of gracious inhabitation) proposed as the cause and spring of all his gracious operations, and so distinct from them. So the Holy Ghost that is given us 'sheds abroad the love of God in our hearts;' Rom. v. 5. The Spirit of God that dwelleth in us, shall 'quicken our mortal bodies;' Rom. viii. 12. 'He beareth witness with our spirits that we are the sons of God;' Rom. viii. 16. Which places have been elsewhere explained and vindicated.

(2.) This is the hidden spring and cause of that *inexpressible distance and difference* that is between believers and the rest of the world. Our apostle tells us, that 'the life of believers is hid with Christ in God;' Col. iii. 3. A blessed life they have whilst they are here, dead to the world, and as dead in the world. A life that will issue in eternal glory: but no such thing appears, no lustre of it is cast abroad into the eyes of men: true, saith the apostle, for it is 'hid with Christ in God.' It is so both in its causes, nature, operations, and means, of preservation. But by this hidden life it is that they are differenced from the perishing world. And it will not be denied, as I suppose, that this difference is real and great: for those who believe, do enjoy the especial love and favour of God; whereas those who do not, are under the curse, and the 'wrath of God abideth on them.' They are alive unto God, but these are dead in trespasses and sins. And if men will not believe that there is so inexpressible a difference between them in this world, they will be forced to confess it at the last day, when the decretory sentences of 'Come ye blessed,' and 'Go ye cursed,' shall be openly denounced. But, for the most part, there is no visible cause in the eyes of the world of this inexpressible and eternal differ-

ence between these two sorts of persons. For, besides that for the most part the world doth judge amiss of all that believers are and do, and do rather, through an inbred enmity, working by wicked and foolish surmises, suppose them to be the worst, rather than absolutely the best of men; there is not for the most part such a visible, manifest difference in outward actions and duties, on which alone a judgment may be passed in man's day, as to be a just foundation of believing so unspeakable difference between their persons as is spoken of. There is a difference in their works, which indeed ought to be far greater than it is; and so a greater testimony given to the righteousness of God; 1 John iii. 12. There is yet a greater difference in internal, habitual grace, whereby the minds of believers are transformed initially into the image of God; Tit. i. 15. But these things will not bear the weight of this inconceivable distance. Principally, therefore, it depends hereon, namely, the inhabitation of the Spirit in them that believe. The great difference between the two houses that Solomon built was, that God dwelt in the one, and he himself in the other. Though any two houses as unto their outward fabric make the same appearance, yet if the king dwell in the one, and a robber in the other, the one may be a palace, and the other a den. It is this inhabitation of the Spirit whereon all the privileges of believers do immediately depend, and all the advantages which they have above the men of the world. And the difference which is made hereby, or ensueth hereon, is so inconceivably great, as a sufficient reason may thence be given of all the excellent things which are spoken of them who are partakers of it.

CHAP. V.

Particular actings of the Holy Spirit as a Comforter. How he is an unction.

THE especial actings of the Holy Spirit towards believers as their Comforter, with the privileges and advantages which by them they are made partakers of, have been severally spoken unto by many; and I have also in other discourses had occasion to treat concerning some of them. I shall, therefore, be the more brief in the present discourses of them, and, waving things commonly known and received, shall endeavour to state right conceptions of them, and to add farther light unto what hath been already received.

The first of this sort which we shall mention, because, as I think, the first in order of nature, is the *unction*, or *anointing* which believers have by him. So are they said to be anointed; 2 Cor. i. 21. and 1 John ii. 20. Ye have τὸ χρίσμα, an 'unction,' an unguent,' from the Holy One;' ver. 27. 'The anointing which you have received abideth in you. And the same anointing teacheth you of all things.' What this χρίσμα is which we do receive, and wherein this anointing doth consist, we must, in the first place, inquire. For a distinct comprehension and knowledge of that which is so great a privilege, and of so much use unto us, is our duty and advantage. It is so the more, because by the most these things are neglected. That is an empty sound unto them, which hath in itself the fulness of the blessing of the gospel of Christ. Some things there are which pretend unto this unction, or which some would have it to consist in, that we must remove out of our way to render the truth more evident.

Some think that by this unction, the doctrine of the gospel, or the truth itself, is intended. This Episcopius pleads for, in his exposition of the place. That doctrine of the gospel which they had received, was that which would preserve them from the seducers, which in that place of the apostle, 1 John. ii. 20, believers are warned to beware of. But neither the context nor the text will admit of this interpretation. For, 1. The thing itself in question was, the doctrine of the gospel. This the seducers pretended to be on their

side, which the apostle denies. Now, although the doctrine itself was that whereby this difference was to be determined; yet is not the doctrine itself, but the advantage they had for the right understanding of it, that which is proposed for their relief and comfort .2. This unction is said to abide in them who have received it; whereas we are said to abide in the doctrine or the truth, and not that in us properly. 3. This unction is said to teach us all things; but the doctrine of the truth is that which we are taught, and there must be a difference between that which teacheth, and that which is taught thereby. 4. Whereas, in all other places of the Scripture, either the Holy Ghost himself, or some especial operation of his, is hereby intended, there is no reason nor pretence of any to be taken from the words or context, why another signification should be here imposed on that expression. 5. For the reason which he adds, that there is no mention, in any other place of Scripture, of any peculiar internal act or work towards any persons, in their teaching or reception of the truth, it is so extremely remote from the truth, and is so directly opposite unto express testimonies almost innumerable, that I wonder how any man could be so forgetful as to affirm it. Let the reader satisfy himself in what hath been discoursed on the head of spiritual illumination.

Secondly, The testimony given by the Holy Ghost unto the truth of the gospel imparted unto them, is the exposition of this unction in the paraphrase of another. This testimony was by his miraculous operations, at his first effusion on the apostles. But neither can this be the mind of the Holy Ghost herein: for this unction which believers had, is the same with their being anointed of God; 2 Cor. i. 21. And that was a privilege whereof they were all personally made partakers. So, also, is that which is here mentioned; namely, that which was in them, which abode with them, and taught them. Neither is this a tolerable exposition of these words: you have an unction from the Holy One, abiding in you, teaching of you; that is, you have heard of the miraculous operations of the Holy Ghost, in the confirmation of the gospel, giving testimony unto the truth.

Thirdly, It is to no purpose to examine the pretences of some of the Romanists, that respect is had herein to the chrism or unguent that they use in baptism, confirmation,

and in their fictitious sacraments of order and extreme unction. For besides that all their unctions are inventions of their own, no institution of Christ, nor of any efficacy unto the ends for which this unction is granted unto believers, the more sober of their expositors take no notice of them on this occasion. Those who would know what respect they have thereunto, may find it in the commentaries of A. Lapide on this place.

These apprehensions being removed, as no way suiting the mind of the Holy Ghost, nor expressing the privilege intended, nor the advantage which we have thereby, we shall follow the conduct of the Scripture in the investigation of the true nature of it. And to this end we may observe,

1. That all persons and things that were dedicated or consecrated unto God under the Old Testament, were anointed with material oil: so were the kings of the people of God, so were priests and prophets: in like manner, the sanctuary, the altar, and all the holy utensils of divine worship, were anointed. And it is confessed, that among all the rest of mosaical institutions, those also concerning unction were typical and figurative of what was to come.

2. That all these types had their first, proper, and full signification and accomplishment in the person of Jesus Christ. And because every person and thing that was made holy to God was so anointed, he who was to be the most holy, the only spring and cause of holiness in and unto others, had his name and denomination from thence. Both *Messiah* in the Old Testament, and *Christ* in the New, are as much as the *Anointed One*. For he was not only in his person typified in the anointed kings, priests, and prophets, but also in his mediation by the tabernacle, sanctuary, altar, and temple. Hence his unction is expressed in those words, למשח קדיש קדשים, Dan. ix. 24. 'To anoint the holy of holies,' who was prefigured by all the holy anointed ones before. This became his name as he was the hope of the church under the Old Testament, *the Messiah;* and the immediate object of the faith of the saints under the New, *the Christ*. Here, therefore, in the first place, we must inquire into the nature of this unction; that of believers being an emanation from thence, and to be interpreted by analogy thereunto. For (as it is usually expressed by way of allusion) it is as the oil, which

being poured on the head of Aaron, went down to the skirts of his garments.

3. That the Lord Christ was anointed, and how, is declared, Isa. lxi. 1. 'The Spirit of the Lord God is upon me, because the Lord hath anointed me.' His unction consisted principally in the communication of the Spirit unto him. For he proves that the Spirit of the Lord was upon him, because he was anointed. And this gives us a general rule, that the anointing with material oil under the Old Testament, did prefigure and represent the effusion of the Spirit under the New, which now answers all the ends of those typical institutions. Hence the gospel in opposition unto them all in the letter, outwardly, visibly, and materially, is called the 'ministration of the Spirit;' 2 Cor. iii. 6. 8. So is the unction of Christ expressed, Isa. xi. 2. 'The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.'

4. Whereas the unction of Christ did consist in the full communication of the Spirit unto him, not by measure, in all his graces and gifts, needful unto his human nature or his work, though it be essentially one entire work, yet was it carried on by several degrees and distinctions of time. For, (1.) He was anointed by the Spirit in his incarnation in the womb; Luke i. 35. the nature of which work we have at large before explained. (2.) He was so at his baptism, and entrance into his public ministry, when he was anointed to preach the gospel; as Isa. lxi. 1. 'And the Holy Ghost descended on him in the shape of a dove; Matt. iii. 17. The first part of his unction more peculiarly respected a fulness of the grace, the latter of the gifts, of the Spirit. (3.) He was peculiarly anointed unto his death and sacrifice, in that divine act of his, whereby he sanctified himself thereunto; John xvii. 19. which hath also been before declared. (4.) He was at his ascension, when he received of the Father the promise of the Spirit, pouring him forth on his disciples; Acts ii. 23. And in this latter instance he was anointed with the oil of gladness, which includes his glorious exaltation also. For this was absolutely peculiar unto him, whence he is said to be so anointed above his fellows. For although in some other parts of this anointing, he hath them who par-

take of them, by and from him in their measure, yet in *this* of receiving the Spirit with a power of communicating him unto others, herein he is singular, nor was ever any other person sharer with him therein in the least degree. See the Exposition on Heb. i. 8, 9. Now, although there be an inconceivable difference and distance between the unction of Christ and that of believers, yet is his the only rule of the interpretation of theirs, as to the kind thereof. And,

5. Believers have their unction immediately from Christ. So is it in the text; 'Ye have an unction from the Holy One.' So is he called, Acts iii. 14. Rev. iii. 7. 'These things saith he that is holy.' He himself was anointed as the most holy; Dan. ix. 24. And it is his Spirit which believers do receive; Eph. iii. 16. Phil. i. 19. It is said, that he who anointeth us is God; 2 Cor. i. 21. And I do take God there personally for the Father, as the same name is in the verse foregoing. 'For all the promises of God in him,' that is, in Christ, 'are yea, and in him amen.' Wherefore, the Father is the original, supreme cause of our anointing, but the Lord Christ, the Holy One, is the immediate efficient cause thereof. This himself expresseth when he affirms, that he will send the Spirit from the Father. The supreme donation is from the Father; the immediate collation from the Son.

6. It is therefore manifest, that the anointing of believers consisteth in the communication of the Holy Spirit unto them from and by Jesus Christ. It is not the Spirit that doth anoint us, but he is the unction wherewith we are anointed by the Holy One. This the analogy unto the unction of Christ makes undeniable; for, as he was anointed, so are they in the same kind of unction, though in a degree inferior unto him. For they have nothing but a measure and portion from his fulness as he pleaseth; Eph. iv. 7. Our unction, therefore, is the communication of the Holy Spirit, and nothing else. He is that unction which is given unto us, and abideth with us. But this communication of the Spirit is general, and respects all his operations. It doth not yet appear wherein the especial nature of it doth consist, and whence this communication of him is thus expressed, by an unction. And this can be no otherwise learned but from the effects ascribed unto him as he is an unction, and the relation with the resemblance that is therein, unto the unction

of Christ. It is, therefore, some particular grace and privilege which is intended in this unction; 2 Cor. i. 21. It is mentioned only neutrally, without the ascription of any effects unto it, so that therein we cannot learn its especial nature. But there are two effects elsewhere ascribed unto it. The first is teaching with a saving, permanent knowledge of the truth thereby produced in our minds. This is fully expressed, 1 John ii. 20. 27. 'Ye have an unction from the Holy One, and ye know all things;' that is, all those things of the fundamental, essential truths of the gospel, all you need to know that you may obey God truly, and be saved infallibly. This you have by this unction. For this anointing which you have received abideth in you, and teacheth you all things. And we may observe, that it is spoken of in an especial manner with respect unto our permanency and establishment in the truth, against prevalent seducers and seductions; so it is joined with establishing in that other place; 2 Cor. i. 21.

Wherefore, in the first place, this anointing with the Holy Ghost, is the communication of him unto us with respect unto that gracious work of his in the spiritual, saving illumination of our minds, teaching us to know the truth, and to adhere firmly unto it in love and obedience. This is that which is peculiarly ascribed unto it; and we have no way to know the nature of it, but by its effects.

The anointing then of believers with the Spirit consists in the collation of him upon them, to this end; that he may graciously instruct them in the truths of the gospel, by the saving illumination of their minds, causing their souls firmly to cleave unto them with joy and delight, and transforming them in the whole inward man into the image and likeness of it. Hence it is called the 'anointing of our eyes with eye-salve that we may see;' Rev. iii. 18. So doth it answer that unction of the Lord Christ with the Spirit, which made him 'quick of understanding in the fear of the Lord;' Isa. xi. 3. Let these things, therefore, be fixed in the first place; namely, that the τό χρίσμα, the unction which believers receive from the Holy One, is the Spirit himself; and that his first, peculiar, especial effect as an unction, is his teaching of us the truths and mysteries of the gospel by saving illumination, in the manner before described.

Hereunto also is referred what is said of believers being made kings and priests; Rev. i. 5. For there is an allusion therein unto the anointing of those sorts of persons under the Old Testament. Whatever was typical therein was fully accomplished in the unction of Christ unto his office, wherein he was the sovereign King, Priest, and Prophet of the church. Wherefore, by a participation in his unction, they are said to be made kings and priests; or a royal priesthood, as it is, 1 Pet. ii. 9. and this participation of his unction consists in the communication of the same Spirit unto them wherewith he was anointed. Whereas, therefore, these titles denote the dignity of believers in their especial relation unto God, by this unction they are peculiarly dedicated and consecrated unto him.

It is manifest, therefore, first, that this unction we receive from the Holy One, is the Holy Spirit, which he hath promised unto all that believe in him; and then that we have these two things by virtue thereof: 1. Spiritual instruction, by saving illumination in the mind of God, and the mysteries of the gospel; 2. An especial dedication unto God, in the way of a spiritual privilege.

What remains, is to inquire, 1. What benefit or advantage we have by this unction: 2. How this belongs unto our consolation, seeing the Holy Spirit is thus bestowed on us, as he is promised to be the Comforter of the church.

1. As unto the first head, it is hereon that our stability in believing doth depend. For it is pleaded unto this purpose in a peculiar manner by the apostle; 1 John ii. 20. 27. It was the unction from the Holy One, which then kept believers from being carried from the faith by the craft of seducers. Hereby he makes men, according unto their measure, of quick understanding in the fear of the Lord. Nor will any thing else give assurance in this case. Temptations may come as a storm or tempest, which will quickly drive men from their greatest fleshly confidences. Hence oftentimes those who are forwardest to say, Though all men should forsake the truth, yet would not they so do; are the forwardest upon trials so to do. Neither will men's skill, cunning, or disputing abilities, secure them from being at one time or other inveigled with fair pretences, or entangled with the cunning sleights of them who lie in wait to deceive. Nor

will the best defences of flesh and blood stand firmly and unshaken against powerful allurements on the one hand, and fierce persecutions on the other, the present artillery of the patrons and promoters of apostacy. None of these things doth the apostle prescribe or recommend unto believers, as an effectual means of their preservation, when a trial of their stability in the truth shall befal them. But this unction he assures them will not fail, neither shall they fail because of it.

And to this end we may consider, (1.) The nature of the teaching which we have by this anointing; 'The anointing teacheth you.' It is not merely an external, doctrinal instruction, but an internal, effectual operation of the Holy Ghost. Herein doth God give unto us the 'Spirit of wisdom and revelation in the knowledge of him, that the eyes of our understanding being enlightened, we may know what is the hope of his calling;' Eph. i. 17, 18. He maketh use indeed of the outward means of instruction by the word, and teacheth nothing but what is revealed therein. But he gives us an understanding that we may know him that is true, and openeth our eyes that we may clearly and spiritually see the wondrous things that are in his law. And there are no teachings like unto his. None so abiding, none so effectual. When spiritual things, through this anointing, are discovered in a spiritual manner, then do they take up an immoveable possession in the minds of men. As God will destroy every oppressing yoke because of the anointing of Christ; Isa. x. 27. so will he break every snare of seduction by the anointing of Christians. So it is promised that under the gospel, wisdom and knowledge shall be the stability of the times; Isa. xxxiii. 6. Nothing will give stability in all seasons, but the wisdom and knowledge which are the effects of this teaching, when God gives us the Spirit of wisdom and revelation in the knowledge of him.

(2.) What it is that it teacheth; and that is 'all things;' 'the same anointing teacheth you all things.' So was the promise that he should 'teach us all things,' and 'bring all things to our remembrance' that Christ hath said unto us; John xiv. 26. and 'guide us into all truth;' chap. xvi. 13. It is not all things absolutely that is intended, for they are restrained unto those of one certain kind, even the things

which Christ had spoken, that is, such as belonged unto the kingdom of God. Neither are they all of them absolutely intended, especially as to the degrees of the knowledge of them. For in this life we know but in part, and see all things darkly as in a glass. But it is all things and all truth with respect unto the end of this promise and teaching. In the promise the whole life of faith, with joy and consolation thereon, is the end designed. All things necessary thereunto, this unction teacheth us. And in the other place of the apostle, it respects the great fundamental truths of the gospel which the seducers opposed, from whose seduction this unction doth secure believers. Wherefore, it teacheth all that are made partakers of it, all that truth, all those things, all that Christ hath spoken that are necessary unto these ends that they may live unto God in the consolation of faith, and be delivered from all attempts to draw them into error.

The degrees of this knowledge which are exceeding various, both with respect unto the clearness and evidence of conception, and the extent of the things known, depend on the various measures whereby the Spirit acteth according unto his own will, and the different use of the external means of knowledge which we do enjoy. But what is necessary unto the ends mentioned, none shall come short of who enjoy this anointing. And where its teachings are complied withal in a way of duty, where we obstruct them not by prejudices and sloth, where we give up ourselves unto their directive efficacy in a diligent, impartial attendance unto the word whereby alone we are to be taught, we shall not fail of that knowledge in the whole counsel of God, and all the parts of it, which he will accept and bless. And this gives stability unto believers, when trials and temptations about the truth do befal them ; and the want hereof in the uncured darkness of their minds, and ignorance of the doctrine of the gospel, is that which betrays multitudes into a defection from it in seasons of temptation and persecution.

(3.) It so teacheth as to give withal an approbation of, and love unto, the things that are taught. These are the next principle and cause of practice, or the doing of the things that we know, which is the only cement of all the means of our security rendering them firm and stable. The mind

may discern spiritual truths, but if the will and affections be not wrought over to love them and delight in them, we shall never conform ourselves unto them in the diligent exercise and practice of what they do require. And what we may do on the solitary efficacy of light and conviction without the adherence of love and delight, will neither be acceptable unto God, nor shall we be permanent and stable therein. All other means in the world without the love and practice of the truth, will be insufficient unto our preservation in the saving profession of it. And this is the characteristical note of the teachings by this unction. It gives and communicates with it the love of that truth wherein we are instructed, and delight in obedience unto what it doth require. Where these are not, however raised our minds may be, or our understandings enlarged in the apprehension of objective truths, whatever sublime notions or subtile conceptions about them we may have, though we could master and manage all the speculations and niceties of the schools in their most pretended accuracy of expression, yet as to the power and benefit of religion, we should be but as sounding brass and tinkling cymbals. But when this Holy Spirit doth in and by his teaching breathe into our hearts a holy, divine love unto, and complacency in, the things we are taught, when he enables us to taste how gracious the Lord is in them, rendering them sweeter unto us than the honey or the honeycomb, when he makes them our delight and joy, exciting and quickening the practical principles of our minds unto a compliance with them in holy obedience, then have we that unction from the Holy One which will both sanctify and secure our souls unto the end.

And hereby may we know, whether we have ourselves received of this anointing. Some would fain put it off unto what was peculiar unto the times of the apostles, and would suppose another kind of believers in those days, than any are now in the world, or need to be; though what our Saviour prayed for them, even for the apostles themselves, as to the Spirit of grace and consolation, he prayed also for all them who should believe on him through their word unto the end of the world. But take away the promise of the Spirit, and the privileges thereon depending, from Christians, and in truth they cease so to be. Some neglect it, as if it were an

empty expression, and either wholly insignificant, or at best intended somewhat wherein they need not much concern themselves; and whatever it be, they doubt not but to secure the pretended ends of it in their preservation from seduction by their own skill and resolutions. On such pretences are all the mysteries of the gospel by many despised, and a religion is formed wherein the Spirit of Christ hath no concernment. But these things are otherwise stated in the minds of the true disciples of Christ. They know and own of how great importance it is to have a share in this unction; how much their conformity unto Christ, their participation of him, and the evidence of their union with him; how much their stability in profession, their joy in believing, their love and delight in obedience, with their dignity in the sight of God and all his holy angels, do depend thereon. Neither do we look upon it as a thing obscure or unintelligible, that which no man can know whether he hath or no. For if it were so, a thing so thin, aerial, and imperceptible, as that no spiritual sense or experience could be had of it, the apostle would not have referred all sorts and degrees of believers, fathers, young men, and little children, unto it for their relief and encouragement in the times of danger. Wherefore, it evidenceth itself in the way and manner of its acting, operation, and teaching before declared. And as by those instances they satisfy themselves as unto what experience they have of it; so it is their duty to pray continually for its increase, and farther manifestation of its power in them; yea, it is their duty to labour, that their prayers for it may be both fervent and effectual. For the more express and eminent the teachings of this anointing in them are, the more fresh and plentiful is their unction, the more will their holiness and consolation abound.

And whereas this is that by which, as it immediately proceeds from the Holy Spirit, they have their peculiar dedication unto God, being made kings and priests unto him, they are highly concerned to secure their interest therein. For it may be they are so far from being exalted, promoted, and dignified in the world by their profession, as that they are made thereby the scorn of men, and the outcasts of the people. Those indeed whose kingdom and priesthood, their dignity and honour in Christianity, their approximation unto

God and Christ in a peculiar manner, consist in secular titles, honour, power, and grandeur, as it is in the papacy, may content themselves with their chrism, or greasy unction of their outward, ceremonious consecration, without much inquiry after, or concern in, this spiritual anointing. But those who get little or nothing in this world, that is, of the world, by their profession, but labour, pain, travail of soul and body, with scorns, reproaches, and persecutions, had need look after that which gives them a dignity and honour in the sight of God, and which brings in satisfaction and peace unto their own souls: and this is done by that anointing alone whereby they are made kings and priests unto God, having honour before him, and a free, sacred access unto him.

2. I shall only add, that whereas we ascribe this anointing in a peculiar manner unto the Holy Ghost, as the Comforter of the church, we may easily discern wherein the consolation which we receive by it doth consist. For who can express that satisfaction, refreshment, and joy, which the mind is possessed with, in those spiritual, effectual teachings which give it a clear apprehension of saving truth in its own nature and beauty, and enlarge the heart with love unto it, and delight in it. It is true, that the greatest part of believers are oft-times either at such a loss as unto a clear apprehension of their own spiritual state, or so unskilled in making a right judgment of the causes and means of divine consolations, or so confused in their own experiences, or so negligent in their inquiries into these things; or are so disordered by temptations, as that they receive not a refreshing sense of those comforts and joys, which are really inseparable from this anointing. But still it is in itself that spring from whence their secret refreshments and supportments do arise. And there is none of them but upon guidance and instruction are able to conceive, how their chiefest joys and comforts, even those whereby they are supported in and against all their troubles, are resolved into that spiritual understanding which they have into the mysteries of the will, love, and grace of God in Christ, with that ineffable complacency and satisfaction which they find in them, whereby their wills are engaged into an unconquerable constancy in their choice. And there is no small consolation

in a due apprehension of that spiritual dignity which ensues hereon. For when they meet with the greatest troubles, and the most contemptuous scorns in this world, a due apprehension of their acceptance with God, as being made kings and priests unto him, yield them a refreshment which the world knows nothing of, and which themselves are not able to express.

CHAP. VI.

The Spirit a seal; and how.

Secondly, Another effect of the Holy Spirit as the Comforter of the church is, that by him believers are sealed; 2 Cor. i. 21, 22. 'He who anointed us is God, who hath also sealed us.' And how this is done, the same apostle declares, Eph. i. 13. 'In whom also after ye believed, ye were sealed with that Holy Spirit of promise.' And chap. iv. 30. 'And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.' In the first place, it is expressly said, that we are sealed with the Spirit, whereby the Spirit himself is expressed as this seal, and not any of his especial operations; as he is also directly said himself to be the pledge of our inheritance. In the latter, the words are, ἐν ᾧ ἐσφραγίσθητε, 'in whom,' in and by the receiving of whom, 'ye are sealed.' Wherefore, no especial act of the Spirit, but only an especial effect of his communication unto us, seems to be intended hereby.

The common exposition of this sealing is taken from the nature and use of sealing among men. The sum whereof is this; sealing may be considered as a natural or moral action, that is, either with respect unto the act of it as an act, or with respect unto its use and end. In the first way it is the communication of the character or image that is on the seal unto the thing that is sealed, or that the impression of the seal is set unto. In answer hereunto, the sealing of the Spirit should consist in the communication of his own spiritual nature and likeness unto the souls of believers; so this sealing should materially be the same with our sanctifi-

cation. The end and use of sealing among men is twofold: 1. To give security unto the performance of deeds, grants, promises, testaments, and wills, or the like engaging signification of our minds. And in answer hereunto, we may be said to be sealed when the promises of God are confirmed and established unto our souls, and we are secured of them by the Holy Ghost. But the truth is, this were to seal the promises of God, and not believers. But it is persons, and not promises, that are said to be sealed. 2. It is for the safe-keeping or preservation of that which a seal is set upon. So things precious and highly valuable, are sealed up, that they may be kept safe and inviolable. So, on the other hand, when Job expressed his apprehension that God would keep an everlasting remembrance of his sin, that it should not be lost or out of the way, he saith, 'his transgression was sealed up in a bag;' chap. xiv. 17. And so it is that power which the Holy Ghost puts forth in the preservation of believers, which is intended. And in this respect they are said to be 'sealed unto the day of redemption.'

These things have been spoken unto and enlarged on by many, so that there is no need again to insist upon them. And what is commonly delivered unto this purpose, is good and useful in the substance of it, and I have on several occasions long since myself made use of them. But upon renewed thoughts and consideration I cannot fully acquiesce in them. For, 1. I am not satisfied that there is such an allusion herein unto the use of sealing among men, as is pretended. And if there be, it will fall out as we see it hath done, that there being so many considerations of seals and sealing, it will be hard to determine on any one particular which is principally intended. And if you take in more, as the manner of the most is to take in all they can think of, it will be unavoidable that acts and effects of various kinds, will be assigned unto the Holy Ghost under the term of sealing, and so we shall never come to know what is that one determinate act and privilege which is intended therein. 2. All things which are usually assigned as those wherein this sealing doth consist, are acts or effects of the Holy Ghost upon us whereby he seals us; whereas it is not said that the Holy Spirit seals us, but that we are sealed with him. He is God's seal unto us.

All our spiritual privileges, as they are immediately communicated unto us by Christ, so they consist wholly in a participation of that head, spring, and fulness of them which is in him. And as they proceed from our union with him, so their principal end is conformity unto him. And in him in whom all things are conspicuous, we may learn the nature of those things, which in lesser measure, and much darkness in ourselves, we are made partakers of. So do we learn our unction in his. So must we inquire into the nature of our being sealed by the Spirit in his sealing also. For as it is said, that 'he who hath sealed us is God;' 2 Cor. i. 21, 22. so of him it is said emphatically, 'For him hath God the Father sealed;' John. vi. 27. And if we can learn aright how God the Father sealed Christ, we shall learn how we are sealed in a participation of the same privilege.

I confess there are variety of apprehensions concerning the act of God whereby Christ was sealed, or what it is that is intended thereby. Maldonate, on the place, reckons up ten several expositions of the words among the fathers, and yet embraceth no one of them. It is not suited unto my design to examine or refute the expositions of others, whereof a large and plain field doth here open itself unto us. I shall only give an account of what I conceive to be the mind of the Holy Ghost in that expression. And we may observe,

First, That this is not spoken of Christ with respect unto his divine nature. He is, indeed, said to be the character of the person of the Father in his divine person as the Son, because there are in him, communicated unto him from the Father, all the essential properties of the divine nature; as the thing sealed receiveth the character or image of the seal. But this communication is by eternal generation and not by sealing. But it is an external, transient act of God the Father on the human nature, with respect unto the discharge of his office. For it is given as the reason why he should be complied withal and believed in, in that work. 'Labour for that bread which the Son of man shall give unto you; for him hath God the Father sealed.' It is the ground whereon he persuades them to faith and obedience unto himself.

Secondly, It is not spoken of him with an especial respect unto his kingly office, as some conceive. For this sealing of Christ they would have to be his designation of God unto

his kingdom, in opposition unto what is affirmed, ver. 15. That the people designed to come and make him a king by force. For that is only an occasional expression of the sense of the people, the principal subject treated on is of a nobler nature. But whereas the people did flock after him on the account of a temporal benefit received by him, in that they were fed, filled, and satisfied with the loaves which he had miraculously increased, ver. 26. he takes occasion from thence to propose unto them the spiritual mercies that he had to tender unto them. And this he doth in answer unto the bread that they had eat, under the name of 'meat,' and 'bread enduring to everlasting life,' which he would give unto them. Under this name and notion of meat he did comprise all the spiritual nourishment in his doctrine, person, mediation, and grace that he had prepared for them. But on what grounds should they look for these things from him? how might it appear that he was authorized and enabled thereunto? In answer unto that inquiry, he gives this account of himself, 'For him hath God the Father sealed;' namely, unto this end.

Thirdly, Wherefore the sealing of God unto this end and purpose must have two properties, and two ends also annexed unto it: 1. There is in it a communication of authority and ability. For the inquiry is, how he could give them that meat 'which endured unto everlasting life:' as afterwards they ask expressly, 'How can this man give us his flesh to eat?' ver. 52. To this it is answered, that God the Father had *sealed him;* that is, he it was who was enabled of God the Father to give and dispense the spiritual food of the souls of men. This, therefore, is evidently included in this sealing. 2. It must have evidence in it also; that is, somewhat whereby it may be evinced that he was thus authorized and enabled by God the Father. For whatever authority or ability any one may have unto any end, none is obliged to make application unto him for it, or depend upon him therein, unless it be evidenced that he hath that authority and ability. This the Jews immediately inquired after. 'What sign,' say they, 'dost thou then, that we may see and believe thee? What dost thou work?' ver. 30. How shall it be demonstrated unto us that thou art authorized and enabled to give us the spiritual food of our souls? This also belonged unto his sealing; for therein there was such an express representation

of divine power communicated unto him, as evidently manifested that he was appointed of God unto this work. These two properties, therefore, must be found in this sealing of the Lord Christ with respect unto the end here mentioned; namely, that he might be the *promuscondus*, or principal dispenser of the spiritual food of the souls of men.

Fourthly, It being God's seal, it must also have two ends designed in it: 1. God's owning of him to be his. Him hath God the Father sealed unto this end, that all may know and take notice of his owning and approbation of him. He would have him not looked on as one among the rest of them that dispensed spiritual things, but as him whom he had singled out and peculiarly marked for himself. And therefore this he publicly and gloriously testified at the entrance, and again, a little before the finishing, of his ministry: for upon his baptism there 'came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased;' Matt. iii. 17. which was nothing but a public declaration that this was he whom God had sealed, and so owned in a peculiar manner. And this testimony was afterward renewed again at his transfiguration in the mount; Matt. xvii. 5. 'Behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him:' this is he whom I have sealed. And this testimony is pleaded by the apostle Peter, as that whereinto their faith in him, as the sealed one of God, was resolved; 2 Pet. i. 17, 18. 2. To manifest that God would take care of him, and preserve him in his work unto the end; Isa. xlii.

Fifthly, Wherefore, this sealing of the Son is the communication of the Holy Spirit in all fulness unto him, authorizing him unto, and acting his divine power in, all the acts and duties of his office, so as to evidence the presence of God with him, and approbation of him, as the only person that was to distribute the spiritual food of their souls unto men. For the Holy Spirit, by his powerful operations in him and by him, did evince and manifest, that he was called and appointed of God to this work, owned by him, and accepted with him; which was God's sealing of him. Hence the sin of them who despised this seal of God, was unpardonable. For God neither will nor can give greater testimony unto his approbation of any person, than by the great seal of his

Spirit. And this was given unto Christ in all the fulness of it. He was 'declared to be the Son of God according to the Spirit of holiness;' Rom. i. 4. and justified in the Spirit, or by his power evidencing that God was with him; 1 Tim. iii. 16. Thus did God seal the head of the church with the Holy Spirit; and thence undoubtedly may we best learn how the members are sealed with the same Spirit, seeing we have all our measures out of his fulness, and our conformity unto him is the design of all gracious communications unto us.

Sixthly, Wherefore, God's sealing of believers with the Holy Spirit, is his gracious communication of the Holy Ghost unto them, so to act his divine power in them, as to enable them unto all the duties of their holy calling, evidencing them to be accepted with him both unto themselves and others, and asserting their preservation unto eternal salvation. The effects of this sealing are gracious operations of the Holy Spirit in and upon believers; but the sealing itself is the communication of the Spirit unto them. They are sealed with the Spirit. And farther to evidence the nature of it with the truth of our declaration of this privilege, we may observe,

1. That when any persons are so effectually called as to become true believers, they are brought into many new relations, as to God himself, as his children, unto Jesus Christ, as his members, unto all saints and angels, in the families of God above and below; and are called to many new works, duties, and uses, which before they knew nothing of. They are brought into a new world, erected by the new creation, and which way soever they look or turn themselves, they say, 'Old things are passed away, behold all things are become new.' So it is with every one that is made a new creature in Christ Jesus; 2 Cor. v. 17. In this state and condition, wherein a man hath new principles put within him, new relations contracted about him, new duties presented unto him, and a new deportment in all things required of him, how shall he be able to behave himself aright, and answer the condition and holy station wherein he is placed? This no man can do of himself, for who is sufficient for these things? Wherefore,

2. In this state God owns them and communicates unto them his Holy Spirit, to fit them for their relations, to enable

them unto their duties, to act their new principles, and every way to discharge the work they are called unto, even as their head the Lord Christ was unto his. God doth not now give unto them the spirit of fear, but of power, of love, and of a sound mind; 2 Tim. i. 7. And hereby doth God seal them. For,

(1.) Hereby he gives his testimony unto them that they are his, owned by him, accepted with him, his sons or children; which is his seal. For if they were not so, he would never have given his Holy Spirit unto them. And herein consists the greatest testimony that God doth give, and the only seal that he doth set, unto any in this world. That this is God's testimony and seal, the apostle Peter proveth; Acts xv. 8, 9. For on the debate of that question, whether God approved and accepted of the humble believers, although they observed not the rites of Moses, he confirmeth that he did, with this argument; 'God,' saith he, 'which knoweth their hearts, bare them witness.' How did he do it? how did he set his seal to them as his? Saith he, 'by giving them the Holy Ghost, even as he did unto us.' Hereby God gives testimony unto them. And lest any should suppose that it was only the gifts and miraculous operations of the Holy Ghost which he had respect unto, so as that this sealing of God should consist therein alone, he adds, that his gracious operations also were no less an effect of this witness which God gave unto them; 'and put no difference between us and them, purifying their hearts by faith.' This therefore is that whereby God giveth his testimony unto believers, namely, when he seals them with his Spirit, or by the communication of the Holy Spirit unto them. And this he doth in two respects. For,

(2.) This is that whereby he giveth believers assurance of their relation unto him, of their interest in him, of his love and favour to them. It hath been generally conceived that this sealing with the Spirit, is that which gives assurance unto believers; and so indeed it doth, although the way whereby it doth it, hath not been rightly apprehended. And therefore, none have been able to declare the especial nature of that act of the Spirit whereby he seals us, whence such assurance should ensue. But it is indeed not any act of the Spirit in us that is the ground of our assurance, but the com-

munication of the Spirit unto us. This the apostle plainly testifieth; 1 John iii. 24. 'Hereby we know that he abideth in us, by the Spirit which he hath given us.' That God abideth in us and we in him, is the subject-matter of our assurance: 'this we know,' saith the apostle; which expresseth the highest assurance we are capable of in this world. And how do we know it? Even by the Spirit which he hath given unto us. But it may be, the sense of these words may be, that the Spirit which God gives us doth by some especial work of his, effect this assurance in us; and so it is not his being given unto us, but some especial work of his in us, that is the ground of our assurance, and consequently our sealing. I do not deny such an especial work of the Spirit, as shall be afterward declared; but I judge that it is the communication of the Spirit himself unto us that is here intended. For so the apostle declares his sense to be; chap. iv. 13. 'Hereby know we that we dwell in God, and he in us, because he hath given us of his Spirit.' This is the great evidence, the great ground of assurance which we have, that God hath taken us into a near and dear relation unto himself, because he hath given us of his Spirit; that great and heavenly gift which he will impart unto no others. And indeed on this one hinge depends the whole case of that assurance which believers are capable of. If the Spirit of God dwell in us, we are his; 'but if any man have not the Spirit of Christ he is none of his;' Rom. viii. 9. Hereon alone depends the determination of our especial relation unto God. By this, therefore, doth God seal believers; and therein gives them assurance of his love. And this is to be the sole rule of your self-examination whether you are sealed of God or no.

(3.) Hereby God evidenceth them unto the world, which is another end of sealing. He marks them so hereby for his own, as that the world cannot but in general take notice of them. For where God sets this seal in the communication of his Spirit, it will so operate, and produce such effects, as shall fall under the observation of the world. As it did in the Lord Christ, so also will it do in believers, according unto their measure. And there are two ways whereby God's sealing doth evidence them unto the world. The one is by the effectual operation of the Spirit, communicated unto them both in gifts and graces. Though the world is blinded with

prejudices, and under the power of a prevalent enmity against spiritual things, yet it cannot but discover what a change is made in the most of those whom God thus sealeth, and how by the gifts and graces of the Spirit which they hate, they are differenced from other men. And this is that which keeps up the difference and enmity that is in the world between the seeds. For God's sealing of believers with his Spirit evidenceth his especial acceptance of them, which fills the hearts of them who are acted with the spirit of Cain, with hatred and revenge. Hence many think, that the respect which God had unto the sacrifice of Abel was testified by some visible sign, which Cain also might take notice of. And that there was an *εμπυρισμὸς*, the kindling of his sacrifice by fire from heaven, which was the type and resemblance of the Holy Ghost, as hath been shewed. All other causes of difference are capable of a composition, but this about the seal of God can never be composed. And that which followeth from hence is, that those who are thus sealed with the Spirit of God, cannot but separate themselves from the most of the world, whereby it is more evidenced unto whom they do belong.

(4.) Hereby God seals believers unto the day of redemption, or everlasting salvation. For the Spirit thus given unto them is, as we have shewed already, to abide with them for ever, as a 'well of water in them, springing up into everlasting life;' John vii.

This, therefore, is that seal which God grants unto believers, even his Holy Spirit for the ends mentioned; which, according unto their measure, and for this work and end, answers that great seal of heaven which God gave unto the Son, by the communication of the Spirit unto him in all its divine fulness, authorizing and enabling him unto his whole work, and evidencing him to be called of God thereunto.

CHAP. VII.

The Spirit an earnest; and how.

AGAIN, the Holy Spirit as thus communicated unto us, is said to be an earnest. Ἀρραβών, the word in the original is no where used in the New Testament but in this matter alone; 2 Cor. ii. 22. v. 5. Eph. i. 14. The Latin translator renders this word by *pignus*, a pledge. But he is corrected therein by Hierom on Eph. i. 'Pignus,' saith he 'Latinus interpres pro arrhabone posuit. Non id ipsum autem arrhabo quod pignus sonat. Arrhabo enim futuræ emptioni quasi quoddam testimonium, et obligamentum datur. Pignus vero, hoc est ἐνέχορον pro mutua pecunia apponitur, ut quum illa reddita fuerit, reddenti debitum pignus a creditore reddatur.' And this reason is generally admitted by expositors. For a pledge is that which is committed to, and left in the hand of another, to secure him that money which is borrowed thereon shall be repaid, and then the pledge is to be received back again. Hence it is necessary that a pledge be more in value than the money received, because it is taken in security for repayment. But an earnest is a part only of what is to be given or paid, or some lesser thing that is given to secure somewhat that is more or greater in the same or another kind. And this difference must be admitted if we are obliged to the precise signification and common use of pledges and earnests among men, which we must inquire into. The word is supposed to be derived from the Hebrew ערב; and the Latins make use of it also, *Arrhabon*, and *Arrha*. It is sometimes used in other authors; as Plutarch in Galba. Εφθάκει προειληφὼς ἀρραβῶσι μεγάλοις τὸν Οβίνιον· he prepossessed Obinius with great sums of money as an earnest of what he would do afterward. Hesychius explains it by πρόδομα, a gift beforehand. As to what I apprehend to be the mind of the Holy Ghost in this expression, I shall declare it in the ensuing observations.

First, It is not any act or work of the Holy Spirit on us or in us, that is called his being an earnest. It is he himself who is this earnest. This is expressed in every place where

there is mention made of it. 2 Cor. i. 22. *δοὺς τὸν ἀῤῥαβῶνα τοῦ πνεύματος*· 'the earnest of the Spirit;' that earnest which is the Spirit, or the Spirit as an earnest; as Austin reads the words, 'arrhabona Spiritum.' Chap. v. 5. 'Who hath also given unto us the earnest of the Spirit.' The giving of this earnest is constantly assigned to be the act of God the Father, who, according to the promise of Christ, would send the Comforter unto the church. And in the other place, Eph. i. 14. it is expressly said, that the Holy Spirit is the earnest of our inheritance. Every where the article is of the masculine gender, *ὅς ἐστιν ἀῤῥαβὼν*· and *πνεῦμα*, the Spirit, is of the neuter. Some would have it to refer unto Christ; ver. 12. But as it is not unusual in Scripture that the subjunctive article and relative should agree in gender with the following substantive, as *ὅς* here doth with *ἀῤῥαβὼν*; so the Scripture, speaking of the Holy Ghost, though *πνεῦμα* be of the neuter gender, yet having respect unto the thing, that is, the person of the Spirit, it subjoins the pronoun of the masculine gender unto it, as John xiv. 26. Wherefore, the Spirit himself is the earnest, as given unto us from the Father by the Son. And this act of God is expressed by giving or putting him into our hearts; 2 Cor. i. 22. How he doth this, hath been before declared, both in general, and with respect in particular to his inhabitation. The meaning, therefore, of the words is, that God gives unto us his Holy Spirit to dwell in us and to abide with us as an earnest of our future inheritance.

Secondly, It is indifferent whether we use the name of an earnest, or a pledge, in this matter. And although I choose to retain that of an earnest, from the most usual acceptation of the word, yet I do it not upon the reason alleged for it, which is taken from the especial nature and use of an earnest in the dealings of men. For it is the end only of an earnest whereon the Holy Ghost is so called, which is the same with that of a pledge; and we are not to force the similitude or allusion any farther. For precisely among men an earnest is the confirmation of a bargain and contract made on equal terms between buyers and sellers, or exchangers. But there is no such contract between God and us. It is true there is a supposition of an antecedent covenant, but not as a bargain or contract between God and us.

The covenant of God as it respects the dispensation of the Spirit, is a mere free gratuitous promise; and the stipulation of obedience on our part is consequential thereunto. Again, he that giveth an earnest in a contract or bargain, doth not principally aim at his own obligation to pay such or such a sum of money, or somewhat equivalent thereunto, though he do that also; but his principal design is to secure unto himself that which he hath bargained for, that it may be delivered up unto him at the time appointed. But there is nothing of this nature in the earnest of the Spirit, wherein God intends our assurance only and not his own. And sundry other things there are wherein the comparison will not hold, nor is to be urged, because they are not intended.

The general end of an earnest or a pledge, is all that is alluded unto: and this is to give security of somewhat that is future or to come. And this may be done in a way of free bounty, as well as upon the strictest contract. As if a man have a poor friend or relation, he may of his own accord give unto him a sum of money, and bid him take it as a pledge or earnest of what he will yet do for him. So doth God in a way of sovereign grace and bounty give his Holy Spirit unto believers; and withal lets them know, that it is with a design to give them yet much more in his appointed season. And here is he said to be an earnest. Other things that are observed from the nature and use of an earnest in civil contracts and bargains between men, belong not hereunto; though many things are occasionally spoken and discoursed from them of good use unto edification.

Thirdly, In two of the places wherein mention is made of this matter, the Spirit is said to be an earnest, but wherein, or unto what end, is not expressed; 2 Cor. i. 22. v. 5. The third place affirms him to be an 'earnest of our inheritance;' Eph. i. 14. What that is, and how he is so, may be briefly declared. And,

1. We have already manifested that all our participation of the Holy Spirit in any kind, is upon the account of Jesus Christ, and we do receive him immediately as the Spirit of Christ. 'For to as many as receive Christ, the Father gives power to become the sons of God;' John i. 12. 'And because we are sons, he sends forth the Spirit of his Son into our hearts;' Gal. iv. 6. And as we receive the Spirit from

him, and as his Spirit, so he is given unto us to make us conformable unto him, and to give us a participation of his gifts, graces, and privileges.

2. Christ himself, in his own person, is the heir of all things. So he was appointed of God; Heb. i. 2. and therefore, the whole inheritance is absolutely his. What this inheritance is, what is the glory and power that is contained therein, I have at large declared in the exposition of that place.

3. Man by his sin had universally forfeited his whole right unto all the ends of his creation, both on the earth below and in heaven above. Death and hell were become all that the whole race of mankind had either right or title unto. But yet all the glorious things that God had provided were not to be cast away, an heir was to be provided for them. Abraham when he was old and rich had no child, complained that his steward, 'a servant was to be his heir;' Gen. xv. 3, 4. but God lets him know that he would provide another heir for him of his own seed. When man had lost his right unto the whole inheritance of heaven and earth, God did not so take the forfeiture, as to seize it all into the hands of justice and destroy it: but he invested the whole inheritance in his Son, making him the heir of all. This he was meet for, as being God's eternal Son by nature, and hereof the donation was free, gratuitous, and absolute. And this grant was confirmed unto him by his unction with the fulness of the Spirit. But,

4. This inheritance as to our interest therein lay under a forfeiture; and as unto us it must be redeemed and purchased, or we can never be made partakers of it. Wherefore the Lord Christ, who had a right in his own person unto the whole inheritance by the free grant and donation of the Father, yet was to redeem it from under the forfeiture, and purchase the possession of it for us: thence is it called the purchased possession. How this purchase was made, what made it necessary, by what means it was effected, are declared in the doctrine of our redemption by Christ, the price which he paid, and the purchase that he made thereby. And hereon the whole inheritance is vested in the Lord Christ, not only as unto his own person, and his right unto the whole, but he became the great trustee for the whole

church, and had their interest in this inheritance committed unto him also. No man, therefore, can have a right unto this inheritance, or to any part of it, not unto the least share of God's creation here below, as a part of the rescued or purchased inheritance, but by virtue of an interest in Christ, and union with him. Wherefore,

Fourthly, The way whereby we come to have an interest in Christ, and thereby a right unto the inheritance, is by the participation of the Spirit of Christ, as the apostle fully declares, Rom. viii. 14—17. For it is by the Spirit of adoption, the Spirit of the Son, that we are made children. Now saith the apostle, 'If we are children, then heirs, heirs of God, and joint heirs with Christ.' Children are heirs unto their Father. And those who are children of God are heirs of that inheritance which God hath provided for his children. 'Heirs of God.' And all the good things of grace and glory which believers are made partakers of in this world, or that which is to come, are called their inheritance, because they are the effects of free, gratuitous adoption. They are not things that themselves have purchased, bargained for, earned, or merited, but an inheritance depending on and following solely upon their free, gratuitous adoption. But how can they become heirs of God, seeing God hath absolutely appointed the Son alone to be heir of all things; Heb. i. 2. He was the heir unto whom the whole inheritance belonged. Why, saith the apostle, by the participation of the Spirit of Christ, we are made joint heirs with Christ. The whole inheritance as unto his own personal right was entirely his by the free donation of the Father, all power in heaven and earth being given unto him. But if he will take others into a joint right with him, he must purchase it for them, which he did accordingly.

Fifthly, Hence it is manifest, how the Holy Spirit becomes the earnest of our inheritance. For by him, that is, by the communication of him unto us, we are made joint heirs with Christ, which gives us our right and title, where by our names are, as it were, inserted into the assured conveyance of the great and full inheritance of grace and glory. In the giving of his Spirit unto us, God making of us coheirs with Christ, we have the greatest and most assured earnest and pledge of our future inheritance. And he is to

be thus an earnest until, or unto the redemption of the purchased possession. For after that a man hath a good and firm title unto an inheritance settled in him, it may be a long time before he can be admitted into an actual possession of it, and many difficulties he may have in the mean time to conflict withal. And it is so in this case. The earnest of the Spirit given unto us, whereby we become co-heirs with Christ, whose Spirit we are made partakers of, secures the title of the inheritance in and unto our whole persons. But before we can come unto the full possession of it, not only have we many spiritual trials and temptations to conflict withal in our souls, but our bodies also are liable unto death and corruption. Wherefore, whatever first fruits we may enjoy, yet can we not enter into the actual possession of the whole inheritance, until not only our souls are delivered from all sins and temptations, but our bodies also are rescued out of the dust of the grave. This is the full redemption of the purchased possession, whence it is signally called the 'redemption of the body;' Rom. viii. 23.

Thus as the Lord Christ himself was made heir of all things by that communication of the Spirit unto him, whereby he was anointed unto his office; so the participation of the same Spirit from him and by him, makes us co-heirs with him, and so he is an earnest given us of God of the future inheritance. It belongs not unto my present purpose to declare the nature of that inheritance, whereof the Holy Spirit is the earnest. In brief, it is the highest participation with Christ in that glory and honour that our natures are capable of.

And in like manner we are said to receive ἀπαρχὴν τοῦ πνεύματος; Rom. viii. 23. That is, the Spirit himself as the first fruits of our spiritual and eternal redemption. God had appointed that the first fruits, which are called ראשית and בכורים should be a תרומה, an offering unto himself. Hereunto ἀπαρχή answereth, and is taken generally for that which is first in any kind; Rom. xvi. 5. 1 Cor. xv. 20. James i. 18. Rev. xiv. 4. And the first fruits of the Spirit must be either what he first worketh in us, or all his fruits in us with respect unto the full harvest that is to come; or the Spirit himself, as the beginning and pledge of future glory. And the latter of these is intended in this place. For the apostle

discourseth about the liberty of the whole creation from that state of bondage whereunto all things were subjected by sin. With respect hereunto, he saith, that believers themselves having not as yet obtained a full deliverance, as he had expressed it, chap. vii. 24. do groan after its perfect accomplishment. But yet, saith he, we have the beginning of it, the first fruits of it, in the communication of the Spirit unto us: 'For where the Spirit of God is, there is liberty;' 2 Cor. iii. 17. For, although, we are not capable of the full and perfect estate of the liberty provided for the children of God, whilst we are in this world, conflicting with the remainders of sin, pressed and exercised with temptations, our bodies also being subject unto death and corruption, yet where the Spirit of God is, where we have that first fruit of the fulness of our redemption, there is liberty in the real beginning of it, and assured consolation, because it shall be consummated in the appointed season.

These are some of the spiritual benefits and privileges which believers enjoy by a participation of the Holy Ghost, as the promised Comforter of the church: these things he is unto them, and as unto all other things belonging unto their consolation, he works them in them, which we must in the next place inquire into. Only something we may take notice of from what we have already insisted on. As, 1. That all evangelical privileges whereof believers are made partakers in this world, do centre in the person of the Holy Spirit. He is the great promise that Christ hath made unto his disciples, the great legacy which he hath bequeathed unto them. The grant made unto him by the Father, when he had done all his will, and fulfilled all righteousness, and exalted the glory of his holiness, wisdom, and grace, was this of the Holy Spirit to be communicated by him unto the church. This he received of the Father as the complement of his reward, wherein he saw of the 'travail of his soul and was satisfied.' This Spirit he now gives unto believers, and no tongue can express the benefits which they receive thereby. Therein are they anointed and sealed, therein do they receive the earnest and first fruits of immortality and glory. In a word, therein are they taken into a participation with Christ himself in all his honour and glory. Hereby is their condition rendered honourable, safe, comfortable, and the

whole inheritance is unchangeably secured unto them. In this one privilege, therefore, of receiving the Spirit, are all others inwrapped. For, 2. no one way, or thing, or similitude, can express or represent the greatness of this privilege. It is anointing, it is sealing, it is an earnest and first fruit, every thing whereby the love of God, and the blessed security of our condition may be expressed or intimated unto us. For what greater pledge can we have of the love and favour of God? What greater dignities can we be made partakers of? What greater assurance of a future, blessed condition, than that God hath given us of his Holy Spirit? And, 3. hence also is it manifest how abundantly willing he is, that the heirs of promise should receive strong consolation in all their distresses, when they fly for refuge unto the hope that is set before them.

THE APPLICATION OF THE FOREGOING DISCOURSE.

With respect unto the dispensation of the Spirit towards believers, and his holy operations in them and upon them, there are sundry particular duties, whereof he is the *immediate object*, prescribed unto them. And they are those whereby on our part we comply with him in his work of grace, whereby it is carried on, and rendered useful unto us. Now, whereas this Holy Spirit is a *divine person*, and he acts in all things towards us as a *free agent*, according unto his own will, the things enjoined us with respect unto him, are those whereby we may carry ourselves aright towards such a one, namely, as he is a *holy, divine, intelligent person*, working freely in and towards us for our good. And they are of two sorts; the first whereof are expressed in *prohibitions* of those things which are unsuited unto him, and his dealings

with us; the latter in commands for our attendance unto such duties as are peculiarly suited unto a compliance with him in his operations; in both which our obedience is to be exercised with a peculiar regard unto him. I shall begin with the first sort, and go over them in the instances given us in the Scripture.

I. We have a negative precept to this purpose, Eph. iv. 30. *μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον*, 'Grieve not the Holy Spirit.' Consider who he is, what he hath done for you, how great your concern is in his continuance with you; and withal, that he is a free, infinitely wise, and holy agent in all that he doth, who came freely unto you, and can withdraw from you,—and grieve him not. It is the person of the Holy Spirit that is intended in the words, as appears, 1. From the manner of the expression, *τὸ πνεῦμα τὸ ἅγιον*, that 'Holy Spirit.' 2. By the work assigned unto him; for by him we are 'sealed unto the day of redemption;' him we are not to grieve. The expression seems to be borrowed from Isa. lxiii. 10. where mention is made of the sin and evil here prohibited, והמה מרו ועצבו את־רוח קדשו, 'but they rebelled, and vexed his Holy Spirit.' עָצַב is to 'trouble' and to 'grieve,' and it is used when it is done unto a great degree. The LXX render it here by *παροξύνω*, which is so to grieve, as also to irritate and provoke to anger and indignation, because it hath respect unto the rebellions of the people in the wilderness, which our apostle expresseth by *παραπικραίνω* and *παραπικρασμὸς*, words of the same signification. To vex, therefore, is the heightening of grieving by a provocation unto anger and indignation; which sense is suited to the place and matter treated of, though the word signify no more but to 'grieve,' and so it is rendered by *λυπέω*; Gen. xlv. 5. 1 Kings xix. 2.

Now grief is here ascribed unto the Holy Spirit as it is elsewhere unto God absolutely, Gen. vi. 6. 'It repented the Lord that he had made man on the earth, and it grieved him at his heart.' Such affections and perturbations of mind are not ascribed unto God or the Spirit but metaphorically. That intended in such ascriptions is to give us an apprehension of things as we are able to receive it. And the measure we take of them is their nature and effects in ourselves. What may justly grieve a good man, and what he will do

when he is unjustly or undeservedly grieved, represent unto us what we are to understand of our own condition with respect unto the Holy Ghost when he is said to be grieved by us. And grief in the sense here intended, is a trouble of mind arising from an apprehension of unkindness not deserved, of disappointments not expected, on the account of a near concernment in those by whom we are grieved. We may, therefore, see hence, what it is we are warned of, when we are enjoined not to grieve the Holy Spirit. As,

1. There must be unkindness in what we do. Sin hath various respects towards God, of guilt, and filth, and the like. These several considerations of it, have several effects. But that which is denoted when it is said to 'grieve him,' is unkindness, or that defect of an answerable love unto the fruits and testimonies of his love which we have received, that it is accompanied withal. He is the Spirit of love, he is love. All his actings towards us and in us, are fruits of love, and they all of them leave an impression of love upon our souls. All the joys and consolation we are made partakers of in this world, arise from a sense of the love of God, communicated in an endearing way of love unto our souls. This requires a return of love and delight in all duties of obedience on our part. When instead hereof, by our negligence and carelessness, or otherwise, we fall into those things or ways which he most abhors, he greatly respects the unkindness and ingratitude which is therein, and is therefore said to be grieved by us.

2. Disappointment in expectation. It is known that no disappointment properly can befal the Spirit of God. It is utterly inconsistent with his prescience and omniscience. But we are disappointed, when things fall not out according as we justly expected they would, in answer unto the means used by us for their accomplishment. And when the means that God useth towards us, do not, by reason of our sin, produce the effect they are suited unto, God proposeth himself as under a disappointment. So he speaks of his vineyard, 'I looked that it should bring forth grapes, and it brought forth wild grapes;' Isa. v. 2. Now disappointment causeth grief. As when a father hath used all means for the education of a child in any honest way or course, and expended much of his estate therein, if he through dissolute-

ness or idleness fail his expectation, and disappoint him, it fills him with grief. They are great things which are done for us by the Spirit of God. These all of them have their tendency unto an increase in holiness, light, and love. Where they are not answered, where there is not a suitable effect, there is that disappointment that causeth grief. Especially is this so with respect unto some signal mercies. A return in holy obedience is justly expected on their account. And where this is not, it is a thing causing grief. This are we here minded of, 'Grieve not the Spirit whereby ye are sealed unto the day of redemption.' So great a kindness should have produced other effects, than those there mentioned by the apostle.

3. The concernment of the Holy Spirit in us, concur to his being said to be grieved by us. For we are grieved by them in whom we are particularly concerned. The miscarriages of others we can pass over without any such trouble. And there are three things that give us an especial concernment in others. (1.) Relation, as that of a father, and husband, a brother. This makes us to be concerned in, and consequently to be grieved for the miscarriages of them that are related unto us. So is it with the Holy Spirit: he hath undertaken the office of a Comforter towards us, and stands in that relation to us. Hence he is so concerned in us, as that he is said to be grieved with our sins, when he is not so at the sins of them unto whom he stands not in especial relation. (2.) Love gives concernment, and makes way for grief upon occasion of it. Those whom we love we are grieved for, and by: others may provoke indignation, but they cause not grief, I mean on their own account; for otherwise we ought to grieve for the sins of all. And what is the especial love of the Holy Ghost towards us, hath been declared.

From what hath been spoken, it is evident what we are warned of, what is enjoined unto us, when we are cautioned not to grieve the Holy Spirit, and how we may do so. For we do it,

(1.) When we are not influenced by his love and kindness, to answer his mind and will, in all holy obedience, accompanied with joy, love, and delight. This he deserves at our hands, this he expects from us; and where it is neg-

lected, because of his concernment in us, we are said to grieve him. For he looks not only for our obedience, but also that it be filled up with joy, love, and delight. When we attend unto duties with an unwilling mind; when we apply ourselves unto any acts of obedience in a bondage or servile frame, we grieve him, who hath deserved other things of us.

(2.) When we lose and forget the sense and impressions of signal mercies received by him. So the apostle, to give efficacy unto his prohibition, adds the signal benefit which we receive by him, in that he seals us to the day of redemption; which, what it is, and wherein it doth consist, hath been declared. And hence it is evident, that he speaks of the Holy Spirit as dwelling in believers: for as such he seals them. Whereas, therefore, in and by sin, we forget the great grace, kindness, and condescension, of the Holy Spirit in his dwelling in us, and by various ways communicating of the love and grace of God unto us; we may be well said to grieve him. And certainly this consideration, together with that of the vile ingratitude, and horrible folly, there is in neglecting and defiling his dwelling-place, with the danger of his withdrawing from us on the continuance of our provocation, ought to be as effectual a motive unto universal holiness, and constant watchfulness therein, as any can be proposed unto us.

(3.) Some sins there are, which in an especial manner above others, do grieve the Holy Spirit. These our apostle expressly discourseth of, 1 Cor. iii. 15—20. And by the connexion of the words in this place, he seems to make corrupt communication, which always hath a tendency unto corruption of conversation, to be a sin of this nature; ver. 29, 30.

Secondly, That which we have rendered to 'vex him,' Isa. lxiii. 10. is but the heightening and aggravation of his being grieved by our continuance, and it may be obstinacy, in those ways whereby he is grieved. For this is the progress in these things. If those whom we are concerned in, as children, or other relations, do fall into miscarriages and sins, we are first grieved by it. This grief in ourselves is attended with pity and compassion towards them, with an earnest endeavour for their recovery. But if, notwithstanding all our

endeavours, and the application of means for their reducement, they continue to go on frowardly in their ways, then are we vexed at them; which includes an addition of anger and indignation unto our former sorrow or grief. Yet in this posture of things we cease not to attempt their cure for a season, which if it succeed not, but they continue in their obstinacy, then we resolve to treat with them no more, but to leave them to themselves. And not only so, but upon our satisfaction of their resolution for a continuance in ways of sin and debauchery, we deal with them as their enemies, and labour to bring them unto punishment. And for our better understanding of the nature of our sin and provocation, this whole scheme of things is ascribed unto the Holy Ghost with respect unto them. How he is said to be grieved, and on what occasion, hath been declared. Upon a continuance in those ways wherewith he is grieved, he is said to be vexed; that we may understand there is also anger and displeasure towards us; yet he forsakes us not, yet he takes not from us the means of grace, and our recovery. But if we discover an obstinacy in our ways, and an untreatable perverseness, then he will cast us off, and deal with us no more for our recovery: and woe unto us, when he shall depart from us! So when the old world would not be brought to repentance by the dispensation of the Spirit of Christ in the preaching of Noah, 1 Pet. iii. 19, 20. God said thereon, that his Spirit should give over, and not always 'contend with man;' Gen. vi. 3. Now the cessation of the operations of the Spirit towards men obstinate in ways of sin, after he hath been long grieved and vexed, compriseth three things: 1. A subduction from them of the means of grace, either totally, by the removal of their light and candlestick, all ways of the revelation of the mind and will of God unto them; Rev. ii. 5. or as unto the efficacy of the word towards them, where the outward dispensation of it is continued, 'so that hearing they shall hear, but not understand;' Isa. vi. 9. John xii. 40. For by the word it is that he strives with the souls and minds of men. 2. A forbearance of all chastisement, out of a gracious design to heal and recover them; Isa. i. 6. 3. A giving of them up unto themselves, or leaving them unto their own ways; which although it seems only a consequent of the two former, and to be included in them, yet is there indeed in it

a positive act of the anger and displeasure of God, which directly influenceth the event of things, for they shall be so given up unto their own hearts' lusts, as to be bound in them as in 'chains of darkness' unto following vengeance, Rom. i. 26. 28. But this is not all; he becomes at length a professed enemy unto such obstinate sinners; Isa. lxiii. 10. 'They rebelled and vexed his Holy Spirit, therefore he was turned to be their enemy, and he fought against them.' This is the length of his proceeding against obstinate sinners in this world. And herein also, three things are included: 1. He comes upon them as an enemy to spoil them. This is the first thing that an enemy doth, when he comes to fight against any; he spoils them of what they have. Have such persons had any light, or conviction, any gift, or spiritual abilities, the Holy Spirit being now become their professed enemy, he spoils them of it all: 'From him that hath not shall be taken away, even that which he seemeth to have.' Seeing he neither had nor used his gifts or talent unto any saving end, being now at an open enmity with him who lent it him, it shall be taken away. 2. He will come upon them with spiritual judgments, smiting them with blindness of mind, and obstinacy of will, filling them with folly, giddiness, and madness, in their ways of sin, which sometimes shall produce most doleful effects in themselves and others. 3. He will cast them out of his territories; if they have been members of churches, he will order that they shall be cut off, and cast out of them. 4. He frequently gives them in this world a foretaste of that everlasting vengeance which is prepared for them. Such are those horrors of conscience, and other terrible effects of an utter desperation, which he justly, righteously, and holily sends upon the minds and souls of some of them. And these things will he do, as to demonstrate the greatness and holiness of his nature; so also that all may know what it is to despise his goodness, kindness, and love.

And the consideration of these things belongs unto us. It is our wisdom and duty to consider as well the ways and degrees of the Spirit's departure from provoking sinners, as those of his approach unto us, with love and grace.

These latter have been much considered by many as to all his great works towards us, and that unto the great ad-

vantage and edification of those concerned in them. For thence have they learned both their own state and condition, as also what particular duties they were on all occasions to apply themselves unto, as in part we have manifested before, in our discourses about regeneration and sanctification.

And it is of no less concernment unto us to consider aright the ways and degrees of his departure, which are expressed to give us that godly fear and reverence wherewith we ought to consider and observe him. David on his sin feared nothing more than that God would take his Holy Spirit from him; Psal. li. 11. And the fear hereof, should influence us into the utmost care and diligence against sin. For although he should not utterly forsake us, which as to those who are true believers is contrary to the tenor, promise, and grace, of the new covenant, yet he may so withdraw his presence from us, as that we may spend the remainder of our days in trouble, and our years in darkness and sorrow. 'Let him,' therefore, 'that thinketh he standeth,' on this account also 'take heed lest he fall.' And as for them with whom he is, as it were, but in the entrance of his work producing such effects in their minds, as being followed and attended unto, might have a saving event, he may upon their provocations, utterly forsake them in the way and by the degrees before mentioned. It is therefore the duty of all to serve him with fear and trembling on this account. And,

Secondly, It is so, to take heed of the very entrances of the course described. Have there been such evils in any of us, as wherein it is evident that the Spirit is grieved? as we love our souls we are to take care that we do not vex him by a continuance in them. And if we do not diligently and speedily recover ourselves from the first, the second will ensue. Hath he been grieved by our negligence in or of duties, by our indulgence unto any lust, by compliance with, or conformity to, the world; let not our continuance in so doing, make it his vexation. Remember that whilst he is but grieved, he continues to supply us with all due means for our healing and recovery. He will do so also when he is yet vexed. But he will do it with such a mixture of anger and displeasure, as shall make us know, that what we have done, is an evil thing and a bitter. But have any proceeded farther, and continued long thus to vex him, and have refused

his instructions, when accompanied, it may be, with sore afflictions, or inward distresses that have been evident tokens of his displeasure? let such souls rouse up themselves to lay hold on him, for he is ready to depart, it may be for ever. And,

Thirdly, We may do well to consider much the miserable condition of those who are thus utterly forsaken by him. When we see a man who hath lived in a plentiful and flourishing condition, brought to extreme penury and want, seeking his bread in rags from door to door, the spectacle is sad, although we know, he brought this misery on himself by profuseness or debauchery of life. But how sad is it to think of a man, whom, it may be, we knew to have had a great light and conviction, to have made an amiable profession, to have been adorned with sundry useful spiritual gifts, and had in estimation on this account, now to be despoiled of all his ornaments, to have lost light, and life, and gifts, and profession, and to lie as a poor withered branch on the dunghill of the world! And the sadness hereof will be increased, when we shall consider, not only that the Spirit of God is departed from him, but also is become his enemy, and fights against him, whereby he is devoted unto irrecoverable ruin.

A DISCOURSE

OF

SPIRITUAL GIFTS.

CHAP. I.

Spiritual gifts; their names and signification.

THE second part of the *dispensation of the Spirit* in order unto the perfecting of the new creation, or the edification of the church, consists in his *communication of spiritual gifts* unto the members of it, according as their places and stations therein do require. By his work of *saving grace* (which in other discourses we have given a large account of) he makes all the elect *living stones;* and, by his communication of *spiritual gifts,* he fashions and builds those stones into a *temple for the living God* to dwell in. He spiritually unites them into one *mystical body* under the Lord Christ, as a *head of influence* by faith and love; and he unites them into an *organical body* under the Lord Christ as a *head of rule,* by gifts and spiritual abilities. Their *nature* is made one and the same by grace; their *use* is various by gifts. Every one is a part of the body of Christ, of the *essence* of it, by the same quickening, animating spirit of grace; but one is an *eye,* another a *hand,* another a *foot,* in the body, by virtue of peculiar gifts. 'For unto every one of us is given grace according to the measure of the gift of Christ;' Eph. iv. 7.

These *gifts* are not saving sanctifying graces; those were not so in themselves which made the most glorious and astonishing appearance in the world, and which were most eminently useful in the foundation of the church, and propagation of the gospel. Such as were those that were *extraordinary* and *miraculous.* There is something of the *divine nature* in the *least grace,* that is not in the most *glorious gift* which is only so. It will therefore be part of our work, to shew wherein the essential difference between these *gifts* and sanctifying graces doth consist; as, also, what is their nature and *use* must be inquired into. For although they are not *grace,* yet they are that without which the church cannot

subsist in the world, nor can believers be useful unto one another, and the rest of mankind, unto the glory of Christ, as they ought to be. They are the *powers of the world to come;* those effectual operations of the power of Christ, whereby his kingdom was erected and is preserved.

And hereby is the church state under the *New Testament* differenced from that under the *Old.* There is, indeed, a great difference between their *ordinances* and ours; theirs being suited unto the dark apprehensions which they had of spiritual things; ours accommodated unto the clearer *light of the gospel,* more plainly and expressly representing heavenly things unto us; Heb. x. 1. But *our* ordinances with *their* spirit would be *carnal* also. The principal difference lies in the *administration of the Spirit,* for the due performance of gospel worship, by virtue of these gifts bestowed on men for that very end. Hence the whole of *evangelical worship* is called the *ministration of the Spirit,* and thence said to be *glorious;* 2 Cor. iii. 8. And where they are neglected, I see not the advantage of the outward worship and ordinances of the gospel, above those of the law. For although their institutions are accommodated unto that administration of grace and truth which came by Jesus Christ; yet they must lose their whole glory, force, and efficacy, if they be not dispensed, and the duties of them performed, by virtue of these *spiritual gifts.* And therefore, no sort of men by whom they are neglected, do or can content themselves with the pure and unmixed gospel institutions in these things, but do rest principally in the outward part of divine service in things of their own finding out. For as *gospel gifts* are useless without attending unto *gospel institutions;* so *gospel institutions* are found to be fruitless and unsatisfactory, without the attaining and exercising of *gospel gifts.*

Be it so, therefore, that these *gifts* we intend are not in themselves *saving graces;* yet are they not to be despised. For they are, as we shall shew, *the powers of the world to come,* by means whereof the kingdom of Christ is preserved, carried on, and propagated in the world. And although they are not grace, yet are they the great means whereby all grace is ingenerated and exercised. And although the *spiritual life* of the church doth not consist in them, yet the *order and edification* of the church depends wholly on them.

And therefore are they so frequently mentioned in the Scripture as the great privilege of the New Testament; directions being multiplied in the writings of the apostles, about their nature and proper use. And we are commanded earnestly to desire and labour after them, especially those which are most useful and subservient unto *edification;* 1 Cor. xii. 31. And as the neglect of *internal saving grace,* wherein the power of godliness doth consist, hath been the bane of Christian profession as to obedience, issuing in that form of it which is consistent with all manner of lusts; so the neglect of these *gifts* hath been the ruin of the same profession as to *worship* and order, which hath thereon issued in fond superstition.

The great and signal promise of the communication of these gifts, is recorded, Psal. lxviii. 18. 'Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men.' For these words are applied by the apostle unto that communication of *spiritual gifts* from Christ, whereby the church was founded and edified; Eph. iv. 8. And whereas it is foretold in the Psalm, that Christ should *receive gifts,* that is, to *give them unto men,* as that expression is expounded by the apostle; so he did this by *receiving of the Spirit,* the proper cause and immediate author of them all, as Peter declares, Acts ii. 23. 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear;' speaking of the miraculous gifts conferred on the apostles at the day of Pentecost. For these gifts are from Christ, not as God absolutely, but as mediator, in which capacity he received all from the Father in a way of free donation. Thus, therefore, he received the *Spirit* as the author of all *spiritual gifts.* And whereas all the *powers of the world to come* consisted in them, and the whole work of the building and propagation of the church depended on them, the apostles after all the instructions they had received from Christ, whilst he conversed with them in the days of his flesh, and also after his resurrection, were commanded not to go about the great work which they had received commission for, until they had *received power by the coming of the Holy Ghost* upon them in the communication of those gifts; Acts i. 4. 8. And as they neither might nor could do any thing in their peculiar work, as to the laying of the foundation of

the Christian church, until they had actually received those *extraordinary gifts* which gave them power so to do; so if those who undertake in any place, degree, or office, to carry on the edification of the church, do not receive those more *ordinary gifts* which are continued unto that end, they have neither *right* to undertake that work, nor *power* to perform it in a due manner.

The things which we are to inquire into concerning these gifts, are, I. Their *name;* II. Their *nature* in general, and therein how they agree with and differ from saving graces; III. Their *distinction;* IV. The *particular nature* of them; and, V. Their use in the church of God.

I. The general *name* of those spiritual endowments which we intend is δόματα; so the apostle renders מתנות, Eph. iv. 8. from Psal. lxviii. 18. *dona,* gifts. That is, they are free and undeserved effects of divine bounty. In the minds of men on whom they are bestowed, they are spiritual powers and endowments with respect unto a certain end. But as to their original and principal cause, they are *free, undeserved gifts.* Thence the Holy Spirit, as the author of them, and with respect unto them, is called δωρεὰ τοῦ θεοῦ, the 'gift of God;' John iv. 10. And the effect itself is also termed δωρεὰ τοῦ ἁγίου πνεύματος, the 'gift of the Holy Ghost;' Acts x. 45. The 'gift of God;' Acts viii. 20. The 'gift of the grace of God;' Eph. iii. 7. The 'gift of Christ;' Eph. iv. 7. The 'heavenly gift;' Heb. vi. 4. All expressing the freedom of their communication on the part of the Father, Son, and Spirit. And in like manner on the same account are they called χαρίσματα, that is, 'gracious largesses;' gifts proceeding from mere bounty. And therefore saving *graces* are also expressed by the same name in general, because they also are *freely* and *undeservedly* communicated unto us; Rom. xi. 28. But these gifts are frequently and almost constantly so expressed; Rom. xii. 6. 1 Cor. i. 7. vii. 7. xii. 4. 9. 28. 30. 1 Pet. iv. 14. 2 Tim. i. 6. And it is *absolute freedom* in the bestower of them that is principally intended in this name. Hence he hath left his name as a curse unto all posterity, who thought this *free gift* of God might be purchased with money; Acts viii. 20. A *pageantry* of which crime the apostate ages of the church erected, in applying the *name of that sin* to the *purchase of benefices and dignities,* whilst the *gift of God* was

equally despised on all hands. And indeed this was that whereby in all ages countenance was given unto apostacy and defection from the power and truth of the gospel. The *names* of spiritual things were still retained, but applied to outward *forms* and *ceremonies*, which thereby were substituted insensibly into their room, to the ruin of the gospel in the minds of men. But as these gifts were not any of them to be *bought*, no more are they absolutely to be attained by the natural abilities and industry of any, whereby an *image* of them is attempted to be set up by some, but *deformed* and useless. They will do those things in the church by their own abilities, which can never be acceptably discharged but by virtue of those *free gifts* which they despise; whereof we must speak more afterward. Now the full signification of these words in our sense is peculiar unto the New Testament. For although in other authors they are used for a *gift* or *free grant*, yet they never denote the *endowments or abilities of the minds of men* who do receive them, which is their principal sense in the Scripture.

With respect unto their *especial nature*, they are called πνευματικὰ: sometimes absolutely; 1 Cor. xii. 1. περὶ δὲ τῶν πνευματικῶν,' but concerning spirituals;' that is, *spiritual gifts*. And so again, chap. xiv. 1. ζηλοῦτε τὰ πνευματικὰ, 'desire spirituals;' that is, *gifts;* for so it is explained; chap. xii. 31. ζηλοῦτε τὰ χαρίσματα τα κρείττονα, 'covet earnestly the best gifts.' Whenever therefore, they are called πνευματικὰ, there χαρίσματα, denoting their *general nature*, is to be supplied: and where they are called χαρίσματα only, πνευματικά is to be understood, as expressing their *especial difference* from all others. They are neither *natural*, nor *moral*, but *spiritual* endowments. For both their *author*, *nature*, and *object*, are respected herein. Their *author* is the Holy Spirit; their *nature* is spiritual; and the *object* about which they are exercised, are *spiritual things*.

Again, with respect unto the *manner* of their communication they are called μερισμοὶ τοῦ πνεύματος ἁγίου; Heb. ii. 4. 'Distributions, or partitions of the Holy Ghost;' not whereof the Holy Ghost is the *subject*, as though he were parted or divided, as the *Socinians* dream on this place; but whereof he is the *author*, the distributions which he makes. And they are thus called divisions, partitions, or distribu-

tions, because they are of divers sorts and kinds, according as the edification of the church did require. And they were not, at any time, all of them given out unto any one person, at least so, as that others should not be made partakers of the same sort. From the same inexhaustible treasure of bounty, grace, and power, these gifts are variously distributed unto men. And this variety, as the apostle proves, gives both ornament and advantage to the church. 'If the whole body were an eye, where were the hearing, &c. 1 Cor. xii. 16—25. It is this *μερισμὸς*, this *various distribution* of gifts, that makes the church an *organical* body; and in this composure, with the peculiar uses of the members of the body, consists the harmony, beauty, and safety of the whole. Were there no more but *one gift*, or gifts *of one sort*, the whole body would be but one member: as where there is none, there is no animated body but a dead carcass.

And this various distribution, as it is an act of the Holy Spirit, produceth *διαίρεσιν*: *διαιρέσεις χαρισμάτων εἰσὶ*, 'There are diversities of gifts;' 1 Cor. xii. 4. The *gifts* thus distributed in the church are *divers* as to their sorts and kinds, one of one kind, another of another: an account hereof is given by the apostle particularly, ver. 8—10. in a distinct enumeration of the sorts or kinds of them. The edification of the church is the general end of them all; but *divers, distinct, different* gifts are required thereunto.

These gifts being bestowed, they are variously expressed with regard unto the nature and manner of those operations which we are enabled unto by virtue of them. So are they termed *διακονίας*, 'ministrations;' 1 Cor. xii. 5. That is, powers and abilities whereby some are enabled to *administer* spiritual things unto the benefit, advantage, and edification of others: and *ἐνεργήματα*, ver. 6. 'effectual workings' or operations, efficaciously producing the effects which they are applied unto. And lastly, they are comprised by the apostle in that expression, *φανέρωσις τοῦ πνεύματος*, 'The manifestation of the Spirit;' ver. 7. In and by them doth the Holy Spirit evidence and manifest his power. For the effects produced by them, and themselves in their own nature, especially some of them, do evince, that the Holy Spirit is in them, that they are given and wrought by him, and are the ways whereby he acts his own power and grace.

These things are spoken in the Scripture as to the *names* of these spiritual gifts: and it is evident, that if we part with our interest and concern in them, we must part with no small portion of the New Testament. For the mention of them, directions about them, their use, and abuse, do so frequently occur, that if we are not concerned in them, we are not so in the gospel.

CHAP. II.

Differences between spiritual gifts and saving grace.

THEIR *nature in general*, which in the next place we inquire into, will be much discovered in the consideration of those things wherein these *gifts* do agree with *saving graces*, and wherein they differ from them.

First, There are three things wherein *spiritual gifts* and *saving graces* do agree.

1. They are both sorts of them the *purchase of Christ* for his church, the especial fruit of his mediation. We speak not of such gifts or endowments of men's minds as consist merely in the improvement of their natural faculties. Such are *wisdom, learning, skill in arts and sciences*, which those may abound and excel in who are utter strangers to the church of Christ; and frequently they do so, to their own exaltation and contempt of others. Nor do I intend abilities for actions moral, civil, or political; as *fortitude, skill in government* or rule, and the like. For although these are gifts of the power of the Spirit of God, yet they do belong unto those operations which he exerciseth in upholding or ruling of the world, or the old creation as such, whereof I have treated before. But I intend those alone which are conversant about the gospel, the things and duties of it, the *administration* of its ordinances, the propagation of its doctrine and profession of its ways. And herein also I put a difference between them, and all those gifts of the Spirit about sacred things, which any of the people of God enjoyed under the Old Testament. For we speak only of those which are *powers of the world to come*. Those others were

suited to the *economy* of the old covenant, and confined with the light which God was pleased then to communicate unto his church. Unto the *gospel state* they were not suited, nor would be useful in it. Hence the prophets, who had the most eminent gifts, did yet all of them come short of John the Baptist; because they had not by virtue of their gifts that acquaintance with the person of Christ, and insight into his work of mediation, that he had; and yet also, he came short of him that is *least in the kingdom of heaven*, because his gifts were not purely *evangelical*. Wherefore these gifts whereof we treat, are such as belong unto the kingdom of God erected in an especial manner by Jesus Christ after his ascension into heaven: for he was exalted that he might *fill all things*, τὰ πάντα, that is, the whole church with these effects of his power and grace. The power, therefore, of communicating these gifts, was granted unto the Lord Christ as mediator by the Father, for the foundation and edification of his church, as it is expressed, Acts ii. 33. And by them was his kingdom both set up and propagated, and is preserved in the world. These were the *weapons of warfare* which he furnished his disciples withal, when he gave them commission to go forth and *subdue the world* unto the obedience of the gospel; Acts i. 4. 8. And *mighty* were they through God unto that purpose; 2 Cor. x. 3—6. In the use and exercise of them did the gospel *run, and was glorified*, to the ruin of the kingdom of Satan and darkness in the world. And that he was ever able to erect it again under another form than that of *Gentilism*, as he hath done in the *antichristian* apostacy of the church visible, it was from a neglect and contempt of these gifts, with their due use and improvement. When men began to neglect the attaining of these spiritual gifts, and the exercise of them, in praying, in preaching, in interpretation of the Scripture, in all the administrations and whole worship of the church, betaking themselves wholly to their own abilities and inventions, accommodated unto their ease and secular interest, it was an easy thing for Satan to erect again his kingdom, though not in the old manner, because of the light of the Scripture which had made impression on the minds of men, which he could not obliterate. Wherefore he never attempted openly any more to set up *Heathenism* or *Paganism*, with the gods of

the old world and their worship; but he insensibly raised another kingdom, which pretended some likeness unto and compliance with the *letter of the word,* though it came at last to be in all things expressly contrary thereunto. This was his kingdom of *apostacy and darkness* under the *papal anti-christianism,* and woful degeneracy of other Christians in the world. For when men who pretend themselves intrusted with the *preservation of the kingdom of Christ,* did wilfully cast away those *weapons of their warfare* whereby the world was subdued unto him, and ought to have been kept in subjection by them, what else could ensue?

By these gifts, I say, doth the Lord Christ demonstrate his power, and exercise his rule. External force and carnal weapons were far from his thoughts, as unbecoming his absolute sovereignty over the souls of men, his infinite power and holiness. Neither did any ever betake themselves unto them in the affairs of Christ's kingdom, but either when they had utterly lost and abandoned these spiritual weapons, or did not believe that they are sufficient to maintain the interest of the gospel, though originally they were so to introduce and fix it in the world; that is, that although the *gifts of the Holy Ghost* were sufficient and effectual to *bring in* the truth and doctrine of the gospel against all opposition, yet are they not so to *maintain* it; which they may do well once more to consider. Herein, therefore, they agree with *saving graces:* for that they are peculiarly from Jesus Christ the mediator, is confessed by all; unless it be by such as by whom all real internal grace is denied. But the sanctifying operations of the Holy Spirit, with their respect unto the Lord Christ as Mediator, have been sufficiently before confirmed.

2. There is an agreement between *saving graces* and *spiritual gifts,* with respect unto their *immediate efficient cause.* They are both sorts of them wrought by the *power of the Holy Ghost.* As to what concerneth the former or saving grace, I have already treated of that argument at large; nor will any deny that the Holy Ghost is the author of these *graces,* but those that deny that there are any such. That these *gifts* are so wrought by him is expressly declared wherever there is mention of them in general or particular. Wherefore, when they acknowledge that there were such gifts, all con-

fess him to be their author; by whom he is denied so to be, it is only because they deny the *continuance of any such gifts* in the church of God. But this is that which we shall disprove.

3. Herein also they agree, that both sorts of them are designed unto the *good, benefit, ornament,* and *glory* of the church. The church is the proper seat and subject of them, to it are they granted, and in it do they reside. For Christ is given to be the 'head over all things unto the church, which is his body, the fulness of him that filleth all in all;' Eph. i. 22, 23. But this church falls under a double consideration. First, as it is *believing;* Secondly, as it is *professing.* In the first respect absolutely it is *invisible,* and as such is the peculiar subject of saving grace. This is that church which Christ 'loved and gave himself for it, that he might sanctify and cleanse it, and present it unto himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish;' Eph. v. 26, 27. This is the work of saving grace, and by a participation thereof do men become *members of this church,* and not otherwise. And hereby is the *professing* church quickened and enabled unto profession in an acceptable manner. For the *elect* receive grace unto this end in this world, that they may glorify Christ and the gospel in the exercise of it; Col. i. 6. John xv. 8. But gifts are bestowed on the professing church, to render it *visible* in such a way as whereby God is glorified. Grace gives an *invisible life* to the church; gifts give it a *visible profession.* For hence doth the church become *organical* and disposed into that order which is beautiful and comely. Where any church is *organized* merely by *outward rules,* perhaps of their own devising, and makes profession only in an attendance unto outward order, not following the leading of the Spirit in the communication of his gifts, both as to order and discharge of the duties of profession, it is but the *image* of a church wanting an animating principle and form. That profession which renders a church *visible* according to the mind of Christ, is the *orderly exercise of the spiritual gifts* bestowed on it, in a conversation evidencing the *invisible principle* of saving grace. Now these gifts are conferred on the church in order unto the *edification* of itself in love; Eph. iv. 16. as also the propagation of its profession in the world, as shall

be declared afterward. Wherefore, both of these sorts have in general the *same end,* or are given by Christ unto the same purpose, namely, the *good and benefit* of the church, as they are respectfully suited to promote them.

It may also be added, that they agree herein, that they have both the same respect unto the *bounty of Christ.* Hence every *grace* is a *gift,* that which is given and freely bestowed on them that have it; Matt. xiii. 11. Phil. i. 29. And although on the other side every *gift* be not a *grace,* yet proceeding from gracious favour and bounty, they are so called; Rom. xii. 6. Eph. iv. 7. How, in their due exercise they are mutually helpful and assistant unto each other, shall be declared afterward.

Secondly, We may consider wherein the difference lies or doth consist, which is between these *spiritual gifts* and *sanctifying graces.* And this may be seen in sundry instances. As,

1. Saving graces are καρπὸς, the 'fruit or fruits of the Spirit;' Gal. v. 22. Eph. v. 9. Phil. i. 11. Now *fruits* proceed from an *abiding root* and stock of whose nature they do partake. There must be a 'good tree' to bring forth 'good fruit;' Matt. xii. 33. No external watering or applications unto the earth, will cause it to bring forth useful fruits, unless there are roots from which they spring and are educed. The Holy Spirit is as the root unto these fruits; the root which bears them, and which they do not bear, as Rom. xi. 18. Therefore, in order of nature is he given unto men before the production of any of these fruits. Thereby are they ingrafted into the olive, are made such branches in Christ the true vine, as derive vital juice, nourishment, and fructifying virtue from him even by the Spirit. So is he 'a well of water spinging up unto everlasting life;' John iv. 14. He is a spring in believers, and all saving graces are but waters arising from that living overflowing spring. From him a *root* or spring, as an internal virtue, power, or principle, do all these *fruits* come. To this end doth he *dwell in them* and *abide with them* according to the promise of our Lord Jesus Christ; John xiv. 17. Rom. viii. 11. 1 Cor. iii. 16. whereby the Lord Christ effecteth his purpose in ordaining his disciples to 'bring forth fruit that should remain;' John xv. 16. In the place of his holy residence he worketh these effects

freely according to his own will. And there is nothing that hath the true nature of *saving grace*, but what is so a *fruit of the Spirit*. We have not first these *graces*, and then by virtue of them receive the *Spirit*, (for whence should we have them of ourselves?) but the *Spirit* bestowed on us, worketh them in us; and gives them a *spiritual divine nature* in conformity unto his own.

With *gifts* singly considered, it is otherwise. They are indeed *works* and *effects*, but not properly *fruits* of the Spirit, nor are any where so called. They are *effects* of his operation upon men, not *fruits* of his working in them. And, therefore, many receive these gifts, who never receive the Spirit as to the principal ends for which he is promised. They receive him not to sanctify and make them *temples* unto God; though *metonymically* with respect unto his outward effects they may be said to be made partakers of him. This renders them of a *different nature* and kind from saving graces. For, whereas there is an agreement and coincidence between them in the respects beforementioned, and whereas the seat and subject of them, that is, of gifts absolutely, and principally of graces also, is the *mind*, the difference of their nature proceeds from the different manner of their communication from the Holy Spirit.

2. *Saving grace* proceeds from, or is the effect and fruit of, *electing love*. This I have proved before in our inquiry into the nature of holiness. See it directly asserted, Eph. i. 3, 4. 2 Thess. ii. 13. Acts ii. 41. xiii. 48. Whom God graciously chooseth and designeth unto eternal life, them he prepares for it by the communication of the means which are necessary unto that end; Rom. viii. 28—30. Hereof sanctification, or the communication of saving grace, is comprehensive; for we are 'chosen unto salvation through the sanctification of the Spirit;' 2 Thes. ii. 13. For this is that whereby we are made 'meet for the inheritance of the saints in light;' Col. i. 12. The end of God in election is the *sonship and salvation* of the elect, unto the 'praise of the glory of his grace;' Eph. i. 5, 6. And this cannot be, unless his *image* be renewed in them in holiness or saving graces. These, therefore, he works in them, in pursuit of his eternal purpose therein. But *gifts* on the other hand which are no more but so, and where they are solitary or alone, are only

the effects of a temporary election. Thus God *chooseth* some men into some *office* in the church, or unto some *work* in the world. As this includeth a preferring them before or above others, or the using them when others are not used, we call it *election;* and in itself it is their fitting for, and separation unto, their office or work. And this *temporary election* is the cause and rule of the *dispensation* of gifts. So he chose Saul to be king over his people, and give him thereon *another spirit,* or gifts fitting him for rule and government. So our Lord Jesus Christ chose and called at the first *twelve* to be his apostles, and gave unto them all alike miraculous gifts. His *temporary choice* of them was the ground of his communication of gifts unto them. By virtue hereof no saving graces were communicated unto them, for one of them never arrived unto a participation of them. 'Have not I,' saith our Saviour unto them, 'chosen you twelve, and one of you is a devil?' John vi. 70. He had chosen them unto their office, and endowed them with extraordinary gifts for the discharge thereof, but *one* of them being not *chosen unto salvation* before the foundation of the world, being not ordained unto eternal life, but on the other side being the *son of perdition,* or one certainly appointed unto destruction, or before of old ordained unto that condemnation, he continued void of all sanctifying graces, so as unto any acceptation with God, he was in no better condition than the devil himself, whose work he was to do. Yet was he, by virtue of this choice unto the office of *apostleship* for a season, endowed with the same spiritual gifts that the other was: and this distinction our Saviour himself doth plainly lay down. For, whereas he says, John vi. 70. 'I have chosen you twelve,' that is, with a *temporary choice* unto office; John xiii. 18. he saith, 'I speak not of you all, I know whom I have chosen,' so excepting Judas from that number, as is afterward expressly declared. For the *election* which here he intends, is that which is accompanied with an 'infallible ordination unto abiding fruit-bearing;' chap. xv. 16. that is, eternal election wherein Judas had no interest.

And thus it is in general and in other instances. When God chooseth any one to *eternal life,* he will in pursuit of that purpose of his, communicate *saving grace* unto them. And although all believers have gifts also sufficient to enable

them unto the discharge of their duty in their station or condition in the church, yet they do not depend on the *decree of election.* And where God calleth any, or chooseth any unto an office, charge, or work in the church, he always furnisheth them with gifts suited unto the end of them. He doth not so indeed unto all that will take any office unto themselves; but he doth so unto all whom he calls thereunto. Yea his call is no otherwise known but by the *gifts* which he communicates for the discharge of the work or office, whereunto any are called. In common use I confess all things run contrary hereunto. Most men greatly insist on the necessity of an *outward call* unto the office of the ministry, and so far no doubt they do well; for 'God is the God of order;' that is, of his own. But, whereas they limit this outward call of theirs unto certain persons, ways, modes, and ceremonies of their own, without which they will not allow that any man is rightly called unto the ministry, they do but contend to oppress the consciences of others by their power and with their inventions. But their most pernicious mistake is yet remaining: so that persons have or do receive an *outward call* in their mode and way, which what it hath of a call in it I know not, they are not solicitous whether they are called of God or no. For they continually admit of them unto their *outward call,* on whom God hath bestowed no spiritual gifts to fit them for their office; whence it is as evident as if written with the beams of the sun, that he never called them thereunto. They are as watchful as they are able, that God himself shall impose none on them besides their way and order, or their *call.* For, let a man be furnished with ministerial gifts never so excellent, yet if he will not come up to their call, they will do what lies in them for ever to shut him out of the ministry: but they will impose upon God without his *call* every day. For if they *ordain* any one in their way unto an office, though he have no more of spiritual gifts than Balaam's ass, yet if you will believe them, Christ must accept of him for a minister of his whether he will or no. But let men dispose of things as they please, and as it seemeth good unto them, Christ hath no other order in this matter, but as 'every one hath received the gift, so let them minister as good stewards of the grace of God;' 1 Pet. iv. 10. and Rom. xii. 6—8. It is true, that no man ought to take upon him the

office of the ministry, but he that is, and until he be, solemnly *called* and set apart thereunto by the church: but it is no less true, that no church hath either *rule* or *right* so to call or set apart any one to the ministry, whom Christ hath not previously called by the communication of spiritual gifts necessary to the discharge of his office; and these things must be largely insisted on afterward.

3. *Saving grace* is an effect of the *covenant,* and bestowed in the accomplishment, and by virtue of the promises thereof. This hath been declared elsewhere at large, where we treated of regeneration and sanctification. All that are taken into this covenant are sanctified and made holy. There is no grace designed unto any in the *eternal purpose of God,* none purchased or procured by the *mediation of Christ,* but it is *comprised* in, and *exhibited* by the promises of the covenant. Wherefore, they only who are taken into that covenant are made partakers of saving grace, and they are all so. Things are not absolutely so with respect unto spiritual gifts, although they also in some sense belong unto the covenant. For the promises of the covenant are of two sorts. (1.) Such as belong unto the *internal* form and essence of it. (2.) Such as belong unto its *outward administration;* that is, the ways and means whereby its internal grace is made effectual. *Saving grace* proceedeth from the former; *gifts* relate unto the latter. For all the promises of the *plentiful effusion of the Spirit* under the New Testament, which are frequently applied unto him as he works and effects evangelical gifts extraordinary and ordinary in men, do belong unto the new covenant; not as unto its internal essence and form, but as unto its outward administration. And if you overthrow this distinction, that the covenant is considered either with respect unto its internal grace, or its external administration, every thing in religion will be cast into confusion. Take away *internal grace* as some do, and the whole is rendered a mere outside appearance: take away the *outward administration,* and all spiritual gifts and order thereon depending must cease. But as it is possible that some may belong unto the covenant with respect unto *internal grace,* who are no way taken into the external administration of it, as elect infants who die before they are baptized; so it is frequent that some may belong to the covenant, with respect to its *outward ad-*

ministration by virtue of spiritual gifts, who are not made partakers of its inward effectual grace.

4. Saving grace hath an immediate respect unto the *priestly office of Jesus Christ*, with the discharge thereof, in his oblation and intercession. There is, I acknowledge, no gracious communication unto men that respects any one office of Christ exclusively unto the other. For his whole mediation hath an influence into all that we receive from God in a way of favour or grace. And it is his person as vested with all his offices, that is the immediate fountain of all grace unto us. But yet something may, yea, sundry things do peculiarly respect some one of his offices, and are the immediate effects of the virtue and efficacy thereof. So is our *reconciliation* and peace with God the peculiar effect of his *oblation*, which as a priest he offered unto God. And so in like manner is our *sanctification* also, wherein we are 'washed and cleansed from our sins in his blood;' Eph. v. 25, 26. Tit. ii. 14. And, although grace be wrought in us by the administration of the *kingly* power of Christ, yet it is in the pursuit of what he had done for us as a *priest*, and the making of it effectual unto us. For by his *kingly* power he makes effectual the fruits of his oblation and intercession: but gifts proceed solely from the *regal office* and power of Christ. They have a remote respect unto, and foundation in the death of Christ, in that they are all given and distributed unto, and for the good of that church which he purchased with his own blood; but immediately they are effects only of his *kingly* power. Hence authority to give and dispose them is commonly placed as a consequent of his exaltation at the right hand of God, or with respect thereunto; Matt. xxviii. 18. Acts ii. 33. This the apostle declares at large; Eph. iv. 7—11. Christ being exalted at the right hand of God, all power in heaven and earth being given unto him, and he being given to be head over all things unto the church, and having for that end received the promise of the Spirit from the Father, he gives out these gifts as it seemeth good unto him. And the continuation of their communication, is not the least evidence of the continuance of the exercise of his kingdom: for besides the faithful testimony of the word to that purpose, there is a threefold evidence thereof, giving us experience of it. (1.) His communication of saving grace in the regeneration,

conversion, and sanctification of the elect. For these things he worketh immediately by his kingly power. And whilst there are any in the world savingly called and sanctified, he leaves not himself without witness as to his kingly power over all flesh, whereon he gives 'eternal life unto as many as the Father hath given him;' John xvii. 2. But this evidence is wholly invisible unto the world, neither is it capable of receiving it when tendered, because it cannot 'receive the Spirit, nor seeth him, nor knoweth him;' John xiv. 17. Nor are the things thereof, exposed to the judgment of sense or reason; 1 Cor. ii. 9, 10. (2.) Another evidence hereof, is given in the *judgments* that he executes in the world, and the outward protection which he affords unto his church. On both these there are evident impressions of the continued actual exercise of his divine power and authority: for, in the judgments that he executes on persons and nations that either reject the gospel or persecute it, especially in some signal and uncontrollable instance, as also in the guidance, deliverance, and protection of his church, he manifests that 'though he was dead yet he is alive, and hath the keys of hell and death.' But yet because he is on the one hand pleased to exercise great patience towards many of his open stubborn adversaries, yea, the greatest of them, suffering them to walk and prosper in their own ways, and to leave his church unto various trials and distresses, his power is much hid from the world at present in these dispensations. (3.) The third evidence of the continuance of the administration of his mediatory kingdom, consists in his *dispensations of these spiritual gifts,* which are properly the *powers of the new world.* For such is the nature of them and their use, such the sovereignty that appears in their distribution, such their distinction and difference from all natural endowments, that even the world cannot but take notice of them, though it violently hate and persecute them; and the church is abundantly satisfied with the sense of the power of Christ in them. Moreover, the principal end of these gifts is, to enable the officers of the church unto the due administration of all the laws and ordinances of Christ unto its edification. But all these laws and ordinances, these offices and officers, he gives unto the church as the Lord over his own house, as the sole sovereign lawgiver and ruler thereof.

5. They differ as unto the *event* even in this world they may come unto, and oft-times actually do so accordingly. For all *gifts*, the best of them, and that in the highest degree wherein they may be attained in this life, may be utterly lost or taken away. The *law* of their communication is, that who improveth not that *talent* or measure of them which he hath received, it shall be taken from him. For, whereas, they are given for no other end, but to *trade withal* according to the several capacities and opportunities that men have in the church, or their families, or their own private exercise, if that be utterly neglected, to what end should they be left unto rust and uselessness in the minds of any? Accordingly we find it to come to pass. Some neglect them, some reject them, and from both sorts they are judicially taken away. Such we have amongst us. Some there are who had received considerable spiritual abilities for evangelical administrations: but after a while they have fallen into an outward state of things, wherein, as they suppose, they shall have no *advantage* by them; yea, that their exercise would turn to their *disadvantage*, and thereon do wholly neglect them: by this means they have insensibly decayed, until they become as devoid of spiritual abilities, as if they never had experience of any assistance in that kind. They can no more either pray, or speak, or evidence, the power of the Spirit of God in any thing unto the edification of the church. 'Their arm is dried up, and their right eye is utterly darkened;' Zech. xi. 17. And this sometimes they come to be sensible of, yea, ashamed of, and yet cannot retrieve themselves. But for the most part they fall into such a state, as wherein the profession and use of them becomes as they suppose inconsistent with their present interest, and so they openly renounce all concernment in them: neither for the most part do they stay here, but after they have rejected them in themselves, and espoused *lazy, profitable* outward helps in their room, they *blaspheme* the author of them in others, and declare them all to be delusions, fancies, and imaginations. And, if any one hath the confidence to own the assistance of the Holy Spirit in the discharge of the duties of the gospel unto the edification of the church, he becomes unto them a scorn and reproach. These are branches cut off from the vine, whom men gather; or those whose miserable condition

is described by the apostle; Heb. vi. 4—6. But one way or other, these gifts may be utterly lost or taken away from them, who have once received them, and that whether they be *ordinary* or *extraordinary*. There is no kind of them, no degree of them, that can give us any security, that they shall be always continued with us, or at all beyond our diligent attendance unto their use and exercise. With *saving grace* it is not so. It is, indeed, subject unto various decays in us; and its thriving or flourishing in our souls, depends upon, and answers unto our diligent endeavour in the use of all means of holiness, ordinarily; 2 Pet. i. 5—10. For besides that, no man can have the least evidence of any thing of this grace in him, if he be totally negligent in its exercise, and improvement; so no man ought to expect that it will thrive or abound in him, unless he constantly and diligently attend unto it, and give up himself in all things to its conduct. But yet, as to the continuance of it in the souls of the elect, as to the life and being of its principle, and principal effect in habitual conformity unto God and his will, it is secured in the covenant of grace.

6. On whomsoever *saving grace* is bestowed, it is so firstly and principally for *himself* and his own good. It is a fruit of the especial love and kindness of God unto his own soul; Jer. xxxi. 3. This both the nature and all the ends of it do declare. For it is given unto us to renew the *image of God in us*, to make us like unto him, to restore our nature, enable us unto obedience, and to make us meet for the inheritance of the saints in light. But yet we must take heed that we think not that grace is bestowed on any *merely for themselves*. For, indeed, it is that wherein God designeth a good unto all, 'Vir bonus commune Bonum.'—'A good man is a good to all:' Mic. v. 7. And, therefore, God in the communication of *saving grace* unto any, hath a three-fold respect unto others, which it is the duty of them that receive it diligently to consider and attend unto. (1.) He intends to give an example by it of what is his will, and what he approveth of: and, therefore, he requires of them in whom it is, such fruits in holy obedience, as may express the example of a holy life in the world, according to the will of God and unto his glory. Hereby doth he farther the salvation of the elect; 1 Pet. iii. 1, 2. 1 Cor. vii. 16. convince the unbelieving world at

present, 1 Pet. ii. 12. 15. iii. 16. and condemn it hereafter; Heb. xi. 7. and himself is glorified; Matt. v. 16. Let therefore no man think, that because grace is firstly and principally given him for *himself* and his own spiritual advantage, that therefore he must not account for it also with respect unto those other designs of God. Yea, he who in the exercise of what he esteems grace, hath respect only unto himself, gives an evidence that he never had any that was genuine and of the right kind. (2.) Fruitfulness unto the benefiting of others is hence also expected. Holy obedience, the effect of saving grace, is frequently expressed in the Scripture by *fruits* and *fruitfulness*. See Col. i. 10. And these fruits, or the things which others are to feed upon and to be sustained by, are to be born by the *plants of the Lord, the trees of righteousness*. The fruits of *love, charity, bounty, mercy, wisdom,* are those whereby grace is rendered useful in the world, and is taken notice of as that which is lovely and desirable, Eph. ii. 10. (3.) God requires, that by the exercise of *grace* the doctrine of the gospel be adorned and propagated. This doctrine is from God; our profession is our avowing of it so to be: what it is the world knows not, but takes its measures of it from what it observes in them by whom it is professed. And it is the unprofitable flagitious lives of Christians that have almost thrust the gospel out of the world with contempt. But the care that it be *adorned,* that it be *glorified,* is committed of God unto every one on whom he bestows the least of saving grace. And this is to be done only by the guidance of a holy conversation in conformity thereunto. And many other such blessed ends there are, wherein God hath respect unto the good and advantage of other men in the collation of saving grace upon any. And if gracious persons are not more useful than others in all things that may have a real benefit in them unto mankind, it is their sin and shame. But yet, after all, grace is principally and in the first place given unto men for themselves, their own good and spiritual advantage, out of love to their souls, and in order unto their eternal blessedness; all other effects are but secondary ends of it. But as unto these *spiritual gifts* it is quite otherwise. They are not in the first place bestowed on any for their *own sakes*, or their own good but for the good and benefit of *others*. So the apostle ex-

pressly declares, 1 Cor. xii. 7. 'The manifestation of the Spirit is given to every man to profit withal.' These gifts whereby the Spirit evidenceth and manifesteth his power, are bestowed on men for this very end, that they may profit and benefit others in their edification. And yet also where they are duly improved, they tend much to the spiritual advantage of them on whom they are bestowed, as we shall see afterward. Wherefore as *grace* is primarily given unto us for ourselves, and secondarily for the good of others; so *gifts* are bestowed in the first place for the edification of others, and secondly for our own spiritual advantage also.

7. The principal difference between them is in their *nature* and kind, discovering itself in their different *subjects, operations,* and *effects.* For those already insisted on, are principally from external causes and considerations. And, (1.) As to the different *subjects* of them, *spiritual gifts* are placed and seated in the *mind* or understanding only, whether they are ordinary or extraordinary they have no other hold nor residence in the soul. And they are in the mind as it is *notional* and theoretical, rather than as it is *practical.* They are *intellectual abilities* and no more. I speak of them which have any residence in us; for some *gifts,* as *miracles* and *tongues,* consisted only in a *transient operation* of an extraordinary power. Of all others *illumination* is the foundation, and spiritual light their matter. So the apostle declares in his order of expression, Heb. vi. 4. The will, and the affections, and the conscience, are unconcerned in them. Wherefore they *change not the heart* with power, although they may reform the life by the efficacy of light. And although God doth not ordinarily bestow them on flagitious persons, nor continue them with such as after the reception of them become flagitious; yet they may be in those who were unrenewed, and have nothing in them to preserve men absolutely from the worst of sins. But saving grace possesseth the *whole soul;* men are thereby 'sanctified throughout in the whole spirit, soul, and body,' 1 Thess. v. 17. as hath been at large declared. Not the *mind* only is savingly enlightened, but there is a principle of spiritual life infused into the whole soul, enabling it in all its powers and faculties to act obedientially unto God, whose nature hath been fully explained elsewhere. Hence, (2.) They differ in their *opera-*

tions. For grace changeth and transformeth the whole soul into its own nature, Isa. xi. 6—8. Rom. vi. 17. xii. 2. 2 Cor. iii. 18. It is a new, a divine nature unto the soul, and is in it a habit disposing, inclining and enabling of it unto obedience. It acts itself in *faith, love,* and *holiness,* in all things. But *gifts* of themselves have not this power nor these operations. They may and do, in those who are possessed of them in and under their exercise, make great impression on their own affections, but they change not the heart, they renew not the mind, they transform not the soul into the image of God. Hence where *grace* is predominant, every notion of light and truth which is communicated unto the mind, is immediately turned into practice, by having the whole soul cast into the mould of it; where only *gifts* bear sway, the use of it in duties unto edification is best whereunto it is designed. (3.) As to *effects* or consequents, the great difference is, that on the part of Christ; Christ doth thereby dwell and reside in our hearts; when concerning many of those who have been made partakers of these other spiritual endowments, he will say, 'Depart from me, I never knew you,' which he will not say of any one whose soul he hath inhabited.

These are some of the principal *agreements and differences* between *saving graces* and *spiritual gifts;* both sorts of them being wrought in believers by that 'one and self-same Spirit which divideth to every one as he will.' And for a close of this discourse I shall only add, that where these *graces* and *gifts* in any eminency or good degree are bestowed on the same persons, they are exceedingly helpful unto each other. A soul sanctified by saving grace, is the only proper soil for gifts to flourish in. Grace influenceth gifts unto a due exercise, prevents their abuse, stirs them up unto proper occasions, keeps them from being a matter of pride or contention, and subordinates them in all things unto the glory of God. When the actings of *grace* and *gifts* are inseparable, as when in prayer the Spirit is a Spirit of grace and supplication, the grace and gift of it working together, when utterance in other duties is always accompanied with faith and love, then is God glorified, and our own salvation promoted. Then have edifying gifts a beauty and lustre upon them, and generally are most successful, when they are clothed and

adorned with humility, meekness, a reverence of God, and compassion for the souls of men. Yea, when there is no evidence, no manifestation of their being accompanied with these and the like graces, they are but as a *parable* or wise saying in the mouth of a fool. *Gifts* on the other side excite and stir up *grace* unto its proper exercise, and operations. How often is faith, love, and delight in God excited and drawn forth unto especial exercise in believers by the use of their own gifts. And thus much may suffice as to the nature of these gifts in general; we next consider them under their most general distributions.

CHAP. III.

Of gifts and offices extraordinary: and first of offices.

The spiritual gifts whereof we treat, respect either *powers* and *duties* in the church, or *duties* only. Gifts that respect *powers* and *duties* are of two sorts, or there have been, or are at any time, two sorts of such *powers* and *duties:* the first whereof was *extraordinary,* the latter *ordinary,* and consequently the gifts subservient unto them must be of two sorts also, which must farther be cleared.

Wherever *power* is given by Christ unto his churches, and *duties* are required in the execution of that *power,* unto the ends of his spiritual kingdom, to be performed by virtue thereof, there is an *office* in the church. For an ecclesiastical office is an especial power given by Christ unto any person or persons for the performance of especial duties belonging unto the edification of the church in an especial manner. And these offices have been of two sorts. First, *extraordinary.* Secondly, *ordinary.* Some seem to deny that there was ever any such thing as *extraordinary power* or *extraordinary offices* in the church. For they do provide successors unto all who are pleaded to have been of that kind; and those such as look how far short they come of them in other things, do exceed them in *power* and *rule.* I shall not contend about words, and shall therefore, only inquire what it was that constituted them to be officers of Christ in his church whom thence we call *extraordinary;* and then, if

others can duly lay claim unto them, they may be allowed to pass for their successors.

There are four things which constitute an extraordinary officer in the church of God, and consequently are required in, and do constitute, an extraordinary office. 1. An extraordinary *call* unto an office, such as none other have or can have by virtue of any law, order, or constitution whatever. 2. An extraordinary *power* communicated unto persons so called, enabling them to act what they are so called unto, wherein the essence of any office doth consist. 3. Extraordinary *gifts* for the exercise and discharge of that power. 4. Extraordinary *employment* as to its extent and measure, requiring extraordinary labour, travail, zeal, and self-denial. All these do and must concur in that office, and unto those offices which we call extraordinary.

Thus was it with the apostles, prophets and evangelists at the first, which were all extraordinary *teaching officers* in the church, and all that ever were so; 1 Cor. xii. 28. Eph. iv. 11. Besides these, there were at the first planting of the church, persons endued with extraordinary gifts, as of miracles, healing, and tongues, which did not of themselves constitute them officers, but do belong to the second head of gifts which concern duties only. Howbeit these gifts were always most eminently bestowed on them who were called unto the extraordinary offices mentioned; 1 Cor. xiv. 18. 'I thank my God I speak with tongues more than you all.' They had the same gift some of them, but the apostle had it in a more eminent degree. See Matt. x. 8. And we may treat briefly in our passage of these several sorts of extraordinary officers.

First, For the *apostles,* they had a double *call, mission,* and *commission,* or a twofold apostleship. Their first call was unto a subserviency unto the personal ministry of Jesus Christ. For he was a 'minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;' Rom. xv. 8. In the discharge of this his personal ministry it was necessary that he should have peculiar servants and officers under him to prepare his way and work, and to attend him therein. So he 'ordained twelve that they should be with him, and that he might send them forth to preach;' Mark iii. 14. This was the substance of their first call and

work, namely, to attend the presence of Christ, and to go forth to preach as he gave them order. Hence because he was in his own person, as to his *prophetical* office, the *minister only of the circumcision,* being therein according to all the promises sent only to the 'lost sheep of the house of Israel,' he confined those who were to be thus assistant unto him in that his especial work and ministry, and whilst they were so, unto the same persons and people, expressly prohibiting them to extend their line or measure any farther. 'Go not,' saith he, 'into the way of the Gentiles, and into any city of the Samaritans enter you not; but go rather unto the lost sheep of the house of Israel;' Matt. x. 5. This *rather* was absolutely exclusive of the others during his personal ministry, and afterward included only the pre-eminence of the Israelites, that they were to have the gospel offered unto them in the first place. 'It was necessary the word of God should be first spoken unto them;' Acts xiii. 46.

And this, it may be, occasioned that difference which was afterward among them, whether their ministry extended unto the Gentiles or no; as we may see, Acts x. and xi. But whereas our Saviour in that commission, by virtue whereof they were to act after his resurrection, had extended their office and power expressly to 'all nations;' Matt. xxviii. 19. or to 'every creature in all the world;' chap. xvi. 15. A man would wonder whence that uncertainty should arise. I am persuaded that God suffered it so to be, that the calling of the Gentiles might be more signalized, or made more eminent thereby. For whereas this was the great 'mystery which in other ages was not made known but *hid in God,* namely, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ,' that is, of the promise made unto Abraham by the gospel; Eph. iii. 5—10. it being now to be laid open and displayed, he would by their hesitation about it have it searched into, examined, tried, and proved, that the faith of the church might never be shaken about it in after ages. And in like manner when God at any time suffereth differences and doubts about the truth, or his worship, to arise in the church, he doth it for holy ends, although for the present we may not be able to discover them. But this ministry of the apostles with its powers and duties, this apostleship which extended only

unto the church of the Jews, ceased at the death of Christ, or at the end of his own personal ministry in this world. Nor can any, I suppose, pretend unto a succession to them therein. Who or what peculiar instruments he will use and employ for the final recovery of that miserable lost people, whether he will do it by an ordinary or an extraordinary ministry, by gifts miraculous, or by the naked efficacy of the gospel, is known only in his own holy wisdom and counsel; the conjectures of men about these things are vain and fruitless. For although the promises under the Old Testament for the *calling of the Gentiles* were far more clear and numerous than those which remain concerning the *recalling of the Jews*, yet because the manner, way, and all other circumstances were obscured, the whole is called a *mystery hid in God* from all the former ages of the church; much more, therefore, may the way and manner of the recalling of the Jews be esteemed a hidden mystery; as indeed it is notwithstanding the dreams and conjectures of too many.

But these same apostles, the same individual persons, Judas only excepted, had another call unto that office of apostleship which had respect unto the whole work and interest of Christ in the world. They were now to be made *princes in all lands*, rulers, leaders in spiritual things, of all the inhabitants of the earth; Psal. xlv. 16. And to make this call the more conspicuous and evident, as also because it includes in it the institution and nature of the office itself whereunto they were called, our blessed Saviour proceedeth in it by sundry degrees. For, 1. he gave unto them a *promise of power* for their office, or office-power; Matt. xvi. 19. So he promised unto them, in the person of Peter, the *keys of the kingdom of heaven*, or a power of spiritual binding and loosing of sinners, of remitting or retaining sin by the doctrine of the gospel; Matt. xviii. 18. John xx. 23. 2. He actually collated a *right* unto that power upon them, expressed by an outward pledge; John xx. 21—23. 'Jesus saith to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' And this communication of the Holy Ghost was such as gave

them a peculiar right and title unto their office, but not a right and power unto its exercise. 3. He *sealed*, as it were, *their commission*, which they had for the discharge of their office, containing the whole warranty they had to enter upon the world, and subdue it unto the obedience of the gospel; Matt. xxviii. 18—20. 'Go teach, baptize, command.' But yet, 4. all these things did not absolutely give them a present power for the exercise of that office whereunto they were called, or at least a limitation was put for a season upon it. For, under all this provision and furniture they are commanded to stay at Jerusalem, and not address themselves unto the discharge of their office, until that were fulfilled which gave it its completeness and perfection; Acts i. 4. 6. Wherefore it is said, that *after his ascension into heaven*, he gave 'some to be apostles;' Eph. iv. 8. 11. He gave not any *completely to be apostles* until then. He had before appointed the *office*, designed the *persons*, gave them their *commission* with the visible *pledge* of the power they should afterward receive. But there yet remained the communication of *extraordinary gifts* unto them to enable them unto the discharge of their office. And this was that, which *after the ascension* of Christ they received on the day of Pentecost, as it is related, Acts ii. And this was so essentially necessary unto their office, that the Lord Christ is said *therein* to give some to be apostles. For without these gifts they were not so, nor could discharge that office unto his honour and glory. And these things all concurred to the constitution of this office, with the call of any persons to the discharge of it. The *office* itself was instituted by Christ, the *designation* and call of the persons unto this office was an immediate act of Christ. So also was their *commission* and power, and the *extraordinary gifts* which he endowed them withal. And, whereas the Lord Christ is said to give this *office* and these *officers* after his ascension, namely, in the communication of the gifts of the Holy Ghost unto those *officers* for the discharge of that *office*, it is evident that all office-power depends on the communication of gifts whether extraordinary or ordinary. But where any of these is wanting, there is no apostle, nor any successor of one apostle. Therefore, when Paul was afterward added unto the twelve in the same power and office, he was careful to declare how he received both *call*, *commission*, and power

immediately from Jesus Christ. 'Paul an apostle, not of men, neither by men, but by Jesus Christ, and God the Father who raised him from the dead;' Gal i. 1. Whereas, those who pretend to be their successors, if they will speak the truth must say, that they are what they are, neither of Jesus Christ, nor God the Father, but of men and by men. However they neither dare nor will pretend so to be of God and Christ, as not to be called by the ministry of man, which evacuates the pretence of succession in this office.

Furthermore, unto the *office* described there belongs the *measure* and extent of its power *objectively*, and the power itself intensively or *subjectively*. For the first, the *object* of apostolical power was twofold: (1.) The *world* to be converted. (2.) The *churches* gathered of those that were converted, whether Jews or Gentiles. For the first; their commission extended to all the world; and every apostle had right, power, and authority to preach the gospel to 'every creature under heaven,' as he had opportunity so to do; Matt. xxviii. 18—20. Mark xvi. 15. Rom. x. 15—18. Now whereas it was impossible that any one person should pass through the whole world in the pursuit of this right and power; and, whereas, for that cause our Lord had ordained twelve to that purpose, that the work might the more effectually be carried on by their endeavours, it is highly probable that they did by agreement distribute the nations into certain lots and portions which they singly took upon them to instruct. So there was an agreement between Paul on the one hand with Barnabas, and Peter, James, and John on the other, that they should go to the Gentiles, and the other take more especial care of the Jews; Gal. ii. 7—9. And the same apostle afterward designed to avoid the *line or allotment* of others to preach the gospel where the people were not allotted unto the especial charge of any other; 2 Cor. x. 16. But yet this was not so appointed as if their power was limited thereby, or that any of them came short in his *apostolical* power in any other place in the world, as well as that wherein for conveniency he particularly exercised his ministry. For the power of every one still equally extended unto all nations, although they could not always exercise it in all places alike. Nor did that express agreement that was between Peter and Paul about the Gentiles and the circum-

cision, either discharge them of their duty, that the one should have more regard unto the circumcision, or the other unto the Gentiles; nor did it limit their power, or bound ther apostolical authority; but only directed the exercise of it as unto the principal intention and design. Wherefore, as to the *right* and authority of preaching the gospel and converting persons unto the faith, the *whole world* fell equally under the care, and was in the commission of every apostle, although they applied themselves unto the discharge of this work in particular, according to their own wisdom and choice, under the guidance and disposal of the providence of God. And, as I will not deny but that it is the duty of every Christian, and much more of every minister of the gospel, to promote the knowledge of Christ unto all mankind, as they have opportunities and advantages so to do; yet I must say, if there be any who pretend to be successors of the apostles as to the extent of their office-power unto all nations; notwithstanding whatever they may pretend of such an agreement to take up with a portion accommodated unto their ease and interest, whilst so many nations of the earth lie unattempted as to the preaching of the gospel, they will one day be found transgressors of their own profession, and will be dealt withal accordingly.

(2.) Out of the world by the preaching of the gospel persons were called, converted, and thereon gathered into holy societies or *churches* for the celebration of gospel-worship, and their own mutual edification. All these churches whereever they were called and planted in the whole world, were equally under the authority of every apostle. Where any church was called and planted by any particular apostle, there was a peculiar relation between him and them, and so a peculiar mutual care and love: nor could it otherwise be. So the apostle Paul pleads an especial interest in the Corinthians and others, unto whom he had been a *spiritual father* in their conversion, and the instrument of forming Christ in them. Such churches, therefore, as were of their own peculiar calling and planting, it is probable they did every one take care of in a peculiar manner. But yet no limitation of the apostolical power ensued hereon. Every apostle had still the care of all the churches on him, and apostolical authority in every church in the world equally, which he might exercise as occasion did require. Thus Paul affirmeth, that

the 'care of all the churches was upon him daily;' 2 Cor. xi. 28. And it was the crime of Diotrephes, for which he is branded, that he opposed the apostolical power of John in that church where probably he was the teacher; 3 John 9, 10. But what power now over all churches, or authority in all churches, some may fancy or claim to themselves, I know not; but it were to be wished that men would reckon that care and labour are as extensive in this case as power and authority.

Again, the power of this extraordinary office may be considered intensively or formally what it was. And this in one word was *all the power that the Lord Christ hath given or thought meet to make use of for the edification of the church.* I shall give a brief description of it in some few general instances. (1.) It was a power of administering all the ordinances of Christ in the way and manner of his appointment. Every apostle in all places had power to preach the word, to administer the sacraments, to ordain elders, and to do whatever else belonged unto the worship of the gospel. But yet they had not power to do any of these things any otherwise but as the Lord Christ had appointed them to be done. They could not *baptize* any but believers and their seed; Acts viii. 36—38. xvi. 15. They could not administer the Lord's supper to any but the church, and in the church; 1 Cor. x. 17. 20—24. They could not *ordain elders,* but by the suffrage and election of the people; Acts xiv. 23. Those indeed, who pretend to be their successors, plead for such a right in themselves unto some, if not all, gospel administrations, as that they may take liberty to dispose of them at their pleasure, by their sole authority, without any regard unto the rule of all holy duties in particular. (2.) It was a power of executing all the laws of Christ, with the penalties annexed unto their disobedience. 'We have,' saith the apostle, 'in a readiness wherewith to revenge all disobedience;' 2 Cor. x. 6. And this principally consisted in the power of *excommunication,* or the judiciary excision of any person or persons from the society of the faithful, and visible body of Christ in the world. Now, although this power were absolutely in each apostle towards all offenders in every church; whence Paul affirms that he had himself 'delivered Hymeneus and Alexander unto Satan;' 1 Tim. i. 20. Yet did they not exercise this power without the concurrence and consent of the

church from whence an offender was to be cut off; because that was the mind of Christ, and that which the nature of the ordinance did require; 1 Cor. v. 3—5. (3.) Their whole power was *spiritual* and not *carnal*. It respected the souls, minds, and consciences of men alone as its object, and not their bodies, or goods, or liberties in this world. Those extraordinary instances of Ananias and Sapphira in their sudden death, of Elymas in his blindness, were only miraculous operations of God in testifying against their sin, and proceeded not from any *apostolical power* in the discharge of their office. But as unto that kind of power which now hath devoured all other appearances of church authority, and in the sense of the most is only significant, namely, to *fine, punish, imprison, banish, kill,* and *destroy* men and women, Christians, believers, persons of an unblamable useful conversation, with the worst of carnal weapons and savage cruelty of mind, as they were never intrusted with it, nor any thing of the like kind, so they have sufficiently manifested how their holy souls did abhor the thoughts of such antichristian power and practices; though in others the mystery of iniquity began to work in their days.

The ministry of the *Seventy* also, which the Lord Christ sent forth afterward, to 'go two and two before his face into every city and place whither he himself would come,' was in like manner *temporary;* that is, it was subservient and commensurate unto his own *personal ministry* in the flesh; Luke x. 1—3. These are commonly called *evangelists,* from the general nature of their work, but were not those extraordinary officers, which were afterward in the Christian church under that title and appellation. But there was some analogy and proportion between the one and the other. For as these first *seventy* seem to have had an inferior work, and subordinate unto that of the *twelve* in their ministry unto the church of the Jews, during the time of the Lord Christ's converse among them; so those *evangelists* that afterward were appointed, were subordinate unto them in their *evangelical apostleship.* And these also as they were immediately called unto their employment by the Lord Jesus, so their *work* being *extraordinary,* they were endued with *extraordinary gifts* of the Holy Ghost, as ver. 9. 17. 19.

In the gospel church-state there were *evangelists* also as

they are mentioned, Eph. iv. 11. Acts xxi. 2. 2 Tim. iv. 5. Gospellers, preachers of the gospel, distinct from the ordinary teachers of the churches. Things, I confess, are but obscurely delivered concerning this sort of men in Scripture; their office being not designed unto a continuance. Probably the institution of it was traduced from the temporary ministry of the *seventy* beforementioned. That they were the same persons continued in their first office, as the apostles were, is uncertain and improbable; though it be not that some of them might be called thereunto; as Philip, and Timothy, and Titus, were evangelists that were not of that first number. Their especial *call* is not mentioned, nor their *number* any where intimated. That their *call* was *extraordinary* is hence apparent, in that no rules are any where given or prescribed about their choice or ordination, no qualification of their persons expressed, nor any direction given the church as to its future proceeding about them, no more than about new or other apostles. They seem to have been *called by the apostles*, by the direction of a spirit of prophecy or immediate revelation from Christ. So it is said of Timothy, who is expressly called an evangelist, 2 Tim. iv. 5. that he received that gift 'by prophecy;' 1 Tim. iv. 14. that is, the gift of the office: as when Christ ascended, he 'gave gifts unto men, some to be evangelists;' Eph. iv. 8. 11. For this way did the Holy Ghost design men unto extraordinary offices and employments; Acts xiii. 1—3. And when they were so designed by prophecy, or immediate revelation from Christ by the Holy Ghost, then the church in compliance therewith both prayed for them, and laid their hands on them: so when the Holy Ghost had revealed his choosing of Paul and Barnabas unto an especial work, the prophets and teachers of the church of Antioch where they then were, 'fasted and prayed, and laid their hands on them,' so sending them away; Acts xiii. 14. And when Timothy was called to be an *evangelist* by especial revelation or *prophecy*, the apostle *laid his hands* on him, whereby he received the Holy Ghost in his extraordinary gifts: 'The gift of God which was in him by the putting on of his hands;' 2 Tim. i. 6. And as it was usual with him to join others with himself in those epistles which he wrote by immediate divine inspiration, so in this act of *laying his hands* on an *evangelist*

as a sign of the communication of extraordinary gifts, he joined the ordinary presbytery of the church with him, that were present in the place where he was so called. It is evident therefore, that both their *call* and their *gifts* were extraordinary, and therefore, so also was their *office*. For although men who have only an *ordinary call* to office may have *extraordinary gifts*, and many had so in primitive times: and although some might have *extraordinary gifts*, who were never called unto office at all, as some of those who spake with *tongues*, and wrought *miracles;* yet where there is a concurrence of an *extraordinary call* and *extraordinary gifts*, there the *office* is extraordinary.

The *power* that these officers in the church were intrusted with, was *extraordinary:* for this is a certain consequent of an extraordinary call, and extraordinary gifts. And this power respected *all churches* in the world equally; yea, and all persons, as the apostles also did. But whereas their ministry was *subordinate* unto that of the apostles, they were by them guided as to the particular places wherein they were to exercise their power, and discharge their office for a season. This is evident from Paul's disposal of Titus as to his work and time; Tit. i. 5. iii. 12. But yet their power did at no time depend on their relation unto any particular place or church, nor were they ever ordained to any one place or *see* more than another. But the extent of their employment was every way as large as that of the apostles, both as to the world and as to the churches; only in their present particular disposal of themselves, they were, as it is probable, for the most part under the guidance of the apostles; although sometimes they had particular revelations and directions from the Holy Ghost, or by the ministry of angels, for their especial employment, as Philip had; Acts viii. 26.

And as for their work, it may be reduced unto three heads: 1. To *preach the gospel* in all places unto all persons, as they had occasion. So Philip went down to Samaria and preached Christ; Acts viii. 5. And when the apostle Paul chargeth Timothy to do the work of an evangelist; 2 Tim. iv. 5. he prescribes unto him 'preaching the word in season and out of season;' ver. 2. And whereas this was incumbent in like manner on the *ordinary teachers* of every

church; the teaching of these *evangelists* differed from theirs in two things. (1.) In the *extent* of their work, which as we shewed before, was equal unto that of the apostles; whereas *ordinary bishops,* pastors, or teachers, were to feed, teach, and take care of the especial flocks only which they were set over; Acts xx. 17, 18. 1 Pet. v. 2. (2.) They were obliged to *labour in their work* in a more than ordinary manner; as it should seem from 2 Tim. iv. 5. 2. The second part of their work was to confirm the doctrine of the gospel by *miraculous operations* as occasion did require. So Philip the evangelist wrought many miracles of sundry sorts at Samaria, in the confirmation of the doctrine which he taught; Acts viii. 6, 7. 13. And in like manner there is no question, but that the rest of the evangelists had the power or gift of miraculous operations, to be exercised as occasion did require, and as they were guided by the Holy Ghost. (3.) They were employed in the settling and completing of those churches, whose foundations were laid by the apostles. For whereas they had the great work upon them, of 'preaching the gospel unto all nations,' they could not continue long or reside in any one place or church. And yet when persons were newly converted to the faith, and disposed only into an imperfect order, without any especial peculiar officers, guides, or rulers, of their own; it was not safe leaving of them unto themselves, lest they should be too much at a loss as to gospel order and worship. Wherefore, in such places where any churches were planted, but not completed, nor would the design of the apostles suffer them to continue any longer there; they left these *evangelists* among them for a season, who had power by virtue of their office to dispose of things in the churches, until they came unto completeness and perfection. When this end was attained, and the churches were settled under ordinary elders of their own, the evangelists removed into other places, according as they were directed or disposed. These things are evident from the instructions given by Paul unto Timothy and Titus, which have all of them respect unto this order.

Some there are who plead for the *continuance of this office:* some in express terms and under the same name: others for *successors* unto them, at least in that part of their work which consisteth in power over many churches. Some say that

bishops succeed to the apostles, and *presbyters* unto those evangelists: but this is scarce defensible in any tolerable manner by them whose interest it is to defend it. For Timothy, whom they would have to be a bishop, is expressly called an evangelist. That which is pleaded with most probability for their continuance, is the *necessity of the work* wherein they were employed in the rule and settlement of the churches: but the truth is, if their whole work as before described be consulted, as none can perform some parts of it, so it may be very few would over-earnestly press after a participation of their office. For to preach the word continually, and that with a peculiar labour and travail, and to move up and down according as the necessity of the edification of the churches doth require, doing nothing in them but according to the rule and appointment of Christ, are things that not many will earnestly covet to be engaged in. But there is an apprehension that there was something more than ordinary power belonging unto this office, that those who enjoyed it were not obliged always to labour in any particular church, but had the rule of many churches committed unto them. Now, whereas, this power is apt to draw other desirable things unto it, or carry them along with it; this is that which some pretend a succession unto: though they are neither *called* like them, nor *gifted* like them, nor *labour* like them, nor have the same *object* of their employment, much less the same *power of extraordinary operations* with them; yet as to the rule over sundry churches, they must needs be their successors. I shall, therefore, briefly do these two things: 1. Shew that there are *no such officers as these evangelists* continued by the will of Christ in the ordinary state and course of the church. 2. That there is no need of their continuance from any work applied unto them.

And, (1.) the things that are *essential* unto the office of an *evangelist*, are unattainable at present unto the church. For, where no command, no rule, no authority, no directions are given, for the calling of any officer, there that office must cease, as doth that of the apostles, who could not be called but by Jesus Christ. What is required unto the *call* of an *evangelist*, was before declared. And, unless it can be manifested either by institution or example, how any one may be *otherwise called* unto that office, no such office can be con-

tinued. For a *call* by prophecy or immediate revelation none now will pretend unto. And other call the *evangelists* of old had none.

Nor is there in the Scripture the least mention of the call or appointment of any one to be an *ecclesiastical officer* in an *ordinary stated church*, but with relation unto that church whereof he was, or was to be, an officer. But an *evangelist* as such, was not especially related unto any one church more than another, though as the apostles themselves, they might for a time attend unto the work in one place or church, rather or more than another. Wherefore, without a call from the Holy Ghost, either immediate by *prophecy* and revelation, or by the direction of persons infallibly inspired, as the apostles were, none can be called to be evangelists, nor yet *to succeed them* under any other name in that office. Wherefore, the primitive church after the apostles' time, never once took upon them to constitute or ordain *an evangelist*, as knowing it a thing beyond their rule, and out of their power. Men may invade an office when they please, but unless they be called unto it, they must account for their usurpation. And as for those who have erected an office in the church, or an *episcopacy*, principally if not solely out of what is ascribed unto these *evangelists*, namely, to Timothy and Titus, they may be farther attended unto in their claim, when they lay the least pretence unto the whole of what is ascribed unto them. But this *doing the work of an evangelist*, is that which few men care for, or delight in; only their power and authority in a new kind of managery, many would willingly possess themselves of.

(2.) The *evangelists* we read of had *extraordinary gifts* of the Holy Spirit, without which they could not warrantably undertake their office. This we have manifested before. Now these *extraordinary gifts*, differing not only in *degrees* but in *kind* from all those of the *ordinary ministry* of the church, are not at present by any pretended unto: and if any should make such a pretence, it would be an easy matter to convince them of their folly. But without these gifts, men must content themselves with such offices in the church as are stated with respect unto every particular congregation. Acts xiv. 23. xx. 28. Tit. i. 5. 1 Pet. v. 1, 2. Phil. i. 1.

Some indeed seem not satisfied, whether to derive their

claim from Timothy and Titus as *evangelists,* or from the *bishops* that were *ordained* by them, or *described* unto them. But whereas those *bishops* were no other but *elders* of particular churches, as is evident beyond a modest denial, from Acts xx. 28. Phil. i. 1. 1 Tim. iii. 1, 2. 8. Tit. i. 4, 5. So certainly they cannot be of both sorts, the one being apparently superior unto the other. If they are *such bishops* as Titus and Timothy ordained, it is well enough known both what is their office, their work, and their duty: if such as they pretend Timothy and Titus to be, they must manifest it in the like *call, gifts,* and *employment,* as they had.

For, (3.) there are not any now, who do pretend unto their *principal employment* by virtue of office, nor can so do. For it is certain, that the principal work of the *evangelists* was to go up and down from one place and nation unto another, to *preach the gospel* unto Jews and Gentiles as yet unconverted, and their commission unto this purpose was as large and extensive as that of the apostles. But who shall now empower any one hereunto? What church, what persons, have received authority to *ordain* any one to be such an *evangelist?* Or what rules or directions are given as to their *qualifications,* power, or duty; or how they should be so ordained? It is true, those who are ordained ministers of the gospel, and others also that are the disciples of Christ, may and ought to preach the gospel to unconverted persons and nations as they have opportunity, and are particularly guided by the providence of God: but that any church or person has power or authority to ordain a person unto this office and work, cannot be proved.

2. Lastly, The *continuance of the employment* as unto the *settling of new planted churches,* is no way necessary. For every church being planted and settled, is intrusted with power for its own preservation and continuance in due order according to the mind of Christ, and is enabled to do all those things in itself, which at first were done under the guidance of the evangelists; nor can any one instance be given wherein they are defective. And where any church was called and gathered in the name of Christ, which had some things yet wanting unto its perfection and complete order, which the *evangelists* were to finish and settle; they did it not but in and by the power of the church itself; only

presiding and directing in the things to be done. And if any churches through their own default have lost that order and power which they were once established in, as they shall never want power in themselves to recover their pristine estate and condition, who will attend unto their duty according unto rule to that purpose: so this would rather prove a necessity of raising up *new evangelists,* of a new extraordinary ministry, on the defection of churches, than the continuance of them in the church rightly stated and settled.

Besides these *evangelists,* there were *prophets* also who had a *temporary, extraordinary ministry* in the church. Their grant from Christ or institution in the church is mentioned 1 Cor. xii. 28. Eph. iv. 11. and the exercise of their ministry is declared Acts xiii. 1. But the names of *prophets,* and *prophecy,* are used variously in the New Testament. For, 1. sometimes an *extraordinary office* and *extraordinary gifts* are signified by them; and, 2. Sometimes *extraordinary gifts* only; sometimes an *ordinary office* with *ordinary gifts;* and sometimes *ordinary gifts only.* And unto one of these heads may the use of the word be every where reduced: in the places mentioned, *extraordinary officers* endued with *extraordinary gifts* are intended. For they are said to be *set in the church;* and are placed in the second rank of officers next to the apostles; 'first apostles, secondarily prophets;' 1 Cor. xii. 28. between them and evangelists; Eph. iv. 11. And two things are ascribed unto them: (1.) That they *received immediate revelations* and directions from the Holy Ghost, in things that belonged unto the present duty of the church. Unto them it was that the Holy Ghost revealed his mind, and gave commands concerning the separation of Barnabas and Saul unto their work; Acts xiii. 2. (2.) They foretold things to come by the inspiration of the Holy Ghost, wherein the duty or edification of the church was concerned. So Agabus the prophet foretold the famine in the days of Claudius Cæsar, whereon provision was made for the poor saints at Jerusalem, that they might not suffer by it; Acts xi. 28, 29. And the same person afterward, prophesied of the bonds and sufferings of Paul at Jerusalem; Acts xxi. 10, 11. And the same thing, it being of the highest concernment unto the church, was (as it should seem) revealed unto the prophets that were in most churches; for so himself gives an account

hereof. 'And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befal me there, save that the Holy Ghost witnesseth in every city that bonds and afflictions abide me;' Acts xx. 21, 22. That is, in all the cities he passed through, where there were churches planted and prophets in them. These things the churches then stood in need of, for their confirmation, direction, and comfort; and were therefore, I suppose, most of them supplied with such officers for a season; that is, whilst they were needful. And unto this office, though expressly affirmed to be *set in the church*, and placed between the apostles and the evangelists, none that I know of do pretend a succession. All grant that they were extraordinary, because their gift and work was so; but so were those of *evangelists* also. But there is no mention of the *power and rule* of those prophets, or else undoubtedly we should have had on one pretence or other successors provided for them.

2. Sometimes an *extraordinary gift* without office is intended in this expression. So it is said that 'Philip the evangelist had four daughters, virgins, which did prophesy;' Acts xxi. 9. It is not said that they were *prophetesses*, as there were some under the Old Testament; only that 'they did prophesy;' that is, they had revelations from the Holy Ghost occasionally for the use of the church. For to *prophesy* is nothing but to declare hidden and secret things by virtue of immediate revelation, be they of what nature they will; and so is the word commonly used; Matt. xxvi. 68. Luke xxii. 64. So an *extraordinary gift* without office is expressed, Acts xix. 6. 'And when Paul had laid his hands upon them, the Holy Ghost came, and they spake with tongues and prophesied.' Their prophesying, which was their declaration of spiritual things by immediate revelation, was of the same nature with their *speaking with tongues;* both extraordinary gifts and operations of the Holy Ghost. And of this sort were those *miracles, healings,* and *tongues,* which God for a time set in the church, which did not constitute distinct officers in the church, but they were only sundry persons in each church which were endued with these extraordinary gifts for its edification. And, therefore, are they placed after *teachers,* comprising both, which were the principal sort of the ordinary continuing officers of the

church; 1 Cor. xii. 28. And of this sort do I reckon those prophets to be who are treated of, 1 Cor. xiv. 29—33. For that they were neither stated officers in the churches, nor yet the brethren of the church promiscuously; but such as had received an especial *extraordinary gift*, is evident from the context; see ver. 30. 37.

3. Again, an *ordinary office* with *ordinary gifts* is intended by this expression; Rom. xii. 6. 'Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.' Prophecy here can intend nothing but *teaching*, or preaching, in the exposition and application of the word; for an *external rule* is given unto it, in that it must be done according to the *proportion of faith*, or the sound doctrine of faith revealed in the Scripture. And this ever was and will ever continue to be the work and duty of the ordinary teachers of the church, whereunto they are enabled by the gifts of Christ which they receive by the Holy Ghost; Eph. iv. 7. as we shall see more afterward. And hence also those who are not called unto office, who have yet received a gift enabling them to declare the mind of God in the Scripture unto the edification of others, may be said to *prophesy*.

And these things I thought meet to interpose, with a brief description of those *officers* which the Lord Jesus Christ granted unto his church *for a season*, at its first planting and establishment, with what belonged unto their office, and the necessity of their work. For the collation of them on the church, and their whole furniture with spiritual gifts, was the immediate work of the Holy Ghost, which we are in the declaration of; and withal it was my design to manifest how vain is the pretence of some unto a kind of *succession* unto these officers, who have neither an extraordinary call, nor extraordinary gifts, nor extraordinary employment, but only are pleased to assume an *extraordinary power* unto themselves, over the churches and disciples of Christ; and that such as neither evangelists, nor prophets, nor apostles, did ever claim or make use of. But this *matter of power* is fuel in itself unto the proud, ambitious minds of *Diotrephists*, and as now circumstanced with other advantages, is useful to the corrupt lusts of men; and, therefore, it is no wonder if it be pretended unto, and greedily reached after, by such

as really have neither call to the ministry, nor gifts for it, nor do employ themselves in it. And, therefore, as in these extraordinary officers and their gifts, did consist the original glory and honour of the churches in an especial manner, and by them was their edification carried on and perfected; so by an *empty pretence* unto their *power*, without their order and spirit, the churches have been stained and deformed, and brought to destruction. But we must return unto the consideration of extraordinary spiritual gifts, which is the especial work before us.

CHAP. IV.

Extraordinary spiritual gifts. 1 Cor. xii. 5—11.

Extraordinary *spiritual gifts* were of two sorts. First, Such as absolutely exceed the whole power and faculties of our minds and souls. These, therefore, did not consist in an *abiding principle* or faculty always resident in them that received them, so as that they could exercise them by virtue of any inherent power and ability. They were so granted unto some persons in the execution of their office, as that so often as was needful, they could produce their effects by virtue of an immediate *extraordinary* influence of Divine Power, transiently affecting their minds. Such was the *gift* of *miracles, healing*, and the like. There were no extraordinary officers, but they had these gifts. But yet they could work or operate, by virtue of them, only as the Holy Ghost gave them *especial direction* for the putting forth of his power in them. So it is said that 'Paul and Barnabas preaching at Iconium, the Lord gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands;' Acts xiv. 3. The workings of signs and miracles, is the immediate operation of the Spirit of God; nor can any power or faculty efficiently productive of such effects, abide in the souls or minds of men: these *miraculous operations* were the *witness of the Holy Ghost* sent down from heaven, which he gave to the truth of the gospel. See Heb. ii. 4. with our exposition thereon. Wherefore there was no more in these gifts which *absolutely exceed the whole faculties* of our natures,

but the designing of certain persons by the Holy Ghost, in and with whose ministry he would himself effect miraculous operations.

Secondly, They were such as consisted in *extraordinary endowments* and improvements of the faculties of the souls or minds of men; such as *wisdom, knowledge, utterance,* and the like. Now where these were bestowed on any in an *extraordinary manner,* as they were on the apostles and evangelists, they differed only in *degree* from them that are ordinary, and still continued; but are of the *same kind* with them; whereof we shall treat afterward. Now whereas all these gifts of both sorts, are expressly and distinctly enumerated and set down by our apostle in one place, I shall consider them as they are there proposed by him.

1 Cor. xii. 7—11. 'But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and selfsame Spirit; dividing to every one severally as he will.' The general concernments of this passage in the apostle were declared, and the context opened, at the beginning of our discourse on this subject. I shall only now consider the especial spiritual gifts that are here enumerated by the apostle, which are *nine* in number, laid down promiscuously without respect unto any order or dependance of one upon another; although it is probable that those *first placed,* were the principal, or of principal use in the church.

The first is λόγος σοφίας, the 'word of wisdom.' Λόγος here is of the same signification with דבר in the Hebrew; which often signifies a *thing* or matter. Wherefore the *word of wisdom,* is nothing but *wisdom itself.* And our inquiry is, What was that *wisdom* which was a peculiar and an especial gift (in those days) of the Holy Ghost. Our Lord Jesus Christ promised unto his disciples that he would give them a 'mouth and wisdom which all their adversaries should not be able to gainsay nor resist;' Luke xxi. 15. This will be

our rule in the declaration of the nature of this gift. That which he hath respect unto, is the *defence of the gospel,* and its truth, against powerful persecuting adversaries. For although they had the truth on their side, yet being men ignorant and unlearned, they might justly fear that when they were brought before *kings* and *rulers,* and *priests,* they should be baffled in their profession, and not be able to defend the truth. Wherefore this promise of a *mouth and wisdom* respects spiritual ability and utterance in the defence of the truth of the gospel, when they were called into question about it. Spiritual ability of mind is the *wisdom,* and utterance or freedom of speech is the *mouth* here promised. An eminent instance of the accomplishment hereof we have in Peter and John; Acts iv. For upon their making a *defence* of the resurrection of Christ, and the truth of the gospel therein, such as their *adversaries* were not able to gainsay nor resist, it is said, that when the *rulers and elders saw their* παρρησίαν, that is their *utterance* in defence of their cause with boldness, and so the wisdom wherewith it was accompanied, considering that they were unlearned and ignorant, they were astonished, and only considered, 'that they had been with Jesus;' ver. 13. And he it was, who, in the accomplishment of his promise, had given them that spiritual wisdom and utterance which they were not *able to resist.* So it is said expressly of Stephen, that his adversaries were not able to 'resist the wisdom and spirit' whereby he spake; Acts vi. 10. Wherefore this gift of wisdom in the first place was a *spiritual skill and ability* to defend the truths of the gospel, when questioned, opposed, or blasphemed. And this *gift* was eminent in those primitive times, when a company of unlearned men were able upon all occasions to *maintain* and defend the truth which they believed and professed before and against doctors, scribes, lawyers, rulers of synagogues, yea princes and kings, continually so confounding their adversaries, as that being obstinate in their unbelief, they were forced to cover their *shame* by betaking themselves unto *rage* and bestial fury; Acts vi. 10—14. chap. vii. 54. chap. xxii. 22, 23. As hath been the manner of all their successors ever since.

Now although this be an *especial kind of wisdom,* an eminent gift of the Holy Ghost, wherein the glory of Christ and

honour of the gospel is greatly concerned; namely, an ability to manage and defend the truth in times of trial and danger, to the confusion of its adversaries; yet I suppose the wisdom here intended, is not absolutely confined thereunto, though it be principally intended. Peter speaking of Paul's Epistles, affirms that they were written 'according to the wisdom given unto him;' 2 Pet. iii. 15. That is, that *especial gift* of spiritual wisdom, for the management of gospel truths unto the edification of the church of Christ, which he had received. And he that would understand what this *wisdom* is, must be thoroughly conversant in the writings of that apostle. For indeed the *wisdom* that he useth in the management of the doctrine of the gospel, in the due consideration of all persons, occasions, circumstances, temptations of men and churches, of their state, condition, strength or weakness, growth or decays, obedience or failings, their capacities and progresses, with the holy accommodation of himself in what he teacheth or delivereth, in meekness, in vehemency, in tenderness, in sharpness, in severe arguings and *pathetical* expostulations, with all other ways and means suited unto his holy ends, in the propagation of the gospel, and edification of the church, are inexpressibly glorious and excellent. All this did he do according to the *singular gift of wisdom* that was bestowed on him. Wherefore I take the *word of wisdom* here mentioned, to be a peculiar spiritual skill and ability, *wisely* to manage the gospel in its administration unto the advantage and furtherance of the truth, especially in the defence of it when called unto the trial with its adversaries. This was an *eminent gift* of the Holy Ghost; which considering the persons employed by him in the ministry for the most part, being known to be unlearned and ignorant, filled the world with amazement, and was an effectual means for the subduing of multitudes unto the obedience of faith. And so eminent was the apostle Paul in this gift, and so successful in the management of it, that his adversaries had nothing to say, but that he was subtle and took men by craft and guile; 2 Cor. xii. 16. The sweetness, condescension, self-denial, holy compliance, with all which he made use of, mixed with truth, gravity, and authority, they would have had to be all craft and guile. And this *gift* when it is in any measure

continued unto any *minister of the gospel*, is of singular use unto the church of God. Yea, I doubt not but the apostle fixed it here in the *first place*, as that which was eminent above all the rest. And as where it is *too much wanting*, we see what woful mistakes and miscarriages, men, otherwise good and holy, will run themselves into, unto the great disadvantage of the gospel; so the real enjoyment and exercise of it in any competent measure, is the life and grace of the ministry. As God filled Bezaliel and Aholiah with *wisdom* for the building of the tabernacle of old, so unless he give this spiritual *wisdom* unto the ministers of the gospel, no *tabernacle* of his will be erected where it is fallen down, nor kept up where it stands. I intend not *secular wisdom*, or *civil wisdom*, much less *carnal wisdom*; but a *spiritual ability* to discharge all our duties aright in the ministry committed unto us. And as was said, where this is wanting, we shall quickly see woful and shameful work made in churches themselves.

I cannot pass by the consideration of this *gift*, without offering something that may guide us either in the obtaining, or the due exercise of it. And hereunto the things ensuing may be subservient. As, 1. A sense of our own *insufficiency as of ourselves*, as unto any end for which this *wisdom* is requisite. As it is declared that we have *no sufficiency* in ourselves for any thing that is good, *all our sufficiency* being of God: so in particular, it is denied that we have any for the work of the ministry, in that *interrogation* containing a negative proposition, 'and who is sufficient for these things?' 2 Cor. ii. 16. A sense hereof is the first step towards this *wisdom*, as our apostle expressly declares. 'Let no man deceive himself, if any among you seemeth to be wise in this world, let him become a fool that he may be wise;' 1 Cor. iii. 18. Until we discover and are sensible of our own *folly*, we are fit neither to receive nor to use this spiritual wisdom. And the want hereof proves the ruin of many that pretend unto the ministry: and it were to be wished that it were only their own. They come to the work of it full of *pride, self-conceit*, and foolish elation of mind, in an apprehension of their own abilities, which yet for the most part are mean and contemptible. This keeps them sufficiently estranged

from a sense of that *spiritual wisdom* we treat of. Hence there is nothing of a *gospel ministry* nor its work found among them, but an empty name. And as for those who have reduced all ecclesiastical administrations to *canons, laws, acts, courts,* and *legal processes* in them, they seem to do it with a design to cast off all use of spiritual gifts; yea, to exclude both them, and their author, name and thing, out of the church of God. Is this the wisdom given by the Holy Ghost for the due management of gospel administrations; namely, that men should get a little skill in some of the worst of human laws, and uncomely artifices of intriguing *secular courts,* which they pride themselves in, and terrify poor creatures with mulcts and penalties, that are any way obnoxious unto them? What use these things may be of in the world I know not, unto the church of God they do not belong.

2. Being sensible of our own insufficiency, *earnest prayers* for a supply of this *wisdom* are required in us. 'If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him;' James i. 5. There is both a precept and a promise to enforce this duty. That we all want wisdom in ourselves, is unquestionable; I mean, as to our concerns in the gospel, either to bear testimony unto it in difficulties, or to manage the truths of it unto edification: the way for our supply lies plain and open before us; neither is there any other that we can take one step in towards it. 'Let us ask it of God, who giveth liberally,' and we shall receive it. This was that which rendered Solomon so great and glorious; when he had his choice given him of all desirable things, he made his request for *wisdom* to the discharge of the office and duties of it that God had called him unto. Though it were a *whole kingdom* that he was to rule, yet was his work carnal and of this world, compared with the spiritual administrations of the gospel. And hereunto a worldly ministry is no less averse, than unto a sense of their own insufficiency. The fruits do sufficiently manifest how much this duty is contemned by them: but the neglect of it, I say, the neglect of *praying for wisdom* to be enabled unto the discharge of the work of the ministry, and the due management of the

truths of the gospel according as occasion do require, in them who pretend thereunto, is a fruit of unbelief, yea, of atheism and contempt of God.

3. *Due meditation* on our great *pattern*, the Lord Jesus Christ, and the apostles; being followers of them as they were of him, is also required hereunto. As in all other things, so in especial, in his ministry for the revelation of the truth, and giving testimony thereunto, the Lord Jesus was the great pattern and example; God in him representing unto us that *perfection in wisdom* which we ought to aim at. I shall not here in particular look into this heavenly treasury, but only say, that he who would be *really and truly wise in spiritual things*, who would either rightly receive, or duly improve this gift of the Holy Ghost, he ought continually to bear in his heart, his mind and affections, this great exemplar and *idea* of it, even the Lord Jesus Christ in his ministry; namely, what he did, what he spake, how on all occasions his condescension, meekness, and authority did manifest themselves; until he be changed into the same image and likeness by the Spirit of the Lord. The same is to be done in their place and sphere towards the *apostles* as the principal followers of Christ, and who do most lively represent his graces and wisdom unto us. Their writings, and what is written of them, are to be searched and studied unto this very end, that considering how they behaved themselves in all instances, on all occasions in their testimony, and all administrations of the truth, we may endeavour after a conformity unto them in the participation of the same Spirit with them. It would be no small stay and guidance unto us, if on all occasions we would diligently search and consider what the *apostles* did in such circumstances, or what they would have done in answer to what is recorded of their Spirit and actings. For although this *wisdom* be a gift of the Holy Spirit, yet as we now consider it, as it is continued in the church, it may be in part obtained and greatly improved, in the due use of the means which are subservient thereunto; provided that in all we depend solely on God for the giving of it, who hath also prescribed these means unto us for the same end.

4. Let them who design a participation of this *gift*, take heed it be not *stifled with such vicious habits of mind* as are ex-

pressly contrary unto it, and destructive of it: such are self-fulness, or confidence, hastiness of spirit, promptness to speak, and slowness to hear, which are the great means which make many abound in their own sense and folly; to be wise in their own conceits, and contemptible in the judgment of all that are truly so. *Ability of speech* in time and season, is an especial gift of God, and that eminently with respect unto the spiritual things of the gospel. But a *profluency of speech* venting itself on all occasions, and on no occasions, making men open their mouths wide, when indeed they should shut them, and open their ears; and to pour out all that they know, and what they do not know, making them angry if they are not heard, and impatient if they are contradicted, is an unconquerable fortification against all true spiritual wisdom.

5. Let those who would be sharers herein, follow after those *gifts* and *graces* which do *accompany it*, promote it, and are inseparable from it. Such are *humility, meekness, patience, constancy*, with boldness and confidence in profession, without which we shall be fools in every trial. *Wisdom* indeed is none of all these, but it is that which cannot be without them, nor will it thrive in any mind that is not cultivated by them. And he who thinks it is not worth his pains and travail, nor that it will quit cost to seek after this spiritual wisdom, by a constant watchfulness against the opposite vices mentioned, and attendance unto those concomitant duties and graces, must be content to go without it. This is the first instance given by our apostle of the spiritual gifts of the primitive times; to one is given by the Spirit *the word of wisdom*.

'To another the word of knowledge by the same Spirit.' Λόγος γνώσεως. I shewed before, that λόγος may denote the *thing* itself; the 'word of knowledge,' that is knowledge. But if any shall suppose, that because this *knowledge* was to be expressed unto the church for its edification, it is therefore called a *word of knowledge*, as a word of exhortation, or a word of consolation; that is, exhortation and consolation administered by words, I shall not contend to the contrary. It is *knowledge* that is the gift peculiarly intended in this second place. And we must inquire, both *how* it is an especial gift, and of *what sort* it is. And it should seem that it cannot

have the nature of an *especial gift*, seeing it is that which was common to all. For, so saith the apostle, speaking unto the whole church of the Corinthians; 'We know that we all have knowledge;' 1 Cor. viii. 1. And not only so, but also adds, that this *knowledge* is a thing which either in its own nature tends unto an ill issue, or is very apt to be abused thereunto: for, saith he, 'knowledge puffeth up,' for which cause he frequently reflects upon it in other places. But yet we shall find that it is a *peculiar gift*, and in itself singularly useful: however it may be abused as the best things may be, yea, are most liable thereunto. The *knowledge* mentioned in that place by the apostle, which he ascribes in common unto all the church, was only that which concerned 'things sacrificed unto idols;' and if we should extend it farther, unto an understanding of the *mystery of the gospel* which was in the community of believers, yet is there place remaining for an *eminency*, therein by virtue of an especial spiritual gift. And as to what he adds about 'knowledge puffing up,' he expounds in the next words; if any man 'thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know;' ver. 2. It is not men's knowledge, but the vain and proud conceit of ignorant men, supposing themselves *knowing and wise*, that so puffeth up and hindereth edification.

Wherefore, 1. By this *word of knowledge*, not *that degree of it* which is required in all Christians, in all the members of the church, is intended. Such a measure of knowledge there is necessary both unto faith and confession. Men can believe nothing of that whereof they know nothing, nor can they confess with their mouths what they apprehend not in their minds. But it is somewhat *singular, eminent*, and *not common* to all. Neither, 2. doth that *eminency* or singularity consist in this, that it is *saving* and sanctifying knowledge which is intended. That there is such a peculiar knowledge whereby 'God shines into the hearts of believers,' with a spiritual saving insight into spiritual things, transforming the mind into the likeness of them, I have at large elsewhere declared. For it is reckoned among *gifts;* whereas that other is a *saving grace*, whose difference hath been declared before. It is expressed by the apostle, 1 Cor. xiii. 2. by 'understanding all mysteries and all knowledge;' that is, having an understanding in, and the knowledge of all mysteries.

This knowledge he calleth a *gift*, which shall vanish away, ver. 8. and so not belonging absolutely unto that grace, which being a part of the image of God in us, shall go over into eternity. And 'knowledge' in ver. 2. is taken for the thing known; if 'I understand all knowledge,' which is the same with all mysteries. Wherefore the knowledge here intended, is such a peculiar and especial insight into the mysteries of the gospel, as whereby those in whom it was, were enabled to teach and instruct others. Thus the apostle Paul, who had received all these gifts in the highest degree and measure, affirms, that by his writing, those to whom he wrote might perceive his 'skill and understanding in the mystery of Christ.'

And this was in an especial manner necessary unto those *first dispensers of the gospel;* for how else should the church have been instructed in the knowledge of it. This they prayed for them, namely, that they might be filled with the *knowledge* of the will of God, in all 'wisdom and understanding;' Col. i. 9. Eph. i. 18—20. iii. 18, 19. Col. ii. 2. The means whereby they might come hereunto, was by their instruction, who therefore were to be skilled in a peculiar manner in the knowledge of these mysteries, which they were to impart unto others, and to do it accordingly: and so it was with them; Acts xx. 27. Eph. iii. 8, 9. Col. iv. 2. Now, although this gift as to that excellent degree wherein it was in the apostles, and those who received the knowledge of Christ and the gospel by *immediate revelation*, be withheld, yet it is still communicated in such a measure unto the ministers of the church, as is necessary unto its edification. And for any one to undertake an office in the church, who hath not received this gift in some good measure of the knowledge of the mystery of God, and the gospel, is to impose himself on that service in the house of God, which he is neither called unto nor fitted for. And, whereas, we have lived to see all endeavours after an especial acquaintance with the mysteries of the gospel, despised or derided by some, it is an evidence of that fatal and fearful apostacy, whereinto the generality of Christians are fallen.

Faith is added in the third place; 'To another faith by the same Spirit.' That the saving grace of faith, which is common unto all true believers, is not here intended, is manifest

from the context. There is a *faith* in Scripture which is commonly called the 'faith of miracles,' mentioned by our apostle in this epistle, as a principal, extraordinary, spiritual gift, chap. xiii. 2. 'Though I had all faith, so that I could remove mountains;' that is, the highest degree of a faith of miracles, or such as would effect miraculous operations of the highest nature. This I should readily admit to be here intended, but that there is mention made of *working miracles* in the next verse, as a gift distinct from this faith. Yet, whereas this *working of miracles* is every where ascribed to *faith*, and could not be any where but where the peculiar faith from which those operations did proceed was first imparted, it is not unlikely but that by *faith* the principle of all miraculous operations may be intended, and by the other expressions the operations themselves. But if the distinction of these gifts be to be preserved, as I rather judge that it ought to be, considering the placing of *faith* immediately upon *wisdom* and *knowledge*, I should judge that a peculiar confidence, boldness, and assurance, of mind in the profession of the gospel, and the administration of its ordinances, is here intended. Faith, therefore, is that παῤῥησία ἐν πίστει, that *freedom*, confidence, and 'boldness in the faith,' or profession of the faith, which is in Christ Jesus, mentioned by the apostle; 1 Tim. iii. 13. That is, our ὑπόστασις, or confidence in profession, whose 'beginning we are to hold fast and firm unto the end;' Heb. iii. 14. And we do see how *excellent a gift* this is on all occasions. When troubles and trials do befal the church upon the account of its profession, many, even true believers, are very ready to faint and despond, and some to draw back at least for a season; as others do utterly, to the perdition of their souls. In this state the eminent usefulness of this *gift of boldness in the faith*, of an assured confidence in profession, of an especial faith to go through troubles and trials, is known unto all. Oft-times the eminence of it in one single person, hath been the means to preserve a whole church from coldness, backsliding, or sinful compliances with the world. And where God stirreth up any one unto some great or singular work in his church, he constantly endows them with this *gift of faith*. So was it with Luther, whose undaunted courage and resolution in profession, or boldness in the faith, was one of the principal

means of succeeding his great undertaking. And there is no more certain sign of churches being forsaken of Christ in a time of trial, than if this gift be withheld from them, and pusillanimity, fearfulness, with carnal wisdom, do spring up in the room of it. The work and effects of this faith are expressed, 1 Cor. xvi. 13. 'Watch ye, stand fast in the faith, quit you like men, be strong.' So also Eph. vi. 10. 2 Pet. ii. 1. And the especial way whereby it may be attained or improved, is by a diligent, careful discharge at all times of all the *duties of the places* we hold in the church; 1 Pet. iii. 13.

The *gifts of healing*, are nextly mentioned. χαρίσματα ἰαμάτων. 'To another the gifts of healings by the same Spirit.' So they are again expressed, ver. 28. in the *plural number*, because of their free communication unto *many* persons. These *healings* respected those that were sick, in their sudden and miraculous recovery from long or deadly distempers, by the imposition of hands in the name of the Lord Jesus. And as many of the *mighty works* of Christ himself, for the reasons that shall be mentioned, consisted in these *healings*, so it was one of the first things which he gave in commission to his apostles, and furnished them with power for, whilst they attended on him in his personal ministry; Matt. x. 1. So also did he to the *Seventy*, making it the principal sign of the approach of the kingdom of God; Luke x. 9. And the same power and virtue he promised to believers, namely, that they should 'lay hands on the sick and recover them' after his ascension. Of the accomplishment of this promise, and the exercise of this power, the story of the Acts of the Apostles giveth us many instances; Acts v. 15. iii. 7. ix. 33, 34. And two things are observed singular in the exercise of this gift. As, first, that many were cured by the shadow of Peter as he passed by; Acts v. 15. And again, many were so by handkerchiefs and aprons carried from the body of Paul; chap. xix. 12. And the reason of these extraordinary operations in extraordinary cases seems to have been the encouragement of that great faith which was then stirred up in them that beheld those miraculous operations, which was of singular advantage unto the propagation of the gospel; as the *magical* superstition of the Roman church sundry ways endeavouring to imitate these inimitable actings of sovereign divine power, hath been a dishonour to Christian religion.

But whereas these *healings* were *miraculous operations*, it may be inquired why the *gift of them* is constantly distinguished from *miracles*, and is placed as a distinct effect of the Holy Ghost by itself; for that so it is, is evident both in the commission of Christ granting this power unto his disciples, and in the annumeration of these gifts in this and other places. I answer, this seems to be done on a threefold account. 1. Because *miracles* absolutely were a sign unto them that *believed not*, as the apostle speaketh of *tongues*, they 'were a sign not unto them that believe, but unto them that believed not;' 1 Cor. xiv. 22. That is, which served for their conviction. But this work of *healing* was a *sign unto believers themselves*, and that on a double account. For, (1.) The pouring out of this gift of the Holy Ghost, was a peculiar sign and token of the coming of the kingdom of God. So saith our Saviour to his disciples, 'Heal the sick, and say unto them, The kingdom of God is come nigh unto you;' Luke x. 9. This gift of healing being a token and pledge thereof. This sign did our Saviour give of it himself, when John sent his disciples unto him to inquire for their own satisfaction, not his, whether he were the Messiah or no; Matt. xi. 4, 5. 'Go,' saith he, 'and shew John these things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them:' which was the evidence of his own being the Messiah, and bringing in the kingdom of God. The Jews have an ancient tradition, that in the days of the Messias all things should be *healed but the serpent*. And there is a truth in what they say; although for their parts they understand it not. For all are *healed by Christ* but the serpent and his seed; the wicked, unbelieving world. And hereof, namely, of the healing and recovery of all things by Christ, was this gift or sign unto the church. Wherefore he began his ministry after his first miracle, with 'healing all manner of sickness, and all manner of diseases among the people;' Matt. iv. 23—25. (2.) It was a sign that Christ had *borne and taken away sin*, which was the cause, root, and spring of diseases and sicknesses, without which no one could have been miraculously cured. Hence that place of Isaiah, ch. liii. 4. 'Surely he hath borne our griefs, and carried our sorrows:' which is

afterward interpreted, 'by being wounded for our transgressions, and being bruised for our iniquities,' ver. 5. as also by Peter, by his 'bearing our sins in his own body on the tree,' 1 Pet. ii. 24. is applied by Matthew unto the 'curing of diseases and sicknesses;' Matt. viii. 16, 17. Now this was for no other reason, but because this *healing of diseases* was a sign and effect of his *bearing our sins*, the causes of them, without a supposition whereof *healing* would have been *a false witness* unto men. It was, therefore, on these accounts a *sign* unto believers also.

2. Because it had a peculiar *goodness, relief*, and *benignity* towards mankind in it, which other miraculous operations had not; at least, not unto the same degree. Indeed this was one great difference between the *miraculous operations* that were wrought under the Old Testament, and those under the New; that the former generally consisted in dreadful and tremendous works, bringing astonishment and oft-times ruin to mankind; but those other were generally *useful* and *beneficial* unto all. But this of *healing* had a peculiar evidence of *love, kindness*, compassion, benignity, and was suited greatly to affect the minds of men with regard and gratitude. For long *afflictive distempers* or *violent pains*, such as were the diseases cured by this gift, do prepare the minds of men, and those concerned in them, greatly to value their deliverance. This, therefore, in an especial manner declared and evidenced the goodness, love, and compassion of him that was the Author of this gospel, and gave this sign of healing spiritual diseases by healing of bodily distempers. And, doubtless, many who were made partakers of the benefit hereof, were greatly affected with it; and that not only by 'walking, and leaping, and praising God,' as the cripple did who was cured by Peter and John; Acts iii. 8. but also unto faith and boldness in profession, as it was with the blind man healed by our Saviour himself; John viii. 31—33. 38, &c. But yet no outward effects of themselves can work upon the hearts of men, so as that all who are made partakers of them should be brought unto *faith, thankfulness*, and obedience. Hence did not only our Saviour himself observe that of *ten* at once cleansed by him from their leprosy, but *one* returned to give glory to God; Luke xvii. 7. but he whom he cured of a *disease* that he had suffered under

eight-and-thirty years, notwithstanding a following admonition given him by our blessed Saviour, turned *informer* against him, and endeavoured to betray him unto the Jews; John v. 5. 8. 13—15. It is effectual grace alone which can change the heart, without which it will continue obstinate and unbelieving, under not only the sight and consideration of the most miraculous outward operations, but also the participation in ourselves of the benefit and fruits of them. Men may have their *bodies* cured by miracles, when their *souls* are not cured by grace.

3. It is thus placed distinctly by itself, and not cast under the common head of miracles, because ordinarily there were some *outward means and tokens of it* that were to be made use of in the exercise of this gift. Such were, (1.) *Imposition of hands.* Our Saviour himself in healing of the sick did generally 'lay his hands on them;' Matt. vi. 5. Luke iv. 40. And he gave the same order unto his disciples, that they should 'lay their hands on those that were sick, and heal them;' which was practised by them accordingly. (2.) *Anointing with oil:* 'They anointed with oil many that were sick, and healed them;' Mark vi. 13. And the *elders* of the church, with whom this gift was continued, were to come to him that was sick, and praying over him, 'anoint him with oil in the name of the Lord,' and he should be saved; James v. 14, 15. Some do contend for the continuance of this ceremony, or the *anointing* of them that are sick by the elders of the church, but without ground or warrant: for, although it be their duty *to pray in a particular manner* for those that are *sick*, of their flocks, and it be the duty of them who are *sick* to call for them unto that purpose; yet the application of the outward ceremony being instituted, not as a means of an *uncertain cure*, as all are which work naturally unto that end, but as a pledge and token of a *certain healing* and recovery, where there is not an infallible faith thereof, when the healing may not ensue; it is to turn an ordinance into a lie. For if a recovery follow *ten* times on this *anointing*, if it once fall out otherwise, the institution is rendered a lie, a false testimony; and the other recoveries manifested to have had no dependance on the observation of it. For these reasons, I judge, that this gift of *healing*, though belonging unto miraculous operations in general, is every where reckoned as a

distinct gift by itself. And from that place of James, I am apt to think that this gift was communicated in an especial manner unto the *elders of churches*, even that were ordinary and fixed; it being of so great use and such singular comfort unto them that were poor and persecuted, which was the condition of many churches, and their members, in those days.

Miracles ensue, in the fifth place, ἐνεργήματα δυνάμεων· 'Effectual working of mighty powers, or powerful works.' For the signification of this word here rendered *miracles*, the reader may consult our exposition on Heb. ii. 4. I shall not thence transcribe what is already declared, nor is anything necessary to be added thereunto. Concerning this *gift of miracles* we have also spoken before in general; so that we shall not much farther here insist upon it; neither is it necessary that we should here treat of the nature, end, and use of miracles in general, which in part also hath been done before. Wherefore I shall only observe some few things as to the *gift* itself, and the use of it in the church, which alone are our present concernment. And, 1. as we before observed, this gift did not consist in any *inherent power* or faculty of the mind; so as that those who had received it should have an ability of their own to work or effect such miracles, when, and as they saw good. As this is disclaimed by the apostles; Acts iii. 12. so a supposition of it would overthrow the very nature of miracles; for a miracle is an immediate effect of *divine power* exceeding all created abilities; and what is not so, though it may be strange or wonderful, is no miracle. Only Jesus Christ had in his own person a power of working miracles when, and where, and how he pleased, because God was with him, or 'the fulness of the Godhead dwelt in him bodily.' 2. Unto the working of every miracle in particular, there was a *peculiar act of faith* required in them that wrought it. This is that faith which is called the *faith* of miracles, 'have all faith, so that I could remove mountains;' 1 Cor. xiii. 2. Now this faith was not a strong *fixing of the imagination* that such a thing should be done, as some have blasphemously dreamed; nor was it a faith resting merely on the promises of the word, making particular application of them unto times, seasons, and occasions, wherein it no way differs from the ordinary grace of faith: but this was the true nature of it, that as it

was in general resolved into the *promises of the word*, and power of Christ declared therein, that such and such things should be wrought in general; so it had always a *peculiar, immediate revelation* for its warranty and security in the working of any miracle. And without such an *immediate revelation* of divine impulse and impression, all attempts of miraculous operations are vain, and means only for Satan to insinuate his delusions by.

No man, therefore, could work any *miracle*, nor attempt in faith so to do, without an *immediate revelation* that divine power should be therein exerted, and put forth in its operation: yet do I not suppose that it was necessary that this inspiration and *revelation* should in *order of time* precede the acting of this faith, though it did the operation of the miracle itself. Yea, the inspiration itself consisted in the *elevation of faith* to apprehend divine power in such a case for such an end; which the Holy Ghost granted not to any, but when he designed so to work. Thus Paul at once acted faith, apprehended divine power, and at the same time struck Elymas the sorcerer blind by a miraculous operation; Acts xiii. 9—12. 'Being filled with the Holy Ghost;' ver. 9. That is, having received an impression and warranty from him, he put forth that act of faith, at whose presence the Holy Spirit would effect that miraculous operation which he believed. Wherefore this was the nature of this gift; some persons were by the Holy Ghost endowed with that *especial faith* which was prepared to receive impressions and intimations of his putting forth his power in this or that miraculous operation. Those who had this faith, could not work miracles *when*, and *where*, and *how* they pleased; only they could *infallibly signify* what the Holy Ghost would do, and so were the outward instruments of the execution of his power.

3. Although the *apostles* had all gifts of the Spirit in an eminent degree and manner above all others, as Paul saith, 'I thank my God I speak with tongues more than you all;' yet it appears that there were some *other persons* distinct from them, who had this gift of working miracles in a peculiar manner. For it is not only here reckoned as a peculiar, distinct gift of the Holy Ghost, but also the persons who had received it, are reckoned as distinct from the *apo-*

stles and other officers of the church; 1 Cor. xii. 28, 29. Not that I think this gift did constitute them officers in the church, enabling them to exercise power in gospel administrations therein; only they were *brethren of the church*, made eminent by a participation of this gift, for the end whereunto it was ordained. By these persons' ministry did the Holy Spirit, on such occasions as seemed meet to his infinite wisdom, effect miraculous operations, besides what was done in the same kind by the apostles and evangelists, all the world over.

4. *The use of this gift* in the church at that time and season was manifold. For the principles which believers proceeded on, and the doctrines they professed, were *new and strange* to the world, and such as had mighty prejudices raised against them in the minds of men. The persons by whom they were maintained and asserted were generally as to their outward condition poor and contemptible in the world. The churches themselves, as to their members, few in number; encompassed with multitudes of scoffers, and persecuting idolaters; themselves also, newly converted, and many of them but weak in the faith. In this state of things, this *gift of miracles* was exceeding useful and necessary unto the propagation of the gospel, the vindication of the truth, and the establishment of them that did believe. For, (1.) By miracles occasionally wrought, the people round about who yet believed not, were called in, as it were, unto a due consideration of what was done, and what was designed thereby. Thus when the noise was first spread abroad of the 'apostles speaking with tongues, the multitude came together' and were confounded; Acts ii. 6. So the multitude gathered together at Lystra upon the curing of the cripple by Paul and Barnabas, thinking them to have been gods; Acts xiv. 11. When therefore any were so amazed with seeing the miracles that were wrought, hearing that they were so in the confirmation of the doctrine of the gospel, they could not but inquire with diligence into it, and cast out those prejudices which before they had entertained against it. (2.) They gave *authority* unto the ministers of the church. For whereas on outward accounts they were *despised* by the great, wise, and learned men of the world, it was made evident by these divine operations, that

their ministry was of God, and what they taught approved by him. And where these two things were effected, namely, that a sufficient, yea, an eminently cogent ground and reason was given, why men should impartially inquire into the doctrine of the gospel, and an evidence given that the *teachers* of it were approved of God, unless men were signally captivated under the power of Satan; 2 Cor. iv. 4. or given up of God judicially unto blindness and hardness of heart, it could not be, but that the prejudices which they had of themselves, or might receive from others against the gospel, must of necessity be prevailed against and conquered. And as many of the Jews were so hardened and blinded at that time; Rom. xi. 7—10. 1 Thes. ii. 14—16. so it is marvellous to consider with what *artifices* Satan bestirred himself among the *gentiles* by false and lying signs and wonders, with many other ways to take off from the testimony given unto the gospel by these miraculous operations.

And this was that which *miracles* were designed unto towards *unbelievers;* namely, to take away *prejudices* from the doctrine of the gospel, and the persons by whom it was taught, so disposing the minds of men unto an attendance unto it, and the reception of it. For they were never means instituted of God for the *ingenerating of faith* in any, but only to provoke and prevail with men, to attend unprejudicately unto that whereby it was to be wrought. 'For faith cometh by hearing, and hearing by the word of God;' Rom. x. 17. And therefore, whatever miracles were wrought, if the word preached was not received, if that did not accompany them in its powerful operation, they were but despised. Thus whereas some upon hearing of the 'apostles speak with tongues' mocked and said, 'These men are full of new wine;' Acts ii. 13. yet upon preaching of the word which ensued, they were converted unto God. And the apostle Paul tells us, that if there were nothing but miraculous speaking with tongues in the church, an unbeliever coming in would say they 'were all mad;' 1 Cor. xiv. 23. who by the word of prophesy would be convinced, judged, and converted unto God, ver. 24, 25. (3.) They were of singular use to 'confirm and establish in the faith' those who were weak and newly converted. For whereas they were assaulted on every

hand by Satan, the world, and it may be their dearest relations, and that with contempt, scorn, and cruel mocking; it was a singular confirmation and establishment to behold the *miraculous operations* which were wrought in the approbation of the doctrine which they did profess. Hereby was a sense of it more and more let into, and impressed on, their minds, until by an habitual experience of its goodness, power, and efficacy, they were established in the truth.

Prophecy is added in the sixth place. ἄλλῳ δὲ προφητεια. 'To another prophecy;' that is, is given by the same Spirit. Of this *gift of prophecy* we have sufficiently treated before. Only I take it here in its largest sense; both as it signifies *a faculty of prediction,* or foretelling things future upon divine revelation, or an ability to declare the mind of God from the word by the especial and immediate revelation of the Holy Ghost. The first of these was more rare, the latter more ordinary and common. And it may be there were few churches, wherein besides their elders and teachers by virtue of their office, there were not some of these prophets; so of those who had this gift of prophecy, enabling in an eminent manner to declare the mind of God from the Scriptures, unto the edification of the church. It is expressed that there were some of them in the church at Antioch; Acts xiii. 1, 2. and many of them in the church at Corinth; 1 Cor. xiv. For this gift was of singular use in the church; and, therefore, as to the end of the edification thereof, is preferred by our apostle, above all other gifts of the Spirit whatever; 1 Cor. xii. 31. chap. xiv. 1, 39. For it had a double use, 1. The *conviction and conversion* of such as came in occasionally into their church assemblies. Those unto whom the propagation of the gospel was principally committed, went up and down the world, laying hold on all occasions to preach it unto Jews and Gentiles, as yet unconverted. And where churches were gathered and settled, the principal work of their teachers was to *edify them* that did believe. But whereas some would come in among them into their church *assemblies,* perhaps out of curiosity, perhaps out of worse designs, the apostle declares that of all the ordinances of the church, *this of prophecy* was suited unto the conviction and conversion of all unbelievers, and is oft-times blessed thereunto, whereby *this and that man is born in Sion.* 2. This *ex-*

position and application of the word by many, and that by virtue of an extraordinary assistance of the Spirit of God, was of singular use in the church itself. For if all Scripture given by inspiration from God, so expounded and applied, be 'profitable for doctrine, for reproof, for correction, for instruction in righteousness,' the more the church enjoyeth thereof, the more will its faith, love, obedience, and consolation be increased. Lastly, *the manner of the exercise* of this gift in the church unto edification, is prescribed and limited by our apostle; 1 Cor. xiv. 29—33. And first, he would not have the church burdened with the *most profitable gift* or its exercise, and therefore determines, that at one time not *above two or three* be suffered to speak; that is, one after another, that the church be neither wearied nor burdened, ver. 29. Secondly, Because it was possible that some of them who had this gift might *mix somewhat of their own spirits* in their word and ministry, and therein mistake and err from the truth; he requires that the *other who had* the like gift, and so were understanding in the mind of God, should *judge* of what was spoken by them, so as the church might not be led into any error by them; *let the other judge*. Thirdly, That order be observed in their exercise; and especially that way be given unto any *immediate revelation*, and no confusion be brought into the church by many speaking at the same time. And this direction manifests that the gift was *extraordinary*, and is now ceased; though there be a continuance of ordinary gifts of the same kind, and to the same end in the church, as we shall see afterward, ver. 30. Fourthly, By the observation of this *order*, the apostle shews, that *all the prophets might exercise their gift* unto the instruction and consolation of the church in a proper season; such as their *frequent assemblies* would afford them, ver. 31. And whereas it may be objected, that these things coming in an *extraordinary immediate manner* from the Holy Ghost, it was not in the power of them who received them to confine them unto the order prescribed, which would seem to limit the Holy Spirit in his operations, whereas they were all to speak as the Spirit gave them ability and utterance, let what would ensue, the apostle assures them by a general principle that no such thing would follow on a due use and exercise of this gift. 'For God,' saith he, 'is not the author

of confusion, but of peace, as in all churches of the saints,' ver. 33. As if he should have said; if such a course should be taken, that any one should speak and prophesy as he pretended himself to be moved by the Spirit, and to have none to judge of what he said, all *confusion*, tumult, and disorder, would ensue thereon. But *God is the author* of no such thing, gives no such gifts, appoints no such exercise of them, as would tend thereunto. But how shall this be prevented, seeing these things are *extraordinary*, and not in our own power; yea, saith he, 'The spirit of the prophets is subject to the prophets,' ver. 32. By the 'spirit of the prophets' that their spiritual gift and ability for its exercise is intended, none do question. And whereas the apostle had taught two things concerning the exercise of this gift: (1.) That it ought to be *orderly* to avoid confusion. (2.) That what proceedeth from it ought to be *judged by others;* he manifests that both these may be observed, 'because the spirit of the prophets is subject to the prophets;' that is, both their spiritual gift is so in their own power, as that they might dispose themselves unto its exercise with choice and judgment, so as to preserve order and peace, not being acted as with an *enthusiastical affiation*, and carried out of their own power; this gift in its exercise was subject unto their own judgment, choice, and understanding; so what they expressed by virtue of their spiritual gift, was subject to be *judged of* by the other *prophets* that were in the church. Thus was the peace and order of the church to be preserved, and the edification of it to be promoted.

Discerning of spirits is the next gift of the Spirit here enumerated, ἄλλῳ δὲ διακρίσεις πνευμάτων. 'To another the discernings of spirits;' the ability and faculty of judging of spirits. The *dijudication of spirits*. This gift I have upon another occasion formerly given an account of, and therefore shall here but briefly touch upon it. All gospel administrations were in those days avowedly executed by virtue of *spiritual gifts*. No man then durst set his hand unto this work, but such as either really had, or highly pretended unto, a participation of the Holy Ghost. For the administration of the gospel is the *dispensation of the spirit*. This, therefore, was pleaded by all in the preaching of the word, whether in private assemblies, or publicly to the world. But

it came also then to pass, as it did in all ages of the church, that where God gave unto any the extraordinary gifts of his Spirit, for the reformation or edification of the church, there Satan suborned some to make a pretence thereunto, unto its trouble and destruction: so was it under the Old Testament, and so was it foretold that it should be under the New. So the apostle Peter having declared the nature and excellency, use and certainty of that prophecy which was of old; 2 Pet. i. 19—21. adds thereunto, 'But there were false prophets also among the people;' chap. ii. 1. That is, when God granted that signal privilege unto the church, of the immediate revelation of his will unto them, by the inspiration of the Holy Ghost, which constituted men *true prophets* of the Lord; Satan stirred up others to pretend unto the same *spirit of prophecy* for his own malicious ends, whereby 'there were false prophets also among the people.' But it may be it will be otherwise now under the gospel church state. No, saith he; 'There shall be false teachers among you;' that is, persons pretending to the same *spiritual gift* that the apostles and evangelists had, yet bringing in thereby damnable heresies. Now all their damnable opinions they fathered upon immediate *revelations* of the Spirit. This gave occasion to the holy apostle John to give that caution, with his reason of it, which is expressed; 1 John iv. 1—3. which words we have opened before. And this false pretence unto *extraordinary spiritual gifts*, the church was tried and pestered withal, so long as there was any occasion to give it countenance; namely, whilst such gifts were really continued unto any therein. What way then had God ordained for the preservation and safety of the church, that it should not be imposed upon by any of these *delusions?* I answer, There was a *standing rule* in the church, whereby whatsoever was or could be offered *doctrinally* unto it, might certainly and infallibly be tried, judged, and determined on. And this was the *rule of the written word;* according to that everlasting ordinance, 'To the law and to the testimony, if they speak not according to this word, it is because there is no light in them;' Isa. viii. 20. This in all ages was sufficient for the preservation of the church from all errors and heresies, or damnable doctrines, which it never fell into, nor shall do so, but in the sinful neglect and contempt hereof. Moreover,

the apostle farther directs the application of this rule unto present occasions, by advising us to fix on *some fundamental principles* which are likely to be opposed, and if they are not owned and avowed, to avoid such *teachers*, whatever spiritual gift they pretend unto; 1 John iv. 2, 3. 2 John 9—11. But yet, because many in those days were *weak* in the faith, and might be surprised with such pretences, God had graciously provided and bestowed the gift here mentioned on *some*, it may be, in every church, namely, of *discerning of spirits*. They could by virtue of the extraordinary gift, and aid therein, of the Holy Ghost, make a true judgment of the *spirits* that men pretended to act, and to be acted by, whether they were of God or no. And this was of singular use and benefit unto the church in those days. For as *spiritual gifts* abounded, so did a *pretence* unto them, which was always accompanied with pernicious designs. Herein, therefore, did God grant relief for them who were either less skilful, or less wary, or less able on any account to make a right judgment between those who were really endowed with extraordinary gifts of the Spirit, and those who falsely pretended thereunto. For these persons *received this gift*, and were placed in the church for this very end, that they might guide and help them in making a right judgment in this matter. And whereas the communication of these *gifts* is ceased, and consequently all pretences unto them, unless by some persons *phrenetical* and *enthusiastical*, whose madness is manifest to all, there is no need of the continuance of this gift of *discerning of spirits*, that standing infallible rule of the *word*, and ordinary assistance of the Spirit, being every way sufficient for our preservation in the truth; unless we give up ourselves to the conduct of corrupt lusts, pride, self-conceit, carnal interest, passions, and temptations, which ruin the souls of men.

The two spiritual gifts here remaining, are *speaking with tongues, and their interpretation*. The first communication of this 'gift of tongues' unto the apostles, is particularly described; Acts ii. 1—4, &c. And although they were at that time endued with all other gifts of the Holy Ghost, called 'power from above;' Acts i. 8. yet was this 'gift of tongues' signalized by the *visible pledge* of it, the joint participation of the same gift by all, and the notoriety of the matter there-

on, as in that place of the Acts is at large described. And God seems to have laid the foundation of preaching the gospel in this gift, for two reasons: 1. To signify that the grace and mercy of the covenant was now no longer to be *confined unto one nation, language, or people,* but to be extended unto all nations, tongues, and languages of people under heaven. 2. To testify by *what means* he would subdue the souls and consciences of men unto the obedience of Christ and the gospel, and by *what means* he would maintain his kingdom in the world. Now this was not by force and might, by external power or armies, but by the preaching of the word, whereof the *tongue* is the only instrument. And the outward sign of this gift in *tongues of fire* evidenced the *light* and *efficacy* wherewith the Holy Ghost designed to accompany the dispensation of the gospel. Wherefore, although this gift began with the apostles, yet was it afterward very much *diffused* unto the generality of them that did believe. See Acts x. 46. xix. 6. 1 Cor. xiv. And some few things we may observe concerning this gift: as, (1.) The especial matter that was expressed by this gift, seems to have been the praises of God for his wonderful works of grace by Christ. Although, I doubt not, but that the apostles were enabled by virtue of this gift to *declare the gospel* unto any people unto whom they came in their own language, yet ordinarily they did not preach nor instruct the people by virtue of this gift, but only *spake forth the praises of God* to the admiration and astonishment of them who were yet strangers to the faith. So when they first received the gift, they were heard 'speaking the wonderful works of God;' Acts ii. 11. And the Gentiles who first believed 'spake with tongues, and magnified God;' Acts x. 46. (2.) These *tongues* were so given for 'a sign unto them that believed not;' 1 Cor. xiv. 22. that sometimes those that spake with tongues, understood not the sense and meaning of the words delivered by themselves, nor were they understood by the church itself wherein they were uttered; 1 Cor. xiv. 6—10, &c. But this I suppose was only *sometimes;* and that, it may be mostly, when this gift was unnecessarily used. For, I doubt not, but the apostles understood full well the things delivered by themselves in divers tongues. And all who had this gift, though they might not apprehend the meaning of what themselves

spake and uttered, yet were so absolutely in the exercise of it under the conduct of the Holy Spirit, that they neither did nor could speak any thing by virtue thereof, but what was according unto the mind of God, and tended unto his praise; 1 Cor. xiv. 2. 14. 17. (3.) Although this gift were excellent in itself, and singularly effectual in the propagation of the gospel unto unbelievers, yet in the *assemblies of the church* it was of little or no use, but only with respect unto the things themselves that were uttered. For, as to the principal end of it, to be a *sign* unto unbelievers, it was finished and accomplished towards them, so as they had no farther need nor use of it. But now, wherefore, as many *unbelievers* came occasionally into the assemblies of the church, especially at some freer seasons, for whose conviction the Holy Ghost would for a season continue this gift among believers; that the church might not be disadvantaged thereby, he added the other gift here mentioned, namely, 'The interpretation of tongues.' He endowed either those persons themselves who spake with tongues, or some others in the same assembly, with an ability to *interpret* and declare to the church the things that were spoken and uttered in that miraculous manner; which is the last gift here mentioned. But the nature, use, and abuse, of these gifts is so largely and distinctly spoken unto by the apostle, 1 Cor. xiv. that as I need not insist on them, so I cannot fully do it without an entire exposition of that whole chapter, which the nature of my design will not permit.

CHAP. V.

The original, duration, use, and end, of extraordinary spiritual gifts.

THIS summary account doth the apostle give of these *extraordinary gifts of the Holy Ghost* which then flourished in the church, and were the life of its extraordinary ministry. It may be mention may occur of some such gifts under other names, but they are such as may be reduced unto some one of those here expressed. Wherefore this may be admitted as a perfect *catalogue* of them, and comprehensive of that *power* from above, which the Lord Christ promised unto his apostles and disciples upon his ascension into heaven; Acts i. 8. For he 'ascended up far above all heavens, that he might fill all things;' Eph. iv. 10. that is, the church with *officers* and *gifts*, unto the 'perfection of the saints, by the work of the ministry, and the edification of his body;' ver. 12. For being 'by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he shed forth, or abundantly poured out these things whereof we speak;' Acts ii. 33. And as they were the great evidence of his acceptation with God, and exaltation, seeing in them the Spirit 'convinced the world of sin, righteousness, and judgment;' so they were the great means whereby he carried on his work amongst men, as shall afterward be declared.

There was no *certain limited* time for the cessation of these gifts. Those peculiar unto the apostles, were commensurate unto their lives. None after their decease had either apostolical office, power, or gifts. The like may be said of evangelists. Nor have we any undoubted testimony, that any of those gifts which were truly *miraculous*, and every way above the faculties of men, were communicated unto any after the expiration of the generation of them who conversed with 'Christ in the flesh,' or those who received the Holy Ghost by their ministry. It is not unlikely, but that God might on some occasions for a longer season, put forth his power in some miraculous operations, and so he yet may do, and perhaps doth sometimes. But the *superstition* and folly of some ensuing ages inventing and divulging innumerable

miracles false and foolish, proved a most disadvantageous prejudice unto the gospel, and a means to open a way unto Satan to impose endless delusions upon Christians. For as true and real miracles, with becoming circumstances, were the great means that won and reconciled a regard and honour unto Christian religion in the world; so the pretence of such as either were absolutely false, or such as whose occasions, ends, matter, or manner, were unbecoming the greatness and holiness of him who is the true author of all miraculous operations, is the greatest dishonour unto religion that any one can invent. But although all these gifts and operations *ceased* in some respect, some of them absolutely, and some of them as to the immediate manner of communication and degree of excellency; yet so far as the edification of the church was concerned in them, something that is *analogous* unto them, was and is continued. He who gave some apostles, and some prophets, and some evangelists, gave also some 'pastors and teachers.' And as he furnished the former with *extraordinary gifts;* so as far as any thing of the like kind is needful for the continual edification of the church, he bestows it on the latter also, as shall be declared.

And these gifts of the Spirit added unto his grace in real holiness, were the glory, honour, and beauty, of the church of old. Men have but deceived themselves and others, when they have feigned a glory and beauty of the church in other things. And whatever any think or say, where these gifts of the Holy Ghost, which are the ornaments of the church, her 'clothing of wrought gold,' and her 'raiment of needlework,' being neglected and lost, and they think to adorn her with the *meritricious paint of pompous ceremonies,* with outward grandeur, wealth, and power, she is utterly fallen from her chastity, purity, and integrity. But it is evident that this is the state of many churches in the world, which are therefore worldly and carnal, not spiritual or evangelical. Power, and force, and wealth, the *gifts* in this case of *another spirit,* under various pretences and names, are their life and glory, indeed their death and shame. I deny not but that it is lawful for ministers of the gospel to enjoy *earthly possessions,* which they do attain by any commendable way among other men. Neither are they required, unless in extraordinary cases, to part with the right and use of their temporal goods,

because they are so, ministers of Christ; though those who are so indeed, will not deny but that they ought to use them in a peculiar manner unto the glory of Christ, and honour of the gospel, beyond other men. Neither shall I ever question, that, wherein the Scripture is so express, namely, that those who 'labour in the word and doctrine,' should have a convenient, yea, an honourable subsistence provided for them according to the best ability of the church, for their work's sake. It is in like manner also granted, that the Lord Christ hath committed all that *power* which, with respect unto the edification of the church, he will exercise in this world unto the church itself; as it cannot, without a virtual renunciation of the gospel and faith in Christ Jesus as the Head and King of the church, be supposed that this power is any other but spiritual, over the souls and consciences of men. And, therefore, cannot this *power be exercised,* or be any ways made effectual, but by virtue of the spiritual gifts we treat of. But for men to turn this *spiritual power,* to be exercised only by virtue of *spiritual gifts,* into an external coercive power over the persons, bodies, liberties, and lives, of men, to be exercised by law-courts, in ways, forms, manners, utterly foreign to the gospel, and all evangelical administrations, without the least pretence unto, or appearance of the exercise of the gifts of the Holy Ghost therein; yea, and by persons by whom they are hated and derided, acting with pride, scorn, and contempt of the disciples of Christ, and over them, being utterly ignorant of the true nature and use of all gospel administrations, this is to disorder the church, and instead of a house of spiritual worship, in some instances, to turn it into a den of thieves. Where, hereunto, there are moreover annexed earthly revenues, containing all food and fuel of corrupt lusts, with all things satisfactory unto the minds of worldly, sensual men, as a meet reward of these carnal administrations, as it is at this day in the *church of Rome,* there all use of the gifts of the Holy Ghost is excluded, and the church is brought into extreme desolation. And, although these things are as contrary to the gospel as darkness to light, yet the world for many reasons, not now to be insisted on, being *willing to be deceived* in this matter, it is generally apprehended that there is nothing so pernicious unto the church, so justly to be watched against and rooted out, as a

dislike of their horrible apostacies in the corrupt depravation of all evangelical administrations. This was not the state, this was not the condition of the primitive churches; their *life* consisted in the *grace* of the Spirit, and their *glory* in his *gifts*. None of their leaders once dreamed of that new kind of beauty, glory, and power, consisting in numberless superstitious ceremonies, instead of religious worship; worldly grandeur, instead of humility and self-denial; and open *tyranny* over the consciences and persons of men, in the room of spiritual authority, effectual in the power of Christ, and by virtue of the gifts of the Holy Ghost.

There are many sore *divisions* at this day in the world among and between the professors of Christian religion, both about the doctrine and worship of the gospel, as also the discipline thereof. That these *divisions* are evil in themselves, and the cause of great evils, hinderances of the gospel, and all the effects thereof in the world, is acknowledged by all; and it is a thing doubtless to be greatly lamented, that the generality of them who are called Christians, are departed from the great rule of 'keeping the unity of the Spirit in the bond of peace.' He who doth not pray always, who is not ready with his utmost endeavour to remedy this evil, to remove this great obstruction of the benefit of the gospel, is scarce worthy the name of a Christian. The *common way* insisted on unto this end is, that those who have most force and power, should set up *standards* and *measures* of agreement, compelling others by all ways of severity and violence to a compliance therewith; judging them the highest offenders who shall refuse so to do; because the determining and settling of this matter is committed unto them. This is the way of antichrist, and those who follow him therein. Others, with more moderation and wisdom, but with as little *success*, do or have endeavoured the *reconciliation* of the parties at variance, some, more or all of them, by certain middle ways of mutual condescension which they have found out. Some things they *blame*, and some things they *commend* in all; some things they would have them do, and some things omit; all for the sake of peace and love. And this design carries with it so fair and pleadable a pretence, that those who are once engaged in it, are apt to think that *they alone* are the true lovers of Christianity in

general, the only sober and indifferent persons, fit to *umpire* all the differences in the world, in a few propositions which they have framed. And so wedded are some wise and holy men unto these apprehensions of reconciling Christians by their *conceived methods*, that no experience of endless disappointments, and of increasing new differences and digladiations, of forming new parties, of reviving old animosities, all which roll in upon them continually, will discourage them in their design. What, then, will some say, would you have these *divisions* and *differences* that are among us continued and perpetuated, when you acknowledge them so evil and pernicious? I say, God forbid: yea, we pray for, and always will endeavour their removal and taking away. But yet this I say, on the other hand, whether men will hear, or they will forbear, there is but *one way* of effecting this so blessed and desirable a work, which until it be engaged in, let men talk what they please of *reconciliation*, the worst of men will be reviling and persecuting those who are better than themselves unto the end of the world. And this way is, that all churches should endeavour to reduce themselves unto the *primitive pattern*. Let us all but consider what was the life and spirit of those churches, wherein their honour, glory, and order, did consist, making it our joint design to walk in the principle of that grace of the Spirit wherein they walked, in the exercise and use of those *gifts* of the Spirit which were the spring of, and gave virtue unto, all their administrations, renouncing whatever is foreign unto, and inconsistent with, these things, and that grace and unity will quickly enter into professors, which Christ hath purchased for them. But these things are here only occasionally mentioned; and are not farther to be pursued.

These spiritual gifts the apostle calls, the 'powers of the world to come;' Heb. vi. 4, 5. that is, those effectual powerful principles and operations, which peculiarly belong unto the kingdom of Christ and administration of the gospel, whereby they were to be set up, planted, advanced, and propagated in the world. The Lord Christ came and wrought out the mighty work of our salvation in his *own person*, and thereon laid the foundation of his church on himself, by the confession of him as the Son of God. Con-

cerning himself and his work, he preached, and caused to be preached, a doctrine that was opposed by all the world, because of its truth, mystery, and holiness; yet was it the design of God to break through all those oppositions, to cause this doctrine to be received and submitted unto, and Jesus Christ to be believed in, unto the ruin and destruction of the kingdom of Satan in the world. Now this was a work that could not be wrought without the putting forth and exercise of mighty power, concerning which nothing remains to be inquired into, but of what sort it ought to be. Now the conquest that the Lord Christ aimed at was spiritual, over the souls and consciences of men; the enemies he had to conflict withal were spiritual, even principalities and powers, and spiritual wickednesses in high places; the God of this world, the prince of it, which ruled in the children of disobedience: the kingdom which he had to erect, was spiritual, and not of this world; all the laws and rulers of it, with their administrations and ends, were spiritual and heavenly. The gospel that was to be propagated was a doctrine not concerning this world, nor the things of it, nor of any thing natural or political, but as they were merely subordinate unto other ends, but heavenly and mysterious, directing men only in a tendency according to the mind of God unto the eternal enjoyment of him. Hereon it will easily appear what kind of power is necessary unto this work, and for the attaining of these ends. He that at the speaking of one word could have engaged 'more than twelve legions of angels' in his work, and unto his assistance, could have easily by outward force and arms have subdued the whole world into an external observance of him and his commands, and thereon have ruled men at his pleasure. As this he could have done, and may do when he pleaseth, so if he had done it, it had tended nothing unto the ends which he designed. He might indeed have had a glorious empire in the world, comprehensive of all dominions that ever were or can be on the earth; but yet it would have been of the same kind and nature with that which Nero had, the greatest monster of villany in nature. Neither had it been any great matter for the Son of God to have out-done the Romans or the Turks, or such like conspiracies of wicked oppressors. And all those who yet think meet to use external force over

the persons, lives, and bodies of men, in order unto the reducing of them unto the obedience of Christ and the gospel, do put the greatest dishonour upon him imaginable, and change the whole nature of his design and kingdom. He will neither own nor accept of any subject, but whose obedience is a free act of his own will, and who is so made willing by himself in the day of his power. His design, and his only design, in this world unto the glory of God, is to erect a kingdom, throne, and rule in the souls and consciences of men, to have an obedience from them in faith, love, and spiritual delight, proceeding from their own choice, understandings, wills, and affections; an obedience that should be internal, spiritual, mystical, heavenly, with respect solely unto things unseen and eternal, wherein himself and his laws should be infinitely preferred before all earthly things and considerations. Now this is a matter that all earthly powers and empires could never desire, design, or put a hand unto, and that which renders the kingdom of Christ as of another nature, so more excellent and better than all earthly kingdoms, as liberty is better than bondage, the mind more excellent than the outward carcass, spiritual and eternal things than things carnal and temporary, as the wisdom and holiness of God are more excellent than the folly and lusts of men.

Seeing, therefore, this was the design of Christ, this was the nature and work of the gospel which was to be propagated, wherein carnal power and outward force could be of no use, yea, whose exercise was inconsistent with, dishonourable unto, and destructive of, the whole design; and, wherein the work to be accomplished on the minds and souls of men is incomparably greater than the conquering of worlds with force and arms, it is inquired what power the Lord Christ did employ herein, what means and instruments he used for the accomplishment of his design, and the erecting of that kingdom or church-state, which being promised of old, was called the *world to come*, or, the *new world*, the *new heaven and earth wherein dwelleth righteousness:* and, I say, it was these gifts of the Holy Ghost whereof we have treated, which were those *powers* of this *world to come*. By them it was, or in their exercise, that the Lord Christ erected his empire over the souls and consciences of men, destroying

both the work and kingdom of the devil. It is true, it is the word of the gospel itself, that is, the rod of his strength which is sent out of Sion to erect and dispense his rule: but that hidden power which made the word effectual in the dispensation of it, consisted in these gifts of the Holy Ghost. Men may despise them, or think light of them whilst they please, they are those powers which the Lord Christ, in his wisdom, thought meet alone to engage in the propagation of the gospel, and the setting up of his kingdom in the world.

The recovery and return of the people from the captivity of Babylon, was a type of the spiritual redemption of the church by Jesus Christ: and how God effected that as a type hereof, he declares, Zech. iv. 6. 'Not by army, nor by power, but my Spirit, saith the Lord of Hosts;' so, much more, was this work to be effected. So after his resurrection the Lord Christ tells his apostles that they were to be his 'witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth,' that is, all the world over; Acts i. 8. But how shall they be able so to bear testimony unto them, as that their witness shall be received and become effectual? Saith he, ye shall receive power for this end; I have given you authority to preach the word before, and now I will give you such an ability for it, as none shall be able to withstand or resist; and this is after the Holy Ghost is come upon you, that is in the communication of these gifts whereby you may be enabled unto your work. In them consisted that 'mouth and wisdom' which he promised he would give them, 'which all their adversaries were not able to gainsay or resist;' Luke xxi. 15. Wherefore, that which I shall close this discourse withal, shall be a brief endeavour to declare how these gifts were the spiritual powers of the gospel unto all the ends we have before mentioned as designed by Jesus Christ; whence it will appear how little there was of the wisdom, skill, power, or authority of men in the whole work of propagating the gospel, and planting the church of Christ, as we shall afterward manifest, how, by the dispensation of the other more ordinary gifts of the Spirit, both the gospel and the church are continued and preserved in the world.

First, The persons whom the Lord Christ chose, called, and designed unto this work, were by these gifts enabled

thereunto. As no mortal men had of themselves any sufficiency for such a work, so the persons particularly called unto it by Jesus Christ, lay under all the disadvantages that any persons could possibly be liable unto in such an undertaking. For, 1. They were all of them unlearned and ignorant, which the Jews took notice of, Acts iv. 13. and which the Gentiles despised them for. 2. They were poor and of no reputation in the world, which made them contemned by all sorts of persons. And, 3. They seem in many instances to have been pusillanimous and fearful, which they all manifested when they so shamefully fled and left their master in his distresses, the chief of them also swearing that he knew him not. Now it is easily understood what great disadvantages these were unto the undertaking of so great a work as they were called unto; yea, how impossible it was for them under these qualifications to do any thing in the pursuit of it. Wherefore, by the communication of these gifts unto them, all these impediments arising from themselves were removed, and they were furnished with endowments of quite another nature, whereby they were eminently fitted with that spiritual wisdom, knowledge, and understanding which surpassed all the wisdom that was of the world or in it, by what ways or means soever it were attained. (1.) They both had and declared a wisdom which none of the princes of this world were acquainted withal; 1 Cor. ii. Those who, during the abode of Christ in the flesh with them, could not understand a plain parable, and were ever and anon at no small loss about the sense and meaning of their Master, having very low and carnal apprehensions about his person, work, and office, were now filled with a knowledge of all heavenly mysteries, and with wisdom to declare, manage, and maintain them against all opposers. Kings, princes, rulers of synagogues, were now all one to them; they had a mouth and wisdom given them which none of their adversaries could resist. Wherever they came, in all nations, to all sorts of people, of all languages, they were now enabled in their own tongue and speech to declare and preach the gospel unto them, being always filled with a treasure of wisdom and spiritual mysteries, whence they could draw forth as every occasion did require. (2.) Whereas they were poor, the difficulties wherewith such a condition is attended were

also by this means utterly taken away. For, although they had neither silver nor gold by their work or employment, but their outward wants and distresses were rather increased thereby; yet their minds and souls were by this communication of the Spirit so raised above the world, and filled with such a contempt of all the desirable things in it, and of all the pride of men upon their account, as that their want of possessions and outward enjoyments made them only the more ready and expedite for their work, whence also such of them as had possessions sold them, gave their price to the poor, that they might be no hinderance unto them in their design. And hence also it was, that those who even after the resurrection of Christ were inquiring after a temporal kingdom, wherein no doubt a good part of its glory, power, and advantages would fall to their share, as most do who yet continue to dream of such a kingdom in this world, immediately upon the communication of these gifts rejoiced that they were counted worthy of shame for the name of Christ, when they were imprisoned, whipped, and despitefully used; Acts iv. (3) They had boldness, courage, and constancy given unto them in the room of that pusillanimity and fear which before they had discovered. This the Jews took notice of, and were astonished at; Acts iv. 13. And they had reason so to be, if we consider the power and authority of that work wherein they were then assaulted, with the speech of Peter unto them, ver. 8—12. which he spake as filled with the Holy Ghost. See also Acts v. 28—32. And in the whole course of their ministry throughout the world, the like undaunted courage, resolution, and constancy did always and in all things accompany them. Wherefore, these gifts, in the first place, may be esteemed the 'powers of the world to come,' inasmuch as by them those unto whom the work of preaching the gospel, propagating the mystery of it, the conversion of nations, the planting of churches, and in all the erection of the kingdom of Christ was committed, were enabled by them unto the utmost capacity of human nature to discharge, effect, and accomplish the work committed unto them. By virtue and in the strength of these spiritual abilities, did they set upon the whole kingdom of Satan and darkness in the world, contending with the gates of hell, and all the powers of the earth, attempting the wis-

dom of the Greeks, and the religion of the Jews, with success against both. They went not forth with force and arms, or carnal power; they threatened no man, menaced no man with the carnal weapons of force or penalties; they had no baits or allurements of wealth, power, or honour to inveigle the minds of corrupt and sensual men, but as was said in the warranty and power of these spiritual gifts, they both attempted and accomplished this work. And things continue still in the same condition according unto their proportion. Such as is the furniture of men with spiritual abilities and gifts of the Holy Ghost, such is their fitness for the work of the ministry, and no other. And if any shall undertake this work without this provision of abilities for it, they will neither ever be owned by Christ, nor be of the least use in the employment they take upon them. A ministry devoid of spiritual gifts is a sufficient evidence of a church under a degenerating apostacy. But these things will be farther spoken unto afterward.

Secondly, By these gifts were all their administrations, especially their preaching the gospel, rendered effectual unto their proper end. The preaching of the word, which is the *sword of the Spirit*, was the great instrument whereby they wrought out and accomplished their designed work in the conviction and conversion of the souls of men. It may, therefore, be inquired, what it was that gave efficacy and success unto the word as preached or dispensed by them. Now this, as it should seem, must be either that the subject matter of it was so suited unto the reasons and understandings of men, as that they could not but admit of it upon its proposal; or that the manner whereby they declared it was with such persuasive artifices as were meet to prevail with the minds of men unto an assent, or to impose upon them against the best of their defences. But the apostle declares that it was utterly otherwise in both these regards. For the matter of the doctrine of the gospel unto the minds of carnal men, such as all men are until renewed by the gospel itself, is folly, and that which is every way meet to be despised; 1 Cor. i. And for the manner of its declaration, they did not therein, neither would they, use the enticing words of human wisdom, any arts of oratory, or dresses of rhetoric or eloquence, lest the effects which were wrought by the word

should have seemed in any measure to have proceeded from them; 1 Cor. ii. 4, 5. Wherefore, not to mention that internal efficacious power of grace which God secretly puts forth for the conversion of his elect, the consideration whereof belongs not unto our present design, and I say that it was by virtue of those gifts that the administration of the gospel was so efficacious and successful. For, 1. From them proceedeth that authority over the minds of men wherewith the word was accompanied. When the Lord Christ was anointed by the Spirit to preach the gospel, it is said, 'He taught as one having authority, and not as the scribes;' Matt. vii. 29. Whatever was his outward appearance in the flesh, the word as administered by him, was attended with such an authority over the minds and consciences of men, as they could not but be sensible of. And so was it with the primitive dispensers of the gospel; by virtue of these spiritual gifts they preached the word 'in the demonstration of the Spirit and of power;' 1 Cor. ii. 4. There was accompanying of their preaching an evidence or demonstration of a power and authority that was from God and his Spirit. Men could not but conclude that there was something in it which was over them or above them, and which they must yield or submit unto as that which was not for them to contend withal. It is true, the power of the gospel was hid unto them that were to perish, whose minds the God of this world had effectually blinded, lest the light of the glorious gospel of Christ should shine into them; 2 Cor. iv. 3, 4. Whence it came to pass that the word was rejected by many; yet wherever God was pleased to make it effectual, it was by a sense of a divine authority accompanying its administration by virtue of those spiritual gifts. And, therefore, our apostle shews, that when men prophesied or declared the mind of God from the word by the gift of prophesy, unbelievers did fall down, and worshipping God reported, that 'God was in them of a truth;' 1 Cor. xiv. 24, 25. They were sensible of a divine authority which they could not stand before or withstand. 2. From hence also proceeded that life and power for conviction, which the word was accompanied with in their dispensation of it. It became shortly to be the arrows of Christ, which were sharp in the hearts of men. As men found an authority in the dispensation of the word, so they felt and experienced

an efficacy in the truths dispensed. By it were their minds enlightened, their consciences awakened, their minds convinced, their lives judged, the secrets of their hearts made manifest, as 1 Cor. xiv. 24, 25. until they cried out in multitudes, 'Men and brethren, what shall we do?' Hereby did the Lord Christ, in his kingdom and majesty, ride prosperously conquering, and to conquer, with the word of truth, meekness, and righteousness, subduing the souls of men unto his obedience, making them free, ready, willing, in the day of his power. These were the forces and weapons that he used in the establishing of his kingdom, 'which were mighty through God to the pulling down of strong holds, casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;' 2 Cor. x. 4, 5. So doth the apostle describe the success of these administrations as an absolute conquest, wherein all opposition is broken, all strong holds and fortifications are demolished, and the whole reduced unto due obedience. For by this means were all things effected; all the strong holds of sin in the minds of men in their natural darkness, blindness, and obstinacy; all the high fortifications of prejudices, and vain, proud, lofty imaginations raised in them by Satan, were all cast down by, and before, gospel administrations, managed by virtue and authority of these spiritual gifts which the Lord Christ ordained to be the powers of his kingdom.

Thirdly, Those of them which consisted in miraculous operations were suited to fill the world with an apprehension of a divine power accompanying the word, and them by whom it was administered. And sundry things unto the furtherance of the gospel depended hereon. As, 1. The world, which was stupid, asleep in sin and security, satisfied with their lusts and idolatries, regardless of any thing but present enjoyments, was awakened hereby to an attendance unto, and inquiry into, this new doctrine that was proposed unto them. They could not but take notice that there was something more than ordinary in that sermon which they were summoned unto by a miracle. And this was the first and principal use of these miraculous operations. They awakened the dull, stupid world, unto a consideration of the

doctrine of the gospel, which otherwise they would have securely neglected and despised. 2. They weakened and took off those mighty prejudices which their minds were possessed with by tradition and secular enjoyments; what these prejudices were, I shall not here declare, I have done it elsewhere. It is enough to observe, that they were as great, as many, as effectual, as human nature in any case is capable of. But yet although they were sufficiently of proof against all other means of conviction, yet they could not but sink and weaken before the manifest evidence of present divine power; such as these miraculous operations were accompanied withal. For although all the things which they cleaved unto, and intended to do so inseparably, were, as they thought, to be preferred above any thing that could be offered unto them, yet when the divine power appeared against them, they were not able to give them defence. Hence upon these operations one of these two effects ensued. (1.) Those that were shut up under their obstinacy and unbelief, were filled with tormenting convictions, and knew not what to do to relieve themselves. The evidence of miracles they could not withstand, and yet would not admit of what they tendered and confirmed; whence they were filled with disquietments and perplexities. So the rulers of the Jews manifested themselves to have been upon the curing of the impotent person at the gate of the temple. 'What shall we do,' say they, 'to these men, for that indeed a notable miracle hath been done by them?' Acts iv. 16. (2.) The minds of others were exceedingly prepared for the reception of the truth; the advantages unto that purpose being too many to be here insisted on. 3. They were a great means of taking off the scandal of the cross. That this was that which the world was principally offended at in the gospel, is sufficiently known. 'Christ crucified was to the Jews a stumbling-block, and unto the Greeks foolishness.' Nothing could possibly be, or have been, a matter of so high offence unto the Jews, as to offer them a crucified Messiah, whom they expected as a glorious king to subdue all their enemies; nor ever will they receive him, in the mind wherein they are, upon any other terms. And it seemed a part of the extremest folly unto the Grecians, to propose such great and immortal things in the name of one that was himself crucified as a

malefactor. And a shame it was thought on all hands for any wise man to profess or own such a religion as came from the cross. But yet after all this blustering of weakness and folly, when they saw this doctrine of the cross owned by God, and witnessed unto by manifest effects of divine power, they could not but begin to think, that men need not be much ashamed of that which God so openly avowed. And all these things made way to let in the word into the minds and consciences of men, where by its own efficacy it gave them satisfying experience of its truth and power.

From these few instances, whereunto many of an alike nature might be added, it is manifest how these spiritual gifts were the powers of the world to come, the means, weapons, arms that the Lord Christ made use of, for the subduing of the world, destruction of the kingdom of Satan and darkness, with the planting and establishment of his own church on the earth. And as they were alone suited unto his design, so his accomplishment of it by them is a glorious evidence of his divine power and wisdom, as might easily be demonstrated.

CHAP. VI.

OF ORDINARY GIFTS OF THE SPIRIT.

The grant, institution, use, benefit, end, and continuance of the ministry.

The consideration of those ordinary gifts of the Spirit which are annexed unto the ordinary powers and duties of the church, doth, in the next place, lie before us. And they are called ordinary, not as if they were absolutely common unto all, or were not much to be esteemed, or as if that were any way a diminishing term: but we call them so upon a double account: 1. In distinction from those gifts which, being absolutely extraordinary, did exceed the whole power and faculties of the souls of men, as healings, tongues, and miracles. For otherwise they are of the same nature with most of those gifts which were bestowed on the apostles and evangelists, differing only in degree. Every true gospel ministry hath now gifts of the same kind with the apostles in a degree and measure sufficient to their work, excepting those mentioned. 2. Because of their continuance in the ordinary state of the church, which also they shall do unto the consummation of all things. Now, my design is to treat peculiarly of the gifts of the Holy Spirit. But because there is a gift of Christ, which is the foundation and subject of them, something must be spoken briefly unto that in the first place. And this gift of Christ is that of the ministry of the church, the nature of which office I shall not consider at large, but only speak unto it as it is a gift of Christ. And this I shall do by some little illustration given unto that passage of the apostle, where this gift and the communication of it is declared; Eph. iv. 7—16. 'But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that

ascended up far above all heavens, that he might fill all things), and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according unto the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.'

There is no other place of Scripture wherein at one view the grant, institution, use, benefit, end, and continuance of the ministry is so clearly and fully represented. And the end of this whole discourse is to declare that the gift and grant of the ministry and ministers, of the office, and the persons to discharge it, is an eminent, most useful fruit and effect of the mediatory power of Christ, with his love and care towards his church. And those of whom the apostle speaks ('unto every one of us') are the officers or ministers whom he doth afterward enumerate, although the words may in some sense be extended unto all believers. But principally the ministry and ministers of the church are intended. And it is said, unto them is grace given. It is evident that by grace here, not sanctifying, saving grace is intended, but a participation of a gracious favour with respect to an especial end: so the word is frequently used in this case by our apostle; Rom. xv. 15. Gal. ii. 9. Eph. iii. 8. This gracious favour we are made partakers of; this trust is freely, in a way of grace committed unto us. And that according to the measure of the gift of Christ, unto every one according as the Lord Christ doth measure the gift of it freely out unto them. Thus in general was the ministry granted unto the church, the particular account whereof is given in the ensuing verses. And,

First, it is declared to be a gift of Christ. Καί αὐτὸς ἔδωκε,

'And he himself gave,' ver. 11. It is the great fundamental of all church order, power, and worship, that the gift and grant of Christ is the original of the ministry. If it had not been so given of Christ, it had not been lawful for any of the sons of men to institute such an office, or appoint such officers. If any had attempted so to do, as there would have been a nullity in what they did, so their attempt would have been expressly against the headship of Christ, or his supreme authority over the church. Wherefore, that he would thus give ministers of the church was promised of old; Jer. iii. 15. as well as signally foretold in the psalm from whence these words are taken. And as his doing of it is an act of his mediatory power, as it is declared in this place, and Matt. xxviii. 18. so it was a fruit of his care, love, and bounty; 1 Cor. ii. 21, 22. And it will hence follow not only that offices in the church, which are not of Christ's giving by institution, and officers that are not of gift, grant, by provision and furnishment, have indeed no place therein, but also that they are set up in opposition unto his authority, and in contempt of his care and bounty. For the doing so ariseth out of an apprehension, that both men have a power in the church which is not derived from Christ, and that to impose servants upon him in his house without his consent, as also that they have more care of the church than he had, who made not such provision for them. And if an examination might be admitted by this rule, as it will one day come on whether men will or no, some great names now in the church would scarce be able to preserve their station; popes, cardinals, metropolitans, diocesan prelates, archdeacons, commissaries, officials, and I know not what other monstrous products of an incestuous conjunction between secular pride and ecclesiastical degeneracy, would think themselves severely treated to be tried by this rule: but so it must be at last, and that unavoidably. Yea, and that no man shall be so hardy, as once to dare attempt the setting up of officers in the church without the authority of Christ; the eminency of this gift and grant of his is declared in sundry particular instances, wherein neither the wisdom, nor skill, nor power of any, or all of the sons of men, can have the least interest, or in any thing alike unto them.

And this appears, 1. From the grandeur of its introduc-

tion, or the great and solemn preparation that was made for the giving out of this gift. It was given by Christ when 'he ascended up on high, and led captivity captive,' ver. 8. The words are taken from Psal. lxviii. 17, 18. 'The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.' In the first place, the glorious appearance of God on mount Sinai in giving of the law, his descending and ascending unto that purpose, is intended. But they are applied here unto Christ, because all the glorious works of God in and towards the church of old, were either representatory, or gradually introductory of Christ and the gospel. Thus the glorious ascending of God from mount Sinai after the giving of the law, was a representation of his ascending far above all heavens 'to fill all things,' as ver. 10. And as God then 'led captivity captive' in the destruction of Pharaoh and the Egyptians, who had long held his people in captivity, and under cruel bondage; so dealt the Lord Christ now in the destruction and captivity of Satan and all his powers; Col. ii. 15. Only whereas it is said in the psalm, 'that he received gifts for men;' here it is said, that 'he gave gifts to men,' wherein no small mystery is couched. For although Christ is God, and is so gloriously represented in the psalm, yet an intimation is given that he should act what is here mentioned in a condition wherein he was capable to receive from another, as he did in this matter; Acts ii. 2, 3. And so the phrase in the original doth more than insinuate לקחת מתנות באדם, 'Thou hast received gifts in Adam, in the man or human nature.' And לקת signifies as well to *give* as to *receive*, especially when any thing is received to be given. Christ received this gift in the human nature to give it unto others. Now to what end is this glorious theatre, as it were, prepared, and all this preparation made, all men being called to the preparation of it? It was to set out the greatness of the gift he would bestow, and the glory of the work which he would effect. And this was to furnish the church with ministers, and ministers with gifts for the discharge of their office and duty. And it will one day appear, that there is more glory,

more excellency in giving one poor minister unto a congregation, by furnishing him with spiritual gifts for the discharge of his duty, than in the pompous instalment of a thousand popes, cardinals, or metropolitans. The worst of men in the observance of a few outward rites and ceremonies can do the latter; Christ only can do the former, and that as he is ascended up on high to that purpose.

2. It appears to be such an eminent gift from its original acquisition. There was a power acquired by Christ for this great donation, which the apostle declares, ver. 9. 'Now that he ascended, what is it but that he also descended first into the lower parts of the earth.' Having mentioned the ascension of Christ as the immediate cause or fountain of the communication of this gift, ver. 8. he found it necessary to trace it unto its first original. He doth not therefore make mention of the descending into the lower parts of the earth occasionally upon that of his ascending, as if he catched at an advantage of a word: nor doth he speak of the humiliation of Christ absolutely in itself, which he had no occasion for; but he introduceth it, to shew what respect this gift of the ministry and ministers, of the office, gifts, and persons, had thereunto. And Christ's descending into the lower parts of the earth may be taken two ways, according as that expression, the 'lower parts of the earth,' may be diversly understood. For he τὰ κατώτερα μέρη τῆς γῆς, 'The lower parts of the earth,' are either the whole earth, that is, those lower parts of the world, or some part of it. For the word *lower* includes a comparison either with the whole creation, or with some part of itself. In the first sense, Christ's state of humiliation is intended, wherein he came down from heaven into these lower parts of God's creation, conversing on the earth. In the latter, his grave and burial are intended; for the grave is the lowest part of the earth into which mankind doth descend. And both of these, or his humiliation as it ended in his death and burial, may be respected in the words. And that which the apostle designs to manifest, is, that the deep humiliation, and the death of Christ, is the fountain and original of the ministry of the church, by way of acquisition and procurement. It is a fruit whose root is in the grave of Christ. For in those things, in the humiliation and death of Christ lay the foun-

dation of his mediatory authority, whereof the ministry is an effect; Phil. ii. 6—10. And it was appointed by him to be the ministry of that peace between God and man, which was made therein and thereby; Eph. ii. 14. 16, 17. For when he had made this peace by the blood of the cross, he preached it in the giving these gifts unto men for its solemn declaration. See 2 Cor. v. 18—21. Wherefore, because the authority from whence this gift proceeded, was granted unto Christ upon his descending into the lower parts of the earth, and the end of the gift is to declare and preach the peace which he made between God and man by his so doing, this gift relates thereunto also. Hereon doth the honour and excellency of the ministry depend, with respect hereunto is it to be esteemed and valued; namely, its relation unto the spiritual humiliation of Christ, and not from the carnal or secular exaltation of those that take it upon them.

3. It appears to be an eminent and signal gift from the immediate cause of its actual communication, or the present qualification of the Lord Christ for the bestowing of it; and this was his glorious exaltation upon his ascension. A right unto it was acquired by him in his death, but his actual investiture with all glorious power, was to precede its communication; ver. 8. 10. He was first to ascend up on high, to triumph over all his and our adversaries, put now under him into absolute and eternal captivity, before he gave out this gift. And he is said here to 'ascend far above all heavens,' that is, these visible and aspectable heavens, which he passed through when he went into the glorious presence of God, or unto the right hand of the majesty on high. See Heb. iv. 14. with our exposition thereon. It is also added, why he was thus gloriously exalted; and this was, that he might fill up all things, not φυσικῶς but ἐνεργετικῶς: not in the essence of his nature, but in the exercise of his power. He had laid the foundation of his church on himself in his death and resurrection; but now the whole fabric of it was to be filled with its utensils, and beautified with its ornaments. This he ascended to accomplish, and did it principally in the collation of this gift of the ministry upon it. This was the first exercise of that glorious power, which the Lord Christ was vested withal upon his exaltation; the first effect of his wisdom and love, in filling all things unto the glory

of God, and the salvation of his elect. And these things are mentioned, that in the contemplation of their greatness and order we may learn and judge how excellent this donation of Christ is. And it will also appear from hence, how contemptible a thing the most pompous ministry in the world is, which doth not proceed from this original.

4. The same is manifest from the nature of the gift itself: for this gift consisteth in gifts. 'He gave gifts.' There is an active giving expressed; 'he gave:' and the thing given, that is, 'gifts' Wherefore, the ministry is a gift of Christ, not only because freely and bountifully given by him to the church; but also because spiritual gifts do essentially belong unto it, are indeed its life, and inseparable from its being. A ministry without gifts, is no ministry of Christ's giving; nor is of any other use in the church but to deceive the souls of men. To set up such a ministry, is both to despise Christ, and utterly to frustrate the ends of the ministry; those for which Christ gave it, and which are here expressed. For, (1.) Ministerial gifts and graces are the great evidence that the Lord Christ takes care of his church and provides for it, as called into the order and into the duties of a church. To set up a ministry which may be continued by outward forms and orders of men only, without any communication of gifts from Christ, is to despise his authority and care. Neither is it his mind that any church should continue in order any longer, or otherwise, than as he bestows these gifts for the ministry. (2.) That these gifts are the only means and instruments whereby the work of the ministry may be performed, and the end of the ministry attained, shall be farther declared immediately. The ends of the ministry here mentioned, called its work, are the perfecting of the saints, and the edifying of the body of Christ, until we all come unto a perfect man. Hereof nothing at all can be done without these spiritual gifts. And, therefore, a ministry devoid of them, is a mock-ministry, and no ordinance of Christ.

5. The eminency of this gift appears in the variety and diversity of the offices and officers which Christ gave in giving of the ministry. He knew there would, and had appointed there should be a twofold estate of the church; ver. 10. (1.) Of its first election and foundation. (2.) Of its building and edification; and different both offices and gifts

were necessary unto these different states. For, (1.) Two things were extraordinary in the first erection of his church. [1.] An extraordinary aggression was to be made upon the kingdom of Satan in the world, as upheld by all the potentates of the earth, the concurrent suffrage of mankind, with the interest of sin and prejudices in them. [2.] The casting of men into a new order, under a new rule and law, for the worship of God, that is, the planting and erecting of churches all the world over. With respect unto these ends extraordinary officers with extraordinary authority, power, and abilities were requisite. Unto this end, therefore, he gave some apostles, some prophets, and some evangelists, of the nature of whose offices and their gifts we have spoken before. I shall here only add, that it was necessary that these officers should have their immediate call and authority from Christ, antecedent unto all order and power in the church. For the very being of the church depended on their power of office: but this without such an immediate power from Christ no man can pretend unto. And what was done originally by their persons, is now done by their word and doctrine: for the church is built on the 'foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;' Eph. ii. 20. (2.) There was a state of the church in its edification, which was to be carried on according to the rules and laws given by Christ in the ordinary administration of all the ordinances and institutions of the gospel. To this end Christ gives ordinary officers, pastors, and teachers, who by his direction were ordained in every church; Acts xiv. 23, 24. And these are all the teaching officers that he hath given unto his church. Or, if any shall think that in the enumeration of them in this place, as also, 1 Cor. xii. our apostle forgot popes and diocesan bishops, with some others, who certainly cannot but laugh to themselves, that they should be admitted in the world as church officers, he must speak for himself.

1. But, whereas the other sort of officers was given by Christ, by his immediate call and communication of power unto them, it doth not appear how he gives these ordinary officers or ministers unto it. I answer, he did it originally, and continueth to do it by the ways and means ensuing. 1. He doth it by the law and rule of the gospel, where-

in he hath appointed this office of the ministry in his church, and so always to be continued. Were there not such a standing ordinance and institution of his, it were not in the power of all the churches in the world to appoint any such among them, whatever appearance there may be of a necessity thereof. And if any should have attempted any such thing, no blessing from God would have accompanied their endeavour, so that they would but set up an idol of their own. Hereon we lay the continuance of the ministry in the church. If there be not an ordinance and institution of Christ unto this purpose; or if such being granted, yet the force of it be now expired, we must and will readily confess, that the whole office is a mere usurpation. But if he have given pastors and teachers unto his church to continue until all his saints in all ages 'come unto a perfect man, unto the measure of the stature of the fulness of Christ;' Eph. iv. 11—13. and hath promised to be with them as such, unto the consummation of all things; Matt. xxviii. 18—20. If the apostles by his authority ordained elders in every church and city; Acts xiv. 23. Tit. i. 5. and who therein were made overseers of the flocks by the Holy Ghost; Acts xx. 28. having the charge of feeding and overseeing the flock that is among them always, until the chief shepherd shall appear; 1 Pet. v. 1—5. If believers, or the disciples of Christ, are obliged by him always to yield obedience unto them; Heb. xiii. 7. 17. with other such plain declarations of the will of the Lord Christ in the constitution and continuance of this office, this foundation standeth firm and unshaken as the ordinances of heaven that shall not be changed. And whereas there is not in the Scripture the least intimation of any such time, state, or condition, of the church, as wherein the disciples of Christ may or ought to live from under the orderly conduct and guidance of the ministers, it is vain to imagine that any defect in other men, any apostacy of the greatest part of any, or all visible churches, should cast them into an incapacity of erecting a regular ministry among them, and over them. For, whereas the warranty and authority of the ministry depends on this institution of Christ, which is accompanied with a command for its observance; Matt. xxviii. 18. all his disciples being obliged to yield obedience thereunto, their doing so in the order and manner also by him approved,

is sufficient to constitute a lawful ministry among them. To suppose, that because the church of Rome, and those adhering unto it, have by their apostacy utterly lost an evangelical ministry among them, that therefore others unto whom the word of God is come, and hath been effectual unto their conversion, have not sufficient warranty from the word to yield obedience unto all the commands of Christ (which, when we have talked of power and authority whilst we please, is all that is left unto us in this world), or that in so doing he will not accept them, and approve of what they have done, is an assertion fit for men to maintain, who have a trade to drive in religion unto their own especial advantage.

2. The Lord Christ giveth and continueth this office by giving spiritual gifts and abilities unto men to enable them to discharge the duties, and perform the work of it. This is that which I principally design to confirm in its proper place, which will immediately ensue. All I shall say at present is, that spiritual gifts of themselves make no man actually a minister, yet no man can be made a minister according to the mind of Christ, who is not partaker of them. Wherefore, supposing the continuance of the law and institution mentioned, if the Lord Christ doth at any time, or in any place, cease to give out spiritual gifts unto men, enabling them in some good measure unto the discharge of the ministry, then and in that place the ministry itself must cease and come to an end. To erect a ministry by virtue of outward order, rites, and ceremonies, without gifts for the edification of the church, is but to hew a block with axes, and smooth it with planes, and set it up for an image to be adored. To make a man a minister who can do nothing of the proper peculiar work of the ministry, nothing towards the only end of it in the church, is to set up a dead carcass, fastening it to a post, and expecting it should do you work and service.

3. He doth it by giving power unto his church in all ages to call and separate unto the work of the ministry such as he hath fitted and gifted for it. The things before mentioned are essentially constituent of the ministry; this belongs unto the outward order of their entrance into the ministry who are by him called thereunto. And concerning this, we may observe the things following. (1.) That this power in the church is not despotical or lordly, but consists in a faculty,

right, and ability, to act in this matter obedientially unto the commands of Christ. Hence, all the acting of the church in this matter, is nothing but an instituted means of conveying authority and office from Christ unto persons called thereunto. The church doth not give them any authority of its own, or resident in itself, but only in a way of obedience unto Christ do transmit power from him unto them who are called. Hence do they become the ministers of Christ, and not of the bishops, or churches, or men, holding their office and authority from Christ himself, by the law and rule of the gospel; so that whosoever despiseth them, despiseth him also in them. Some would have ministers of the gospel to receive all their authority from the people that choose them, and some from the bishops who ordain them, and whence they have theirs I know not. But this is to make them ministers of men, and servants of men, and to constitute other masters between them and Christ. And whereas all church power is originally and absolutely vested in Christ, and in him solely; so that none can be partaker of the least interest in it, or share of it, without a communication of it from him unto them, neither popes, nor prelates, nor people, are able to produce any such grant or concession of power unto them from him, as that they should have an authority residing in them, and in their power, to dispose unto others as they see cause, so as they should hold it from them, as a part or efflux of the power vested in them. It is obedience unto the law of Christ, and following the guidance of his previous communication of gifts as a means to communicate his power unto them who are called to the ministry, that is the whole of what is committed unto any in this kind. (2.) The church hath no power to call any unto the office of the ministry, where the Lord Christ hath not gone before it in the designation of him by an endowment with spiritual gifts. For, if the whole authority of the ministry be from Christ, and he never gives it but where he bestows these gifts with it for its discharge, as in Eph. iv. 7, 8, &c. then to call any to the ministry whom he hath not so previously gifted, is to set him aside, and to act in our own names and authority. And by reason of these things the Holy Ghost is said to make men overseers of the flocks who are thus called thereunto, because both the communication of power in the constitution of the law, and of spiritual gifts by

internal effectual operation, are from him alone; Acts xx. 28. (3.) The outward way and order whereby a church may call any person unto the office of the ministry among them and over them, is by their joint solemn submission unto him in the Lord, as unto all the powers and duties of this office, testified by their choice and election of him. It is concerning this outward order that all the world is filled with disputes about the call of men unto the ministry, which yet in truth is of the least concernment therein. For whatever manner or order be observed herein, if the things before mentioned be not premised thereunto, it is of no validity or authority. On the other hand, grant that the authority of the ministry dependeth on the law, ordinance, and institution of Christ, that he calls men unto this office by the collation of spiritual gifts unto them, and that the actings of the church herein is but an instituted moral means of communicating office-power from Christ himself unto any; and let but such other things be observed as the light and law of nature requireth in cases of an alike kind, and the outward mode of the churches acting herein need not much be contended about. It may be proved to be a beam of truth from the light of nature, that no man should be imposed on a church for their minister against their wills, or without their express consent; considering that his whole work is to be conversant about their understandings, judgments, wills, and affections; and that this should be done by their choice and election, as the Scripture doth manifestly declare; Numb. viii. 9, 10. Acts i. 23. 26. vi. 35. xiv. 23. so that it was for some ages observed sacredly in the primitive churches, cannot modestly be denied. But how far any people or church may commit over this power of declaring their consent and acquiescency unto others to act for them, and as it were in their stead, so as that the call to office should yet be valid, provided the former rules be observed, I will not much dispute with any, though I approve only of what maketh the nearest approaches to the primitive pattern that the circumstances of things are capable of. (4.) The Lord Christ continueth his bestowing of this gift, by the solemn ordinance of setting apart those who are called in the manner declared, by 'fasting and prayer, and imposition of hands;' Acts xiv. 23. xiii. 2. 1 Tim. iv. 14. By these means, I say, doth the Lord

Christ continue to declare, that he accounts men faithful, and puts them into the ministry, as the apostle speaks; 1 Tim. i. 12.

There are yet remaining sundry things in the passage of the apostle, which we now insist on, that declare the eminency of this gift of Christ, which may yet be farther briefly considered. As,

6. The end why it is bestowed; and this is expressed, (1.) Positively, as to the good and advantage of the church thereby; ver. 12. (2.) Negatively, as to its prohibition and hinderance of evil; ver. 14. In the end of it as positively expressed, three things may be considered. [1.] That it is *πρὸς τὸν καταρτισμὸν τῶν ἁγίων*, that is, for the gathering of the saints into complete church order. The subject matter of this part of their duty is the saints, that is, by calling and profession; such as are all the disciples of Christ. And that which is effected towards them is *καταρτισμὸς*, their coagmentation, jointing or compacting into order. So the word signifies, Gal. vi. 1. And this effect is here declared; ver. 16. It is true, the saints mentioned may come together into some initial church order, by their consent and agreement to walk together in all the ways of Christ, and in obedience unto all his institutions, and so become a church essentially before they have any ordinary pastor or teacher, either by the conduct of extraordinary officers, as at first, or through obedience unto their word; whence elders were ordained among those who were in church-state, that is, thus far before; Acts xiv. 23. but they cannot come to that perfection and completeness which is designed unto them. That which renders a church completely organical, the proper seat and subject of all gospel worship and ordinances, is this gift of Christ in the ministry.

But it may be asked, Whether a church before it come unto this *καταρτισμὸς*, or *completeness*, before it hath any minister in office, or have by any means lost the ministry among them, may not delegate and appoint some one or more from among themselves for to administer all the ordinances of the gospel among them, and unto them, and by that means make up their own perfection?

[2.] The church being so completed, these officers are given unto it 'for the work of the ministry:' this expression is comprehensive, and the particulars included in it are not

in this place to be inquired into. It may suffice unto our present purpose to consider that it is a work, not a preferment; and a work they shall find it, who design to give up a comfortable account of what is committed unto them. It is usually observed, that all the words whereby the work of the ministry is expressed in the Scripture, do denote a peculiar industrious kind of labour: though some have found out ways of honour and ease to be signified by them. And, [3.] both these are directed unto one general issue. It is all εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, 'Unto the edification of the body of Christ.' Not to insist on the metaphors that are in this expression, the excellency of the ministry is declared in that, the object of its duty and work is no other but the body of Christ himself; and its end, the edification of this body, or its increase in faith and obedience, in all the graces and gifts of the Spirit, until it comes unto conformity unto him, and the enjoyment of him. And a ministry which hath not this object and end, is not of the giving or grant of Christ.

(2.) The end of the ministry is expressed negatively, or with respect unto the evils which it is ordained for our deliverance from, ver. 14. [1.] The evil which we are hereby delivered from, is the danger of being perniciously and destructively deceived by false doctrines, errors, and heresies, which then began, and have ever since in all ages continued to infest the churches of God. These the apostle describes, 1st. From the design of their authors, which is 'to deceive.' 2dly. Their diligence in that design, 'They lay in wait to accomplish it.' 3dly. The means they use to compass their end, which are, 'sleights and cunning craftiness,' managed sometimes with impetuous violence, and thence called a 'wind of doctrine;' and, [2.] The means hereof is our deliverance out of a child-like state, accompanied with, 1st. Weakness; 2dly. Instability; and, 3dly. Wilfulness. And sad is the condition of those churches which either have such ministers as will themselves toss them up and down by false and pernicious doctrines, or are not able by sound instructions to deliver them from such a condition of weakness and instability, as wherein they are not able to preserve themselves from being in these things imposed on by the 'cunning sleights of men that lie in wait to deceive.' And as this ministry is

always to continue in the church, ver. 13. so it is the great means of influencing the whole body, and every member of it into a due discharge of their duty, unto their edification in love; ver. 15, 16.

Designing to treat of the spiritual gifts bestowed on the ministry of the church, I have thus far diverted into the consideration of the ministry itself, as it is a gift of Christ, and shall shut it up with a few corollaries. As, 1. Where there is any office erected in the church, that is not in particular of the gift and institution of Christ, there is a nullity in the whole office, and in all administrations by virtue of it. 2. Where the office is appointed, but gifts are not communicated unto the person called unto it, there is a nullity as to his person, and a disorder in the church. 3. It is the duty of the church to look on the ministry as an eminent grant of Christ, with valuation, thankfulness, and improvement. 4. Those who are called unto this office in due order, labour to approve themselves as a gift of Christ; which it is a shameless impudence for some to own who go under that name. 5. This they may do in labouring to be furnished, [1.] with gracious qualifications. [2.] Useful endowments. [3.] Diligence and laborious travail in this work. [4.] By an exemplary conversation; in, [1.] Love. [2.] Meekness. [3.] Self-denial. [4.] Readiness for the cross, &c.

CHAP. VII.

Of spiritual gifts enabling the ministry to the exercise and discharge of their trust and office.

Unto the ministry so given unto the church, as hath been declared, the Holy Ghost gives spiritual gifts enabling them unto the exercise and discharge of the power, trust, and office committed unto them. Now, although I am not thoroughly satisfied what men will grant or allow in these days, such uncouth and bold principles are continually advanced among us, yet I suppose it will not, in words at least, be denied by many, but that ministers have, or ought to have, gifts for the due discharge of their office. To some, indeed, the very name and word is a derision, because it is a name and notion peculiar to the Scripture. Nothing is more contemptible unto them than the very mention of the gifts of the Holy Ghost; at present I deal not with such directly, though what we shall prove will be sufficient for their rebuke, though not for their conviction. Wherefore, our inquiry is, whether the Spirit of God doth effectually collate on the ministers of the gospel, spiritual gifts, enabling them to perform and effect evangelical administrations, according to the power committed unto them, and duly required of them, unto the glory of Christ and edification of the church. It is moreover inquired whether the endowment of men with these spiritual gifts in a degree and measure suited unto public edification, be not that which doth materially constitute them ministers of the gospel, as being antecedently necessary unto their call unto their office. These things, I say, are to be inquired into, because in opposition unto the first it is affirmed, that these supposed gifts are nothing but mere natural abilities attained by diligence, and improved by exercise, without any especial respect unto the working of the Holy Ghost, at least otherwise than what is necessary unto the attaining of skill and ability in any human art or science, which is the ordinary blessing of God on man's honest endeavours. And to the other it is opposed, that a lawful ordinary outward call is sufficient to constitute any man a lawful minister, whether he have received any such gifts as those inquired after or no. Where-

fore, the substance of what we have to declare and confirm is, that there is an especial dispensation and work of the Holy Ghost in providing able ministers of the New Testament for the edification of the church, wherein the continuance of the ministry, and being of the church, as to its outward order, doth depend; and that herein he doth exert his power, and exercise his authority in the communication of spiritual gifts unto men, without a participation whereof no man hath *de jure*, any lot or portion in this ministration. Herein consists no small part of that work of the Spirit which belongs unto his promised dispensation in all ages, which to deny is to renounce all faith in the promise of Christ, all regard unto his continued love and care towards the church in the world, or at least the principal pleadable testimony given thereunto, and under pretence of exalting and preserving the church, totally to overthrow it. Now the evidence which we shall give unto this truth, is contained in the ensuing assertions with their confirmation.

First, The Lord Jesus Christ hath faithfully promised to be present with his church unto the 'end of the world.' It is his temple and his tabernacle, wherein he will dwell and walk continually. And this presence of Christ is that which makes the church to be what it is, a congregation essentially distinct from all other societies and assemblies of men. Let men be formed into what order you please, according unto any outward rules and measures that are either given in the Scripture, or found out by themselves, let them derive power and authority by what claim soever they shall think fit, yet if Christ be not present with them, they are no church, nor can all the powers under heaven make them so to be. And where any church loseth the especial presence of Christ, it ceaseth so to be. It is, I suppose, confessed with and among whom Christ is thus present, or it may be easily proved. See his promises to this purpose, Matt. xviii. 20. Rev. xxi. 3. And those churches do exceedingly mistake their interest who are solicitous about other things, but make little inquiry after the evidences of the presence of Christ among them. Some walk as if they supposed they had him sure enough, as it were immured in their walls, whilst they keep up the name of a church, and an outward order that pleaseth and advantageth themselves. But outward order, be it what it will, is so far from being the only evidence of the presence of Christ in

a church, that where it is alone, or when it is principally required, it is none at all. And, therefore, whereas preaching of the word, and the right administration of the sacraments are assigned as the notes of a true church, if the outward acts and order of them only be regarded, there is nothing of evidence unto this purpose in them.

Secondly, This promised presence of Christ is by his Spirit. This I have sufficiently proved formerly, so that here I shall be brief in its rehearsal, though it be the next foundation of what we have farther to offer in this case. We speak not of the essential presence of Christ with respect unto the immensity of his divine nature, whereby he is equally present in, or equally indistant from, all places, manifesting his glory when, where, and how, he pleaseth. Nor doth it respect his human nature; for when he promised this his presence, he told his disciples that therein he must leave and depart from them, John xvi. 5—8. whereon they were filled with sorrow and trouble, until they knew how he would make good the promise of his presence with them; and who or what it was that should unto their advantage supply his bodily absence. And this he did in his visible ascension, when 'he was taken up, and a cloud received him out of their sight,' Acts i. 9. when also it was given in charge unto them not to expect his return until his 'coming unto judgment;' ver. 11. And accordingly Peter tells us, that the 'heavens must receive him unto the restitution of all things,' Acts iii. 21. when he will 'appear again in the glory of his Father,' Matt. xvi. 27. even that glory which the 'Father gave him upon his exaltation,' 2 Pet. i. 17. joined unto that glory which he had with him 'before the world was;' John xvii. 5. In and upon this his departure from them he taught his disciples how they should understand his promise of being present, and abiding 'with them unto the end of the world.' And this was by sending of his Holy Spirit in his name, place, and stead, to do all to them, and for them, which he had yet to do with them and for them. See John xiv. 16—18. 26—28. xv. 26. xvi. 7—14. And other vicar in the church Christ hath none, nor doth stand in need of any; nor can any mortal man supply that charge and office. Nor was any such ever thought of in the world, until men grew weary of the conduct and rule of the Holy Spirit,

by various ways taking his work out of his hand, leaving him nothing to do in that which they called the church. But I suppose I need not handle this principle as a thing in dispute or controversy. If I greatly mistake not, this presence of Christ in his church by his Spirit, is an article of faith unto the catholic church, and such a fundamental truth as whoever denies it, overthrows the whole gospel. And I have so confirmed it in our former discourses concerning the dispensation and operations of the Holy Ghost, as that I fear not, nor expect any direct opposition thereunto. But yet I acknowledge that some begin to talk as if they owned no other presence of Christ but by the word and sacraments. Whatever else remains to be done lies wholly in ourselves. It is acknowledged that the Lord Christ is present in and by his word and ordinances; but if he be no otherwise present, or be present only by their external administration, there will no more church-state among men ensue thereon, than there is among the Jews, who enjoy the letter of the Old Testament and the institutions of Moses. But when men rise up in express contradiction unto the promises of Christ, and the faith of the Catholic church in all ages, we shall not contend with them. But,

Thirdly, This presence of the Spirit is secured unto the church by an everlasting unchangeable covenant; Isa. lix. 21. 'As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.' This is God's covenant with the gospel church, to be erected then when 'the Redeemer should come out of Zion, and unto them that turn from transgression in Jacob;' ver. 20. This is a part of the covenant that God hath made in Christ the Redeemer. And as the continuance of the word unto the church in all ages is by this promise secured, without which it would cease and come to nothing, seeing it is built on the foundation of the apostles and prophets, Eph. ii. 20. so is the presence of the Spirit in like manner secured unto it, and that on the same terms with the word, so as that if he be not present with it, all covenant relation between God and it doth cease; where this promise doth not take place,

there is no church, no ordinance, no acceptable worship, because no covenant-relation. In brief then, where there is no participation of the promise of Christ to send the Spirit to abide with us always, no interest in that covenant, wherein God engageth that his Spirit shall not depart from us for ever; and so no presence of Christ to make the word and ordinances of worship living, useful, effectual in their administration unto their proper ends, there is no church-state, whatever outward order there may be. And hereon,

Fourthly, The gospel is called the ministration of the Spirit, and the ministers of it the ministers of the Spirit; 2 Cor. iii. 6. 'Who hath also made us able ministers of the New Testament, not of the letter, but of the Spirit;' not the ministration of death, but that of the Spirit, which is glorious; ver. 7, 8. There never was, nor ever shall be, any, but these two ministrations in the church; that of the letter and of death; and that of the Spirit and of life. If there be a ministration in any church, it must belong to one of these, and all ministers must be so, either of the letter or of the Spirit. If there be a ministry pretended unto, that is neither of the letter nor of the Spirit, it is antichristian. The ministry which was carnal, of the letter and death, was a true ministry, and in its place glorious, because it was appointed of God, and was efficacious as unto its proper end. That of the gospel is of the Spirit, and much more glorious. But if there be a ministration that hath the outward form of either, but indeed is neither of them, it is no ministration at all. And where it is so, there is really no ministration but that of the Bible; that is, God by his providence continuing the Bible among them, maketh use of it as he seeth good for the conviction and conversion of sinners, wherein there is a secret manifestation of the Spirit also. We may, therefore, inquire in what sense the ministration of the gospel is called the ministry of the Spirit. Now this cannot be, because the laws, institutions, and ordinances of its worship were revealed by the Spirit, for so were all the ordinances and institutions of the Old Testament, as hath been proved before, and yet the ministration of them was the ministration of the letter and of death, in a worldly sanctuary by carnal ordinances. Wherefore it must be so called in one of these respects. Either, 1. Because it is the peculiar aid and assist-

ance of the Spirit, whereby any are enabled to administer the gospel, and its institutions of worship, according to the mind of God, unto the edification of the church. In this sense, men are said to be made able ministers of the New Testament, that is, ministers able to administer the gospel in due order. Thus in that expression 'ministers of the Spirit,' the Spirit denotes the efficient cause of the ministry, and he that quickeneth it; ver. 6, 7. Or 2. It may be said to be the ministration of the Spirit, because in and by the ministry of the gospel, the Spirit is in all ages administered and communicated unto the disciples of Christ, unto all the ends for which he is promised. So Gal iii. 2. the Spirit is received by the 'preaching of faith.' Take it either way, and the whole of what we plead for is confirmed. That he alone enableth men unto the discharge of the work of the ministry, by the spiritual gifts which he communicateth unto them, is the first sense, and expressly that which we contend for; and if in and by the ministration of the gospel in all ages, the Spirit is communicated and administered unto men, then doth he abide with the church for ever; and for what ends we must farther inquire.

Fifthly, The great end for which the Spirit is thus promised, administered, and communicated under the gospel, is, the continuance and preservation of the church in the world. God hath promised unto the Lord Christ that his kingdom in this world should endure unto all generations with the course of the sun and moon, Psal. lxxii. 5. and that of the increase of the government there should be no end; Isa. ix. 7. And the Lord Christ himself hath declared his preservation of his church, so as that 'the gates of hell should not prevail against it;' Matt. xvi. It may therefore be inquired whereon the infallible accomplishment of these promises, and others innumerable unto the same end, doth depend; or what is that means whereby they shall be certainly executed. Now this must be either some work of God or man. If it be of men, and it consist of their wills and obedience, then that which is said amounts hereunto; namely, that where men have once received the gospel, and professed subjection thereunto, they will infallibly abide therein in a succession from one generation unto another. But besides, that it must be granted that what so depends on the wills of men,

can have no more certainty than the undetermined wills of men can give security of, which indeed is none at all; so there are confessed instances without number, of such persons and places, as have lost the gospel, and the profession thereof. And what hath fallen out in one place may do so in another, and consequently in all places where the reasons and causes of things are the same. On this supposition, therefore, there is no security that the promises mentioned shall be infallibly accomplished. Wherefore the event must depend on some work of God and Christ. Now this is no other but the dispensation and communication of the Spirit. Hereon alone doth the continuance of the church and of the kingdom of Christ in the world depend. And whereas the church falls under a double consideration, namely, of its internal and external form, of its internal spiritual union with Christ, and its outward profession of obedience unto him; the calling, gathering, preservation, and edification of it in both respects belong unto the Holy Spirit. The first he doth, as hath been proved at large, by his communicating effectual saving grace unto the elect; the latter, by the communication of gifts unto the guides, rulers, officers, and ministers of it, with all its members, according unto its place and capacity. Suppose then his communication of internal saving grace to cease, and the church must absolutely cease, as to its internal form. For we are united unto the Lord Christ as our mystical head by the Spirit, the one and self-same Spirit dwelling in him and them that do believe. Union unto Christ without saving grace, or saving grace without the Holy Spirit, are strangers unto the gospel and Christian religion. So is it to have a church that is holy and Catholic, which is not united unto Christ as a mystical head. Wherefore the very being of the church, as unto its internal form, depends on the Spirit in his dispensation of grace, which, if you suppose an intercision of the church, must cease. It hath the same dependance on him, as to its outward form and profession, upon his communication of gifts. For 'no man can call Jesus Lord,' or profess subjection and obedience unto him in a due manner, 'but by the Holy Ghost;' 1 Cor. xii. 3. Suppose this work of his to cease, and there can be no professing church. Let men mould and cast themselves into what order and form they

please, and let them pretend that their right and title unto their church, power, and station, is derived unto them from their progenitors, or predecessors, if they are not furnished with the gifts of the Spirit, to enable their guides unto gospel administrations, they are no orderly gospel church. Wherefore,

Sixthly, The communication of such gifts unto the ordinary ministry of the church in all ages, is plainly asserted in sundry places of the Scripture; somewhereof may be briefly considered. The whole nature of this work is declared in the parable of the talents; Matt. xxv. from ver. 13 to 31. The state of the church from the ascension of Christ unto his coming again unto judgment, that is, in its whole course on the earth, is represented in this parable. In this season he hath servants whom he intrusteth in the affairs of his kingdom, in the care of his church, and the propagation of the gospel. That they may in their several generations, places, and circumstances, be enabled hereunto, he giving them in various distributions talents to trade withal, the least whereof was sufficient to encourage them who received them unto their use and exercise. The trade they had to drive, was that of the administration of the gospel, its doctrine, worship, and ordinances to others. Talents are abilities to trade, which may also comprise opportunities and other advantages; but abilities are chiefly intended. These were the gifts whereof we speak. Nor did it ever enter into the minds of any to apprehend otherwise of them. And they are abilities which Christ, as the king and head of his church, giveth unto men in an especial manner, as they are employed under him in the service of his house and work of the gospel. The servants mentioned are such as are called, appointed, and employed in the service of the house of Christ, that is, all ministers of the gospel from first to last. And their talents are the gifts which he endows them withal by his own immediate power and authority for their work. And hence these three things follow: 1. That whereever there is a ministry that the Lord Christ setteth up, appointeth or owneth, he furnisheth all those whom he employs therein with gifts and abilities suitable to their work, which he doth by the Holy Spirit. He will never fail to own his institutions with gracious supplies to render them

effectual. 2. That where any have not received talents to trade withal, it is the highest presumption in them, and casts the greatest dishonour on the Lord Christ, as though he requires work where he gave no strength, or trade where he gave no stock, for any one to undertake the work of the ministry. Where the Lord Christ gives no gifts he hath no work to do. He will require of none any especial duty where he doth not give an especial ability. And for any to think themselves meet for this work and service, in the strength of their own natural parts and endowments, however acquired, is to despise both his authority and his work. 3. For those who have received of these talents, either not to trade at all, or to pretend the managing of their trade on another stock, that is, either not sedulously and duly to exercise their ministerial gifts, or to discharge their ministry by other helps and means, is to set up their own wisdom in opposition unto his and his authority. In brief, that which the whole parable teacheth, is, that wherever there is a ministry in the church that Christ owneth or regardeth as used and employed by him, there persons are furnished with spiritual gifts from Christ by the Spirit, enabling them unto the discharge of that ministry; and where there are no such spiritual gifts dispensed by him, there is no ministry that he either accepteth or approveth.

Rom. xii. 1. 4—8. 'As we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having, therefore, gifts differing according to the grace that is given unto us, whether prophecy,' &c. It is indifferent as to our present purpose, whether the apostle treat here of offices or of duties only. The things ensuing which are plain and obvious in the text, are sufficient unto the confirmation of what we plead for. 1. It is the ordinary state of the church, its continuance being planted, its preservation and edification that the apostle discourseth about; wherefore what he speaks, is necessary unto the church in all ages and conditions. To suppose a church devoid of the gifts here mentioned, is to overthrow the whole nature and end of a gospel church. 2. That the principle of all administrations in the church-state described, is gifts received from Jesus Christ by his Spirit. For declaring the way

whereby the church may be edified, he layeth the foundation of it in this, that to every one of us is grace given according to the measure of the gift of Christ. For the apostle exhorts those unto whom he speaks, to attend unto those duties whereby the church may be edified, and that by virtue of the gifts which they had received. All the whole duty of any one in the church lies in this, that he act according to the χάρισμα that he is made partaker of. And what these χαρίσματα are, as also by whom they are bestowed, hath been already fully declared. 3. That these gifts give not only ability for duty, but rule and measure unto all works of service that are to be performed in the church. Every one is to act therein according to his gift, and no otherwise. To say that this state of the church is now ceased, and that another state is introduced, wherein all gospel administrations may be managed without spiritual gifts, or not by virtue of them, is to say that which, *de facto*, is true in most places; but whether the true nature of the church is not overthrown thereby, is left unto consideration. 1 Pet. iv. 10, 11. is a parallel testimony hereunto, and many others to the same purpose might be pleaded, together with that which is the foundation of this whole discourse; Eph. iv. 5—11, &c. Only let it be remembered, that in this whole discourse by gifts I do understand those χαρίσματα πνευματικὰ, those spiritual largesses which are neither absolutely natural endowments, nor attainable by our own industry and diligence.

Seventhly, These gifts, as they are bestowed unto that end, so they are indispensably necessary unto gospel administrations. For as we have proved, they are spiritual, and not legal or carnal; and spiritual administrations cannot be exercised in a due manner without spiritual gifts: yea, one reason why they are spiritual, and so called, is because they cannot be performed without the aid and assistance of the Holy Spirit in and by these gifts of his. Had the Lord Christ appointed administrations of another nature, such as were every way suited unto the reason of men, and to be exercised by the powers thereof, there had been no need of these spiritual gifts. For the spirit of a man knoweth the things of a man, and will both guide and act him therein. And whereas these administrations are in their nature, use,

signification, and efficacy spiritual, it is by spiritual gifts alone that they may be managed. Hence these things do live and die together. Where the one is not, there neither will the other be. Thus when many, perhaps the most who were outwardly called unto office in the church, began to be carnal in their hearts and lives, and to neglect the use of these gifts, neither applying themselves unto the attaining of them, nor endeavouring to excite or increase what they had received, by diligence or constant exercise, refusing to trade with the talent committed unto them, they quickly began to wax weary of spiritual administrations also. Hereon in compliance with many corrupt affections, they betook themselves unto an outward, carnal, ceremonious worship and administration of ordinances, which they might discharge and perform without the least aid or assistance of the Holy Ghost, or supply of spiritual gifts. So in the neglect of these gifts, and the loss of them which ensued thereon, lay the beginning of the apostacy of the Christian church as to its outward profession, which was quickly completed by the neglect of the grace of the Spirit, whereby it lost both truth and holiness. Nor could it be otherwise. For as we have proved, the outward form and being of the church as to its visible profession, depends on the reception and use of them: on their decay, therefore, the church must decay as to its profession, and in their loss is its ruin. And we have an instance in the church of Rome, what various, extravagant, and endless inventions the minds of men will put them upon to keep up a show of worship, when by the loss of spiritual gifts spiritual administrations are lost also. This is that which their innumerable forms, modes, sets of rites, and ceremonies, seasons of worship are invented to supply, but to no purpose at all; but only the aggravation of their sin and folly.

In the last place we plead the event even in the days wherein we live. For the Holy Ghost doth continue to dispense spiritual gifts for gospel administrations in great variety, unto those ministers of the gospel who are called unto their office according unto his mind and will. The opposition that is made hereunto by profane scoffers, is not to be valued. The experience of those who are humble and wise, who fearing God do inquire into those things, is appealed

unto. Have they not an experiment of this administration? Do they not find the presence of the Spirit himself by his various gifts in them by whom spiritual things are administered unto them? Have they not a proof of Christ speaking in them by the assistance of his Spirit, making the word mighty unto all its proper ends? And as the thing itself, so variety of his dispensations manifest themselves also unto the experience of believers. Who see not how different are the gifts of men, the Holy Ghost dividing unto every one as he will? And the experience which they have themselves who have received these gifts, of the especial assistance which they receive in the exercise of them, may also be pleaded. Indeed the profaneness of a contrary apprehension, is intolerable among such as profess themselves to be Christians. For any to boast themselves, they are sufficient of themselves for the stewardly dispensation of the mysteries of the gospel, by their own endowments natural or acquired, and the exercise of them, without a participation of any peculiar spiritual gift from the Holy Ghost, is a presumption which contains in it a renunciation of all or any interest in the promises of Christ made unto the church, or the continuance of his presence therein. Let men be never so well persuaded of their own abilities, let them pride themselves in their performances, in reflection of applauses from persons unacquainted with the mystery of these things; let them frame to themselves such a work of the ministry as whose discharge stands in little or no need of these gifts, yet it will at length appear, that where the gifts of the Holy Ghost are excluded from their administration, the Lord Christ is so, and the Spirit himself is so, and all true edification of the church is so, and so are all the real concerns of the gospel: and so have we, as I hope, confirmed the second part of the work of the Holy Ghost with respect unto spiritual gifts; namely, his continuance to distribute and communicate unto the church to the end of the world, according unto the powers and duties, which he hath erected in it, or required of it.

CHAP. VIII.

Of the gifts of the Spirit, with respect unto doctrine, rule, and worship; how attained, and improved.

THERE remain yet two things to be spoken unto, with respect unto the gifts which the Holy Ghost bestows on the ministers of the gospel, to qualify them unto their office, and to enable them unto their work. And these are,

I. What they are.

II. How they are to be attained and improved.

In our inquiry after the first; or what are the gifts whereby men are fitted and enabled for the ministry, we wholly set aside the consideration of all those gracious qualifications of faith, love, zeal, compassion, careful tender watchfulness, and the like, whereon the holy use of their ministry doth depend. For our inquiry is only after those gifts whereon depends the very being of the ministry. There may be a true ministry in some cases where there is no sanctifying grace; but where there are no spiritual gifts, there is no ministry at all. They are in general abilities for the due management of the spiritual administrations of the gospel in its doctrine, worship, and discipline, unto the edification of the church. It is not easy, nay, it may be unto us, it is not possible to enumerate in particular all the various gifts which the Holy Ghost endows the ministers of the gospel withal. But whereas all the concerns of the church may be referred unto these three heads, of doctrine, worship, and rule, we may inquire what are the principal spiritual gifts of the Holy Ghost with respect unto them distinctly.

The first great duty of the ministry with reference unto the church is, the dispensation of the doctrine of the gospel unto it, for its edification. As this is the duty of the church continually to attend unto, Acts ii. 42. so it is the principal work of the ministry, the foundation of all other duties, which the apostles themselves gave themselves unto in an especial manner; Acts vi. 4. Hence is it given in charge unto all ministers of the gospel; Acts xx. 28. 1 Pet. v. 2. 1 Tim. i. 3. v. 17. iv. 13, 14. 16. 2 Tim. iv. 1—3. For

this is the principal means appointed by Christ for the edification of his church; that whereby spiritual life is begotten and preserved. Where this work is neglected or carelessly attended unto, there the whole work of the ministry is despised. And with respect unto this ministerial duty, there are three spiritual gifts that the Holy Ghost endoweth men withal, which must be considered.

1. The first is wisdom or knowledge, or understanding in the mysteries of the gospel, the revelation of the mystery of God in Christ, with his mind and will towards us therein. These things may be distinguished, and they seem to be so in the Scripture sometimes. I put them together, as all of them denote that acquaintance with, and comprehension of, the doctrine of the gospel which is indispensably necessary unto them who are called to preach it unto the church. This some imagine an easy matter to be attained; at least that there is no more, nor the use of any other means required thereunto, than what is necessary to the acquisition of skill in any other art or science. And it were well if some, otherwise concerned in point of duty, would but lay out so much of their strength and time in the obtaining of this knowledge, as they do about other things which will not turn much unto their account. But the cursory perusal of a few books is thought sufficient to make any man wise enough to be a minister. And not a few undertake ordinarily to be teachers of others, who would scarcely be admitted as tolerable disciples in a well ordered church. But there belongeth more unto this wisdom, knowledge, and understanding, than most men are aware of. Were the nature of it duly considered, and withal the necessity of it unto the ministry of the gospel, probably some would not so rush on that work as they do, which they have no provision of ability for the performance of. It is in brief such a comprehension of the scope and end of the Scripture, of the revelation of God therein, such an acquaintance with the systems of particular doctrinal truths, in their rise, tendency, and use, such a habit of mind in judging of spiritual things, and comparing them one with another, such a distinct insight into the springs and course of the mystery of the love, grace, and will of God in Christ, as enables them, in whom it is to declare the counsel of God, to make known the way of life,

of faith and obedience unto others, and to instruct them in their whole duty to God and man thereon. This the apostle calls his knowledge in the mystery of Christ, which he manifested in his writings; Eph. iii. 4. For as the gospel, the dispensation and declaration whereof is committed unto the ministers of the church, is the 'wisdom of God in a mystery;' 1 Cor. ii. 7. so their principal duty is to become so wise and understanding in that mystery, as that they may be able to declare it unto others, without which they have no ministry committed unto them by Jesus Christ. See Eph. i. 9. iii. 3. 6. 19. Col. iv. 3. The sole inquiry is, whence we may have this wisdom, seeing it is abundantly evident that we have it not of ourselves? That in general it is from God, that it is to be asked of him, the Scripture every where declares. See Col. i. 9. ii. 2. 2 Tim. ii. 7. James i. 5. 1 John v. 20. And in particular it is plainly affirmed to be the especial gift of the Holy Ghost. He gives the 'word of wisdom;' 1 Cor. xii. 8. which place hath been opened before. And it is the first ministerial gift that he bestows on any. Where this is not in some measure, to look for a ministry is to look for the living among the dead. And they will deceive their own souls in the end, as they do those of others in the meantime, who on any other grounds do undertake to be preachers of the gospel. But I shall not here divert unto the full description of this spiritual gift, because I have discoursed concerning it elsewhere.

2. With respect unto the doctrine of the gospel, there is required unto the ministry of the church, skill to divide the word aright, which is also a peculiar gift of the Holy Ghost; 2 Tim. ii. 15. 'Study to approve thyself unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' Both the former clauses depend on the latter. If a minister would be accepted with God in his work, if he would be found at the last day a workman that needs not to be ashamed, that is, such a builder of the house of God, as whose work is meet, proper, and useful, he must take care to divide the word of truth, which is committed unto his dispensation, aright, or in a due manner. Ministers are stewards in the house of God, and dispensers of the mysteries thereof. And, therefore, it is required of them, that they give unto all the servants that are in the house,

or do belong unto it, a meet portion according unto their wants, occasions, and services, suitable unto the will and wisdom of their Lord and Master; Luke xii. 42, 43. 'Who is that faithful and wise steward, whom his master shall make ruler over his household, to give them their portion of meat in due season?' For this giving of provision, and a portion of meat unto the household of Christ, consists principally in the right dividing and distribution of the word of truth. It is the taking out from those great stores of it in the Scripture, and as it were cutting off a portion suitable unto the various conditions of those in the family. Herein consists the principal skill of a scribe furnished for the kingdom of heaven, with the wisdom before described. And without this, a common course of dispensing or preaching the word, without differencing of persons and truths, however it may be gilded over with a flourish of words and oratory, is shameful work in the house of God. Now unto this skill, sundry things are required. (1.) A sound judgment in general concerning the state and condition of those unto whom any one is so dispensing the word. It is the duty of a shepherd to know the state of his flock; and unless he do so, he will never feed them profitably. He must know whether they are babes, or young men, or old; whether they need milk or strong meat; whether they are skilful or unskilful in the word of righteousness; whether they have their senses exercised to discern good and evil, or not; or whether their hearers are mixed with all these sorts. Whether in the judgment of charity they are converted unto God, or are yet in an unregenerate condition. What probably are their principal temptations, their hinderances, and furtherances; what is their growth or decay in religion? He that is not able to make a competent judgment concerning these things, and the other circumstances of the flock, so as to be steered thereby in his work, will never evidence himself to be a workman that needeth not to be ashamed. (2.) An acquaintance with the ways and methods of the work of God's grace on the minds and hearts of men, that he may pursue and comply with its design in the ministry of the word. Nothing is by many more despised, than an understanding hereof; yet is nothing more necessary to the work of the ministry. The word of the gospel as preached is *vehiculum*

gratiæ, and ought to be ordered so as it may comply with its design in its whole work on the souls of men. He, therefore, who is unacquainted with the ordinary methods of the operation of grace, fights uncertainly in his preaching of the word like a man beating of the air. It is true, God can, and often doth, direct a word of truth, spoken as it were at random, unto a proper effect of grace, on some or other, as it was when the man drew a bow at a venture, and smote the king of Israel between the joints of the harness. But ordinarily a man is not like to hit a joint, who knows not how to take his aim. (3.) An acquaintance with the nature of temptation, with the especial hinderances of faith and obedience, which may befal those unto whom the word is dispensed, is in like manner required hereunto. Many things might be added on this head, seeing a principal part of ministerial skill doth consist herein. (4.) A right understanding of the nature of spiritual diseases, distempers, and sicknesses, with their proper cures and remedies, belongeth hereunto. For the want hereof the hearts of the wicked are oftentimes made glad in the preaching of the word, and those of the righteous filled with sorrow; the hands of sinners are strengthened, and those who are looking towards God are discouraged or turned out of the way. And where men either know not these things, or do not, or cannot apply themselves skilfully to distribute the word according to this variety of occasion, they cannot give the household its portion of meat in season. And he that wants this spiritual gift, will never divide the word aright unto its proper ends; 2 Tim. iii. 16, 17. And it is lamentable to consider what shameful work is made for want hereof in the preaching of some men; yea, how the whole gift is lost, as to its power, use, and benefit.

3. The gift of utterance also belongeth unto this part of the ministerial duty in the dispensation of the doctrine of the gospel. This is particularly reckoned by the apostle among the gifts of the Spirit; 1 Cor. i. 5. 2 Cor. viii. 5. And he desires the prayers of the church that the gift 'may abide with himself, and abound in him;' Eph. vi. 19. And he there declares, that the nature of it consists in the opening of the 'mouth boldly to make known the mysteries of the gospel;' as also Col. iv. 3. Now this utterance doth not consist in

a natural volubility of speech, which, taken alone by itself, is so far from being a gift of the Spirit, or a thing to be earnestly prayed for, as that it is usually a snare to them that have it, and a trouble to them that hear them. Nor doth it consist in a rhetorical ability to set off discourses with a flourish of words, be they never so plausible or enticing; much less in a bold corrupting of the ordinance of preaching by a foolish affectation of words in supposed elegancies of speech, quaint expressions, and the like effects of wit, that is fancy and vanity. But four things do concur hereunto. (1.) Παῤῥησία, or *dicendi libertas*. The word we translate utterance is λογος, that is speech. But that not speech in general, but a certain kind of speech is intended, is evident from the places mentioned, and the application of them. And it is such a speech as is elsewhere called παῤῥησία, that is, a freedom and liberty in the declaration of the truth conceived. This a man hath when he is not, from any internal defect, or from any outward consideration, straitened in the declaration of those things which he ought to speak. This frame and ability the apostle expresseth in himself; 2 Cor. vi. 11. 'O ye Corinthians, our mouth is open unto you, our heart is enlarged.' A free enlarged spirit, attended with an ability of speech suited unto the matter in hand, with its occasions, belong to this gift. (2.) So also doth boldness and holy confidence. So we often render παῤῥησία, wherein this utterance doth much consist. When the Spirit of God in the midst of difficulties, oppositions, and discouragements, strengtheneth the minds of ministers, so as that they are not terrified with any amazement, but discharge their work freely, as considering whose word and message it is that they do deliver, belongs to this gift of utterance. (3.) So also doth gravity in expression, becoming the sacred majesty of Christ and his truths in the delivery of them. He that speaks, is to speak as the oracles of God; 1 Pet. iv. 11. That is, not only as to truth, preaching the word of God and nothing else, but doing it with that gravity and soundness of speech, which becomes them who speak the oracles of God. For as we are to deliver sound doctrine and nothing else, Tit. i. 9. so we are to use sound speech that cannot be condemned; Tit. ii. 7, 8. (4.) Hereunto also belongs that authority which accompanieth the delivery of the

word when preached in demonstration of these spiritual abilities. For all these things are necessary, that the hearers may receive the word, not as the word of man, but as it is indeed the word of God.

These are the principal spiritual gifts wherewith the Holy Ghost endows the ministers of the church, with respect unto the effectual dispensation of the word, or the doctrine of the gospel, which is committed unto them. And where they are communicated in any such degree as is necessary unto the due discharge of that office, they will evidence themselves to the consciences of them that do believe. The dispensation of the word by virtue of them, though under great variety from the various degrees wherein they are communicated, and the different natural abilities of them that do receive them, will be sufficiently distinguished and remote from that empty, wordy, sapless way of discoursing spiritual things, which is the mere effect of the wit, fancy, invention, and projection of men destitute of the saving knowledge of our Lord Jesus Christ, and the mysteries of the gospel.

The second head of duties belonging unto the ministerial office, respects the worship of God. By the worship of God, here I understand only that especial part thereof, whereof himself is the immediate object. For, absolutely the preaching and hearing of the word is a part of sacred worship, as that wherein we act the obedience of faith unto the commands of God, and submit ourselves unto his institution. And, indeed, as unto those that hear, it is God declaring himself by his word, that is the immediate object of their worship. But the dispensation of the word which we have considered, is the acting of men upon the authority and command of God towards others. But as was said, by that we inquire into, I intend that alone whereof God himself was the immediate object. Such are all the remaining offices and duties of the church, those only excepted which belong to its rule. And this worship hath various acts, according to the variety of Christ's institutions and the church's occasions. Yet as to the manner of its performance, it is comprised in prayer. For by prayer we understand all confessions, supplications, thanksgivings, and praises, that are made unto God in the church, whether absolutely, or in the

administration of other ordinances, as the sacraments. Wherefore, in this duty, as comprehensive of all the sacred offices of public worship, as the glory of God is greatly concerned, so it is the principal act of obedience in the church. This then, as to the performance of it, depends either on the natural abilities of men, or on the aids and operation of the Holy Ghost. By the natural abilities of men, I understand not only what they are able of themselves in every instance to perform; but also whatever assistance they may make use of, either of their own finding out, or of others. And by the aids of the Holy Ghost I intend an especial spiritual gift bestowed on men to this purpose. Now, to suppose that the whole duty of the church herein should consist in the actings of men in their own strength and power, without any especial assistance of the Holy Spirit, is to exclude the consideration of him from those things, with respect whereunto he is principally promised by our Lord Jesus Christ. But what concerneth this gift of the Holy Ghost hath been at large handled by itself already, and must not here be again insisted on: taking for granted what is therein sufficiently confirmed, I shall only add, that those who have not received this gift, are utterly unfit to undertake the office of the ministry, wherein it is their duty to go before the church in the administration of all ordinances by virtue of these abilities. In things civil or secular, it would be esteemed an intolerable solecism to call and choose a man to the discharge of an office or duty, whose execution depended solely on such a peculiar faculty or skill, as he who is so called hath no interest in, or acquaintance with: and it will one day appear to be so also in things sacred and religious, yea, much more.

Thirdly, The rule of the church belongeth unto the ministers of it. God hath established rule in the church; Rom. xii. 8. 1 Cor. xii. 28. 1 Tim. v. 17. 1 Thess. v. 12. Heb. xiii. 17. I dispute not now of what sort this ministry is, nor whether the rule belong unto one sort alone. It is enough unto my present design, that it is committed by Christ unto the ministers of the church, which are its guides, rulers, and overseers. Nor shall I at present inquire into the particular powers, acts, and duties, of this rule. I have done it elsewhere. I am only now to consider it so far as

its exercise requireth an especial ministerial gift to be communicated by the Holy Ghost. And in order thereunto the things ensuing must be premised: 1. That this rule is spiritual, and hath nothing in common with the administration of the powers of the world. It hath, I say, no agreement with secular power and its exercise, unless it be in some natural circumstances that inseparably attend rulers and ruled in any kind. It belongs unto the kingdom of Christ, and the administration of it, which are not of this world. And as this is well pleaded by some against those who would erect a kingdom for him in the world, and, as far as I can understand, of this world, framed in their own imaginations unto a fancied interest of their own; so it is as pleadable against them who pretend to exercise the rule and power of his present kingdom after the manner of the potestative administrations of the world. When our Saviour forbade all rule unto his disciples after the manner of the Gentiles, who then possessed all sovereign power in the world, and told them, that it should not be so with them, that some should be great and exercise dominion over others, but that they should serve one another in love, the greatest condescension unto service being required of them who are otherwise most eminent; he did not intend to take from them, or divest them of, that spiritual power and authority in the government of the church which he intended to commit unto them. His design, therefore, was to declare, what that authority was not, and how it should not be exercised. A lordly or despotical power it was not to be, nor was it to be exercised by penal laws, courts, and coercive jurisdiction, which was the way of the administration of all power among the Gentiles. And if that kind of power and rule in the church, which is for the most part exercised in the world, be not forbidden by our Saviour, no man living can tell what is so. For as to meekness, moderation, patience, equity, righteousness, they were more easy to be found in the legal administrations of power among the Gentiles, than in those used in many churches. But such a rule is signified unto them, the authority whereof, from whence it proceedeth, was spiritual; its object the minds and souls of men only, and the way of whose administration was to consist in a humble, holy, spiritual application of the word of God,

or rules of the gospel unto them. 2. The end of this rule is merely and solely the edification of the church. All the power that the apostles themselves had, either in or over the church, was but unto their edification; 2 Cor. x. 8. And the edification of the church consists in the increase of faith and obedience in all the members thereof, in the subduing and mortifying of sin, in fruitfulness in good works, in the confirmation and consolation of them that stand, in the raising up them that are fallen, and the recovery of them that wander, in the growth and flourishing of mutual love and peace; and whatever rule is exercised in the church unto any other end, is foreign to the gospel, and tends only to the destruction of the church itself. 3. In the way and manner of the administration of this rule and government, two things may be considered: (1.) What is internal in the qualifications of the minds of them by whom it is to be exercised. Such are wisdom, diligence, love, meekness, patience, and the like evangelical endowments. (2.) What is external, or what is the outward rule of it, and this is the word and law of Christ alone, as we have elsewhere declared.

From these things it may appear what is the nature, in general, of that skill in the rule of the church, which we assert to be a peculiar gift of the Holy Ghost. If it were only an ability or skill in the canon or civil law, or rules of men; if only an acquaintance with the nature and course of some courts proceeding litigiously by citations, processes, legal pleadings, issuing in pecuniary mulcts, outward coercions, or imprisonments; I should willingly acknowledge that there is no peculiar gift of the Spirit of God required thereunto. But the nature of it being as we have declared, it is impossible it should be exercised aright without especial assistance of the Holy Ghost. Is any man of himself sufficient for these things? Will any man undertake of himself to know the mind of Christ in all the occasions of the church, and to administer the power of Christ in them and about them? Wherefore the apostle in many places teacheth that wisdom, skill, and understanding to administer the authority of Christ in the church unto its edification with faithfulness and diligence, are an especial gift of the Holy Ghost; Rom. xii. 6. 8. 1 Cor. xii. 28. It is the Holy Ghost which makes the elders of the church its bishops or overseers, by calling

them to their office; Acts xx. 28. And what he calls any man unto, that he furnisheth him with abilities for the discharge of. And so have we given a brief account of these ordinary gifts which the Holy Ghost communicates unto the constant ministry of the church, and will do so unto the consummation of all things; having moreover in our passage manifested the dependance of the ministry on this work of his; so that we need no addition of pains to demonstrate, that where he goeth not before in the communication of them, no outward order, call or constitution is sufficient to make any one a minister of the gospel.

There are gifts which respect duties only. Such are those which the Holy Ghost continues to communicate unto all the members of the church in a great variety of degrees, according to the places and conditions which they are in, unto their own and the church's edification. There is no need that we should insist upon them in particular, seeing they are of the same nature with them which are continued unto the ministers of the church, who are required to excel in them, so as to be able to go before the whole church in their exercise. The Spirit of the gospel was promised by Christ unto all his disciples, unto all believers, unto the whole church, and not unto the guides of it only. To them he is so in an especial manner, with respect unto their office, power, and duty, but not absolutely or only. As he is the Spirit of grace, he quickens, animates, and unites, the whole body of the church, and all the members of it, in and unto Christ Jesus; 1 Cor. xii. 12, 13. And as he is the administrator of all supernatural gifts, he furnisheth the whole body and all its members with spiritual abilities unto its edification; Eph. iv. 15, 16. Col. ii. 19. And without them, in some measure or degree ordinarily, we are not able to discharge our duty unto the glory of God. For,

1. These gifts are a great means and help to excite and exercise grace itself, without which it will be lifeless, and apt to decay. Men grow in grace by the due exercise of their own gifts in duties. Wherefore, every individual person on his own account doth stand in need of them with respect unto the exercise and improvement of grace; Zech. xii. 10. 2. Most men have, it may be, such duties incumbent on them with respect unto others, as they cannot dis-

charge aright without the especial aid of the Spirit of God in this kind. So is it with all them who have families to take care of and provide for. For ordinarily they are bound to instruct their children and servants in the knowledge of the Lord, and to go before them in that worship which God requires of them, as Abraham did, the 'father of the faithful.' And hereunto some spiritual abilities are requisite: for none can teach others more than they know themselves, nor perform spiritual worship without some spiritual gifts, unless they will betake themselves unto such shifts as we have before on good grounds rejected. 3. Every member of a church in order according to the mind of Christ, possesseth some place, use, and office, in the body, which it cannot fill up unto the benefit and ornament of the whole, without some spiritual gift. These places are various, some of greater use than others, and of more necessity unto the edification of the church, but all are useful in their kind. This our apostle disputes at large, 1 Cor. xii. 12—20, &c. All believers in due order do become one body by the participation of the same Spirit, and union unto the same head. Those who do not so partake of the one Spirit, who are not united unto the head, do not properly belong to the body, whatever place they seem to hold therein. Of those that do so, some are as it were an eye, some as a hand, and some as a foot: all these useful in their several places, and needful unto one another. None of them is so highly exalted as to have the least occasion of being lifted up, as though he had no need of the rest; for the Spirit distributeth unto every one severally as he will, not all unto any one, save only unto the head, our Lord Jesus, from whom we all receive grace according to the measure of his gift. Nor is any so depressed or useless as to say, it is not of the body, nor that the body hath no need of it. But every one in his place and station concurs to the unity, strength, beauty, and growth, of the body, which things our apostle disputes at large in the place mentioned. 4. Hereby are supplies communicated unto the whole from the head; Eph. iv. 15, 16. Col. ii. 19. It is of the body, that is, of the church, under the conduct of its officers, that the apostle discourseth in those places. And the duty of the whole it is to speak the truth in love, every one in his several place and station.

And herein God hath so ordered the union of the whole church in itself, unto and in dependance on its head, as that through and by not only the supply of every joint, which may express either the officers, or more eminent members of it; but the effectual working of every part, in the exercise of the graces and gifts of the Spirit, doth impart to the whole, the body may edify itself, and be increased. Wherefore, 5. the Scripture is express, that the Holy Ghost doth communicate of those gifts unto private believers, and directs them in that duty wherein they are to be exercised; 1 Pet. iv. 10. Every one, that is, every believer, walking in the order and fellowship of the gospel, is to attend unto the discharge of his duty, according as he hath received spiritual ability. So was it in the church of Corinth; 1 Cor. i. 5—7. and in that of the Romans; chap. xv. 14. as they all of them knew that it was their duty to covet the best gifts, which they did with success; 1 Cor. xii. 31. And hereon depend the commands for the exercise of those duties, which in the ability of these gifts received they were to perform. So were they all to admonish one another, to exhort one another, to build up one another in their most holy faith. And it is the loss of those spiritual gifts which hath introduced amongst many an utter neglect of these duties, so as they are scarce heard of among the generality of them that are called Christians. But blessed be God, we have large and full experience of the continuance of this dispensation of the Spirit in the eminent abilities of a multitude of private Christians, however they may be despised by them who know them not. By some, I confess, they have been abused, some have presumed on them beyond the line and measure which they have received; some have been puffed up with them; some have used them disorderly in churches, and to their hurt; some have boasted of what they have not received; all which miscarriages also befel the primitive churches. And I had rather have the order, rule, spirit, and practice, of those churches that were planted by the apostles, with all their troubles and disadvantages, than the carnal peace of others in their open degeneracy from all those things.

II. It remains only that we inquire how men may come unto, or attain a participation of these gifts, whether ministerial or more private. And unto this end we may observe, 1.

That they are not communicated unto any by a sudden *afflatus*, or extraordinary infusion, as were the gifts of miracles and tongues, which were bestowed on the apostles and many of the first converts. That dispensation of the Spirit is long since ceased, and where it is now pretended unto by any, it may justly be suspected as an enthusiastic delusion. For as the end of those gifts which in their own nature exceed the whole power of all our faculties, is ceased, so is their communication, and the manner of it also. Yet this I must say, that the infusion of spiritual light into the mind, which is the foundation of all gifts, as hath been proved, being wrought sometimes suddenly, or in a short season, the concomitancy of gifts in some good measure is oftentimes sudden, with an appearance of something extraordinary, as might be manifested in instances of several sorts. 2. These gifts are not absolutely attainable by our own diligence and endeavours in the use of means, without respect unto the sovereign will and pleasure of the Holy Ghost. Suppose there are such means of the attainment and improvement of them, and that several persons do, with the same measures of natural abilities and diligence, use those means for that end, yet it will not follow that all must be equally partakers of them. They are not the immediate product of our own endeavours, no not as under an ordinary blessing upon them. For they are *χαρίσματα*, arbitrary largesses or gifts, which the Holy Spirit worketh in all persons severally as he will. Hence we see the different events that are among them who are exercised in the same studies and endeavours; some are endued with eminent gifts; some scarce attain unto any that are useful, and some despise them, name and thing. There is, therefore, an immediate operation of the Spirit of God in the collation of these spiritual abilities, which is unaccountable by the measures of natural parts and industry. Yet I say, 3. That ordinarily they are both attained and increased by the due use of means suited thereunto, as grace is also, which none but Pelagians affirm to be absolutely in the power of our own wills. And the naming of these means, shall put an issue unto this discourse.

Among them, in the first place, is required, a due preparation of soul by humility, meekness, and teachableness. The Holy Spirit taketh no delight to impart of his especial

gifts unto proud, self-conceited men, to men vainly puffed up in their own fleshly minds. The same must be said concerning other vicious and depraved habits of mind, by which moreover, they are oft-times expelled and cast out after they have been in some measure received. And in this case I need not mention those by whom all these gifts are despised: it would be a wonder indeed, if they should be made partakers of them, or at least, if they should abide with them.

Secondly, Prayer is a principal means for their attainment. This the apostle directs unto, when he enjoins us earnestly to desire the best gifts. For this desire is to be acted by prayer, and no otherwise.

Thirdly, Diligence in the things about which these gifts are conversant. Study and meditation on the word of God, by the due use of means for the attaining a right understanding of his mind and will therein, is that which I intend. For in this course, conscientiously attended unto, it is, that for the most part the Holy Spirit comes in, and joins his aid and assistance for furnishing of the mind with those spiritual endowments.

Fourthly, The growth, increase, and improvement of these gifts depend on their faithful use according as our duty doth require. It is trade alone that increaseth talents, and exercise in a way of duty that improveth gifts. Without this, they will first wither and then perish. And by a neglect hereof are they lost every day, in some partially, in some totally, and in some to a contempt, hatred, and blasphemy of what themselves had received.

Lastly, Men's natural endowments, with elocution, memory, judgment, and the like, improved by reading, learning, and diligent study, do enlarge, set off, and adorn these gifts, where they are received.

TO

MY REVEREND AND WORTHY FRIENDS,

THE

PREBENDS OF CHRIST CHURCH COLLEGE IN OXFORD,

WITH

ALL THE STUDENTS IN DIVINITY IN THAT SOCIETY.

THE reason of my inscribing the ensuing pleas for the authority, purity, and perfection of the Scripture, against the pretences of some to the contrary, in these days, unto you, is, because some of you value and study the Scripture as much as any I know, and it is the earnest desire of my heart, that all of you would so do. Now whereas two things offer themselves unto me, to discourse with you by the way of preface, namely, the commendation of the Scripture, and an exhortation to the study of it, on the one hand; and a discovery of the reproach that is cast upon it, with the various ways and means that are used by some for the lessening and depressing of its authority and excellency on the other; the former being to good purpose, by one or other almost every day performed, I shall insist at present on the latter only; which also is more suited to discover my aim and intention in the ensuing discourses. Now herein as I shall, it may be, seem to exceed that proportion which is due unto a preface to such short discourses as these following; yet I know, I shall be more brief than the nature of so great a matter as that proposed to consideration doth require. And, therefore, ανεὺ προοιμίων καὶ παθῶν, I shall fall upon the subject that now lies before me.

Many there have been, and are, who, through the craft of Satan, and the prejudice of their own hearts,

lying under the power of corrupt and carnal interest, have engaged themselves to decry and disparage that excellency of the Scripture which is proper and peculiar unto it. The several sorts of them are too many particularly to be considered, I shall only pass through them in general, and fix upon such instances by the way as may give evidence to the things insisted on.

Those who in this business are first to be called to an account, whose filth and abominations given out in gross, others have but parcelled among themselves, are they of the synagogue of Rome. These pretend themselves to be the only keepers and preservers of the word of God in the world; the only 'ground and pillar of truth.' Let us then a little consider, in the first place, how it hath discharged this trust; for it is but equal that men should be called to an account upon their own principles; and those, who, supposing themselves to have a trust reposed in them, do manifest a treacherous mind, would not be one whit better if they had so indeed.

What then have these men done in the discharge of their pretended trust? nay, what hath that synagogue left unattempted? yea, what hath it left unfinished, that may be needful to convince it of perfidiousness? that says the Scripture was committed to it alone; and would, if it were able, deprive all others of the possession of it, or their lives. What Scripture then was this, or when was this deed of trust made unto them? The oracles of God, they tell us, committed to the Jews under the Old Testament, and all the writings of the New; and that this was done from the first foundation of the church by Peter, and so on to the finishing of the whole canon. What now have they not done in adding, detracting, corrupting, forging, aspersing those Scriptures to falsify their pretended trust? They add more books to them, never indited

by the Holy Ghost, as remote from being θεοπνευστι, ὡς οὐρανος ἐστ' ἀπὸ γαίης : so denying the self-evidencing power of that word, which is truly ἐξ οὐρανοῦ, by mixing it with things ἐξ ἀνθρώπων, of a human rise and spring ; manifesting themselves to have lost the spirit of discerning, promised with the word, to abide with the true church of God for ever ; Isa. lix. 21. They have taken from its fulness and perfection, its sufficiency and excellency, by their Massora, their oral law, or *verbum*, ἄγραφον, their unknown, endless, bottomless, boundless treasure of traditions ; that πάνσοφον φάρμαων for all their abominations. The Scripture itself, as they say, committed to them, they plead, to their eternal shame, to be in the original languages corrupted, vitiated, interpolated, so that it is no stable rule to guide us throughout in the knowledge of the will of God. The Jews, they say, did it whilst they were busy in burning of Christians. Therefore, in the room of the originals, they have enthroned a translation that was never committed to them, that came into the world they know neither how, nor when, nor by whom. So that one[a] says of its author, 'Si quis percontetur Gallus fuerit an Sarmata, Judæus an Christianus, vir an mulier, nihil habituri sint ejus patroni quod expeditè respondeant.' All this to place themselves in the throne of God, and to make the words of a translation authentic from their stamp upon them, and not from their relation unto, and agreement with, the words spoken by God himself. And yet farther, as if all this were not enough to manifest what trustees they have been, they have cast off all subjection to the authority of God in his word, unless it be resolved into their own ; denying that any man in the world can know it to be the word of God, unless they tell him so ; it is but ink and paper, skin of parchment, a dead letter, a nose of wax,

[a] Erasmus.

a Lesbian rule, of no authority unto us at all. O faithful trustees! holy mother church! infallible chair! can wickedness yet make any farther progress? was it ever heard of from the foundation of the world, that men should take so much pains, as these men have done, to prove themselves faithless, and treacherous in a trust committed to them? Is not this the sum and substance of volumes that have even filled the world; the word of God was committed to us alone, and no others; under our keeping it is corrupted, depraved, vitiated; the copies delivered unto us we have rejected, and taken up one of our own choice; nor let any complain of us, it was in our power to do worse. This sacred depositum had no κριτήρια, whereby it might be known to be the word of God; but it is upon our credit alone, that it passes in the world, or is believed; we have added to it many books upon our own judgment, and yet think it not sufficient for the guidance of men, in the worship of God, and their obedience they owe unto him: yet do they blush? are they ashamed as a thief when he is taken? nay, do they not boast themselves in their iniquity? and say, they are sold to work all these abominations? The time is coming, yea, it is at hand, wherein it shall repent them for ever, that they have lifted up themselves against this sacred grant of the wisdom, care, love, and goodness of God.

Sundry other branches there are of the abominations of these men, besides those enumerated; all which may be reduced to these three corrupt and bloody fountains:

1. That the Scripture at best, as given out from God, and as it is to us continued, was, and is, but a partial revelation of the will of God: the other part of it, which how vast and extensive it is no man knows (for the Jews have given us their δευτερώσεις in their Mishna and Gemara; these kept them locked up in

the breast, or chair of their holy father), being reserved in their magazine of traditions.

2. That the Scripture is not able to evince or manifest itself to be the word of God, so as to enjoy and exercise any authority in his name, over the souls and consciences of men; without an accession of testimony, from that combination of politic, worldly-minded men, that call themselves the church of Rome.

3. That the original copies of the Old and New Testament are so corrupted ('ex ore tuo, serve nequam') that they are not a certain standard and measure of all doctrines, or the touch-stone of all translations.

Now concerning these things you will find somewhat offered unto your considerations in the ensuing discourses; wherein, I hope, without any great altercation or disputes, to lay down such principles of truth, as that their idol imaginations will be found cast to the ground before the sacred ark of the word of God, and to lie naked without wisdom or power.

It is concerning the last of these only, that at present I shall deliver my thoughts unto you; and that because we begin to have a new concernment therein, wherewith I shall afterward acquaint you. Of all the inventions of Satan to draw off the minds of men from the word of God, this of decrying the authority of the originals seems to me the most pernicious. At the beginning of the reformation, before the council of Trent, the Papists did but faintly, and not without some blushing, defend their vulgar Latin translation. Some openly preferred the original before it, as Cajetan,[b] Erasmus, Vives,[c] and others. Yea, and after the council also, the same was done by Andradius,[d] Ferarius,[e] Arias Montanus,[f] Masius,[g] and others. For those who understood nothing but Latin amongst them, and

[b] Præf. in 5. lib. Mos. [c] In August. de Civit. Dei. lib. 15. cap. 13.
[d] Defens. Conc. Trid. lib. 4. [e] Prolog. Biblica. [f] Præf. in Bib. in Lat. et passim.
[g] Præf. in Comment. in Josh.

scarcely that, whose ignorance was provided for in the council; I suppose it will not be thought meet that in this case we should make any account of them. But the state of things is now altered in the world, and the iniquity, which first wrought in a mystery, being now discovered, casts off its vizard and grows bold; 'nihil est audacius istis deprensis.' At first the design was managed in private writings, Melchior Canus,[h] Gulielmus Lindanus,[i] Bellarminus,[k] Gregorius de Valentia,[l] Leo Castrius,[m] Huntlæus,[n] Hanstelius,[o] with innumerable others, some on one account, some on another, have pleaded that the originals were corrupted; some of them with more impudence than others. Leo Castrius, as Pineda observes, raves almost, wherever he falls on the mention of the Hebrew text. 'Sed is est author,'[p] saith he, 'dum in hujusmodi Ebraizationes incidit, vix sui compos; et bono licet zelo, tamen vel ignoratione rerum quarundam, vel vehementiori aliquâ affectione, extra fines veritatis et modestiæ rapitur: et si ex hujusmodi tantum unguibus Leonem illum estimaremus, non etiam ex aliis præclaris conatibus, aut murem aut vulpem censeremus, aut canem aut quiddam aliud ignobilius.' Yea Morinus, who seems to be ashamed of nothing, yet shrinks a little at this man's impudence and folly. 'Apologetici libros,'[q] saith he, 'sex bene longos scripsit, quibus nihil quam Judæorum voluntarias et malignas depravationes demonstrare nititur; zelo sanè pio scripsit Castrius, sed libris Hebraicis ad tantum opus quod moliebatur parum erat instructus.' In the steps of this Castrius, walks Huntley, a subtle Jesuit, who, in the treatise above cited,[r] ascribes the corruption of the Hebrew Bible to the good

[h] Loc. Com. lib. 1. cap. 13. [i] De opt. Gen. Interpt. lib. 1. [k] Lib. 2. de verb. Dei.
[l] Tom. 1. D. 5. Q. 3. [m] De Translat. Græ. cum Comment. in Isa.
[n] Epito. Controv. Contr. 1. c. 8. [o] Dispunctio Calum. Casaub.
[p] Pined. lib. 5. de Reb. Solom. c. 4. s. 1. [q] Morin. Exercit. de Sincerit. Exerc. 1. c. 3.
[r] Cap. 10. lib. 1.

providence of God, for the honour of the vulgar Latin. But these, with their companions, have had their mouths stopped by Reynolds, Whitaker, Junius, Lubbertus, Rivetus, Chamierus, Gerardus, Amesius, Glassius, Alstedius, Amama, and others. So that a man would have thought this fire put to the house of God had been sufficiently quenched. But after all the endeavours hitherto used, in the days wherein we live, it breaks out in a greater flame; they now print the original itself, and defame it; gathering up translations of all sorts, and setting them up in competition with it. When Ximenius put forth the complutensian Bibles, Vatablus his, and Arias Montanus those of the king of Spain, this cockatrice was not hatched, whose fruit is now growing to a flying fiery serpent. It is now but saying the ancient Hebrew letters are changed from the Samaritan to the Chaldean; the points or vowels, and accents, are but lately invented, of no authority, without their guidance and direction nothing is certain in the knowledge of that tongue; all that we know of it comes from the translation of the LXX, the Jews have corrupted the Old Testament; there are innumerable various lections both of the Old and New; there are other copies differing from those we now enjoy, that are utterly lost. So that upon the matter, there is nothing left unto men, but to choose, whether they will be Papists or Atheists.

Here that most stupendous fabric that was ever raised by ink and paper, termed well by a learned man[s] 'magnificentissimum illud (quod post homines natos in lucem prodiit unquam) opus biblicum;' I mean the Parisian Bibles, is prefaced by a discourse of its erector, Michael de Jay, wherein he denies the Hebrew text, prefers the vulgar Latin before it, and resolves that we are not left to the word for our rule, but to the

[s] Edm. Castel. Præf. ad Animad. Samar. in Bib. Poly.

spirit that rules in their church :[1] 'pro certo igitur atque indubitato apud nos esse debet, vulgatam editionem, quæ communi catholicæ ecclesiæ linguâ circumfertur verum esse et genuinum sacræ Scripturæ fontem ; hanc consulendam ubique, inde fidei dogmata repetenda ; ex quo insuper consentaneum est, veram ac certissima fidei Christianæ autographa in Spiritu ecclesiæ residere, neque ab ejus hostium manibus repetenda.

'Et certè quamcunque pietatis speciem prætexunt, non religione quapiam, aut sincerâ in Scripturam sacram veneratione aguntur ; dum eam unicam, quasi inelluctabilem salutis regulam, usurpant ; neque spiritûs evangelici veritatem investigare decreverunt ; dum ad autographa curiosius recurrentes, ex quibus, præter perplexa quædam vestigia, vix aliquid superest, vel capitales fidei hostes, vel eos qui ecclesiæ minus faverint, de contextuum interpretatione ac germano sacrorum codicum sensu consulunt. Scilicet non alta est opportunior via à regio illius itinere secedendi, neque in privatarum opinionum placitis blandius possunt acquiescere, quas velut unicas doctrinæ suæ regulas sectari plerunque censuerunt.

'Apage cæcam animorum libidinem, non jam in institutionem nostram subsistit litera, sed ecclesiæ spiritus ; neque è sacris codicibus hauriendum quidquam, nisi quod illa communicatum esse nobiscum voluerit.' So he, or Morinus in his name ; and if this be indeed the true state of things, I suppose he will very hardly convince men of the least usefulness of this great work and undertaking. To usher those Bibles into the world, Morinus puts forth his exercitations, entitled, 'Of the Sincerity of the Hebrew and Greek Text,' indeed to prove them corrupt and useless. He is now the man amongst them that undertakes to defend this cause : in whose writings whether there be more of Pyrgopolynices, or

[1] Mich. le Jay Præfat. ad opus Bibl.

Rabshakeh, is uncertain. But dogs that bark loud seldom bite deep; nor do I think many ages have produced a man of more confidence and less judgment; a prudent reader cannot but nauseate at all his leaves, and the man is well laid open by a learned person of his own party.[u] By the way, I cannot but observe, that in the height of his boasting, he falls upon his mother church, and embraces her to death. Exercit. 1. cap. 1. pag. 11. that he might vaunt himself to be the first and only discoverer of corruptions in the original of the Old Testament, with the causes of them, he falls into a profound contemplation of the guidance of his church, which being ignorant of any such cause of rejecting the originals, as he hath now informed her of, yet continued to reject them, and prefer the vulgar Latin before them, 'hîc admirare lector,' saith he, 'Dei spiritum ecclesiæ præsentissimum, illam per obscura, perplexa, et invia quæque, inoffenso pede agentem: quanquam incognita esset Rabbinorum supina negligentia, portentosa ignorantia, fædáque librorum Judaicorum corruptela, et Hæretici contraria his magnâ verborum pompâ audacter jactarent; adduci tamen non potuit ecclesia, ut versio, quâ solâ per mille ferè et centum annos usa fuerit, ad normam et amussim Hebræi textus iterum recuderetur.' But is it so indeed, that their church receives its guidance in a stupid brutish manner, so as to be fixed obstinately on conclusions, without the least acquaintance with the premises? it seems she loved not the originals, but she knew not why; only she was obstinate in this, that she loved them not. 1. If this be the state with their church, that when it hath neither Scripture, nor tradition, nor reason, nor new revelation, she is guided she knows not how, as Socrates was by his demon, or by secret and inexpressible species of pertinacy aad stub-

[u] Simeon de Muys Defens. sinc. Text. Heb.

bornness falling upon her imagination; I suppose it will be in vain to contend with her any longer. For my own part I must confess, that I shall as soon believe a poor deluded fanatical Quaker, pretending to be guided by an infallible spirit, as their pope with his whole conclave of cardinals, upon the terms here laid down by Morinus.

But, to let these men pass for a season, had this leprosy kept itself within that house which is thoroughly infected, it had been of less importance; it is but a farther preparation of it for the fire. But it is now broken forth among Protestants also, with what designs, to what end or purpose, I know not, θεὸς οἶδε 'God knows,' and the day will manifest. To declare at large how this is come about, 'longa esset historia,' too long for me to dwell upon, some heads of things I shall briefly touch at. It is known to all, that the reformation of religion, and restoration of good learning, were begun, and carried on at the same time, and mostly by the same persons. There was indeed a triumvirate among the Papists of men excellently skilled in rabbinical learning before the Reformation. Raymundus Martinus, Porchetus de Sylvaticis, and Petrus Galatinus, are the men; of the which, the last dedicated his book to Maximilian the Emperor, after that Zuinglius and Luther had begun to preach. Upon the matter these three are but one: great are the disputes, whether Galatinus stole his book from Raymundus or Porchetus; from Porchetus, saith Morinus, and calls his work 'plagium portentosum, cui vix simile unquam factum est:' Exerc. 1. cap. 2. from Raymundus, saith Scaliger, Epist. 2. 41. mistaking Raymundus Martinus for Raymundus Sebon, but giving the first tidings to the world of that book. From Raymundus also, saith Josephus de Voysin in his prolegomena to the 'Pugio fidei,' and from him Hornebeck

in his Proleg. ad Judæ. I shall not interpose in this matter, the method of Galatinus and his style are peculiar to him, but the coincidence of his quotations too many to be ascribed to common accident. That Porchetus took his 'Victoria adversus impios Judæos' for the most part from Raymundus, himself confesseth in his preface. However, certain it is Galatinus had no small opinion of his own skill, and therefore, according to the usual way of men, who have attained, as they think, to some eminency in any one kind of learning, laying more weight upon it than it is able to bear, he boldly affirms, that the original of the Scripture is corrupted, and not to be restored but by the Talmud; in which one concession he more injures the cause he pleads for against the Jews, than he advantageth it by all his books beside. Of his גלי רזיא of Rabbena Haskadosh there is no more news as yet in the world, than what he is pleased to acquaint us withal. At the same time Erasmus, Reuchlin, Vives, Xantes, Pagninus, and others, moved effectually for the restoration of the Hebrew, Greek, and Latin. But the work principally prospered in the hands of the first reformers, as they were all of them generally skilled in the Hebrew, so some of them, as Capito, Bibliander, Fagius, Munster, to that height and usefulness, that they may well be reckoned as the fathers and patriarchs of that learning. At that time lived Elias Levita, the most learned of the Jews of that age, whose grammatical writings were of huge importance in the studying of that tongue. This man as he was acquainted with many of the first reformers, so he lived particularly with Paulus Fagius, as I have elsewhere declared. Now in one book, which in those days he published, called Massoreth, Hammasoreth, he broached a new opinion, not much heard of, at least not at all received among the Jews, nor for aught that yet appears, once men-

tioned by Christians before, namely, that the points or vowels, and accents used in the Hebrew Bible, were invented by some critical Jew or Massorite, living at Tiberias about five or six hundred years after Christ: no doubt the man's aim was to reduce the world of Christians to a dependance on the ancient rabbins, for the whole sense of the Scripture, 'Hinc prima mali labes.' Here lies the first breach in this matter. The fraud being not discovered, and this opinion being broached and confirmed by the great and almost only master of the language of that age, some even of the first reformers embraced his fancy. Perhaps Zuinglius had spoken to it before: justly I know not. After a while the poison of this error beginning to operate, the Papists waiting on the mouths of the reformers, like the servants of Benhadad on Ahab, to catch at every word that might fall from them to their advantage, began to make use of it. Hence Cochlæus, lib. de Auth. Scripturæ, cap. 5. applauds Luther, for saying the Jews had corrupted the Bible with points and distinctions, as well he might, for nothing could be spoken more to the advantage of his cause against him. Wherefore, other learned men began to give opposition to this error, so did Munster, Junius, and others, as will be shewn in the ensuing discourse. Thus this matter rested for a season. The study of the Hebrew tongue and learning being carried on, it fell at length on him who undoubtedly hath done more real service for the promotion of it, than any one man whatever, Jew or Christian. I mean Buxtorfius the elder; his Thesaurus Grammaticus, his Tiberias, or Commentarius Massorethicus, his Lexicons and Concordances, and many other treatises, whereof some are not yet published, evince this to all the world. Even Morinus saith, that he is the only man among Christians, that ever thoroughly understood the Massora; and Simeon de Muys ac-

knowledgeth his profiting by him, and learning from him; other Jews who undertake to be teachers, know nothing but what they learn of him. To omit the testimony of all sorts of learned men, giving him the preeminence in this learning, it may suffice that his works praise him. Now this man in his Tiberias, or Commentarius Massorethicus, printed with the great Rabbinical Bible of his own correct setting forth at Basil, An. 1620, considereth at large this whole matter of the points, and discovereth the vanity of Elias's pretension about the Tiberian Massorites. But we must not, it seems, rest here: within a few years after, to make way for another design, which then he had conceived, Ludovicus Capellus published a discourse in the defence of the opinion of Elias (at least so far as concerned the rise of the punctuation), under the title of 'Arcanum punctationis revelatum.' The book was published by Erpenius without the name of the author. But the person was sufficiently known; and Rivetus not long after took notice of him, and saith he was his friend, but concealed his name. Isag. ad Scr. 1. cap. 8. This new attempt immediately pleaseth some. Among others, our learned professor Dr. Prideaux reads a public lecture on the vespers of our Comitia on that subject; wherein, though he prefaceth his discourse with an observation of the advantage the Papists make of that opinion of the novelty of the points, and the danger of it, yet upon the matter he falls in wholly with Capellus, though he name him not. Among the large encomiums of himself, and his work, printed by Capellus in the close of his Critica Sacra, there are two letters from one Mr. Eyre here in England, in one whereof he tells him, that without doubt the doctor read on that subject by the help of his book, as indeed he useth his arguments, and quotes his treatise, under the name of Sud Hanisebhoth Ha-

naegalah. But that, I say, which seems to me most admirable in the doctor's discourse is, that whereas he had prefaced it with the weight of the controversy he had in hand, by the advantage the Papists make of the opinion of the novelty of the points, citing their words to that purpose, himself in the body of his exercitations falls in with them, and speaks the very things which he seemed before to have blamed. And by this means this opinion, tending so greatly to the disparagement of the authority of the originals, is crept in amongst Protestants also. Of the stop put unto its progress by the full and learned answer of Buxtorfius the younger (who alone in this learning, in this age, seems to answer his father's worth) unto Capellus, in his discourse, 'de origine et antiquitate Punctorum,' I shall speak more afterward. However it is not amiss fallen out that the masters of this new persuasion are not at all agreed among themselves. Capellus would have it easy to understand the Hebrew text, and every word, though not absolutely by itself, yet as it lies in its contexture, though there were no points at all. Morinus would make the language altogether unintelligible on that account; the one saith, that the points are a late invention of the Rabbins, and the other, that without them, the understanding of the Hebrew is ἐν τῶν ἀδυνάτων, yet though they look divers ways, there is a firebrand between them. But we have this brand brought yet nearer to the church's bread-corn, in the prolegomena to the Biblia Polyglotta, lately printed at London. The solemn espousal of this opinion of the Hebrew punctuation, in that great work, was one chief occasion of the second discourse, as you will find it at large declared in the entrance of it. I dare not mention the desperate consequences that attend this imagination, being affrighted, among other things, by a little treatise lately sent me (upon the occasion of a discourse on this sub-

ject) by my worthy and learned friend Dr. Ward, entitled 'Fides divina,' wherein its author, whoever he be, from some principles of this nature, and unwary expressions of some learned men amongst us, labours to eject, and cast out as useless, the whole Scripture or word of God. I should have immediately returned an answer to that pestilent discourse, but that upon consideration, I found all his objections obviated or answered in the ensuing treatises, which were then wholly finished. And this, as I said, was the first way whereby the poison of undervaluing the originals crept in among Protestants themselves.

Now, together with the knowledge of the tongues, the use of that knowledge in critical observations, did also increase. The excellent use of this study and employment, with the fruits of it in the explanation of sundry difficulties, with many other advantages, cannot be easily expressed. But as the best things are apt to be most abused, so in particular it hath fallen out with this kind of learning and study. Protestants here also have chiefly managed the business. Beza, Camerarius, Scaliger, Casaubon, Drusius, Gomarus, Usher, Grotius, Hensius, Fuller, Dieu, Mede, Camero, Glasius, Capellus, Amama, with innumerable others, have excelled in this kind. But the mind of man being exceedingly vainglorious, curious, uncertain, after a door to reputation and renown, by this kind of learning, was opened in the world, it quickly spread itself over all bounds and limits of sobriety. The manifold inconveniences, if not mischiefs, that have ensued on the boldness and curiosity of some in criticising the Scripture, I shall not now insist upon; and what it might yet grow unto, I have often heard the great Usher expressing his fear. Of the success of Grotius in this way we have a solid account weekly in the lectures of our learned professor, which, I hope,

he will in due time benefit the public withal. But it is only one or two things that my present design calls me upon to remark.

Among other ways that sundry men have fixed on to exercise their critical abilities, one hath been the collecting of various lections both in the Old Testament and New. The first and most honest course fixed on to this purpose, was that of consulting various copies, and comparing them among themselves, wherein yet there were sundry miscarriages, as I shall shew in the second treatise. This was the work of Erasmus, Stephen, Beza, Arias Montanus, and some others, some that came after them finding this province possessed, and no other world of the like nature remaining for them to conquer, fixed upon another way, substituting to the service of their design, as pernicious a principle, as ever I think was fixed on by any learned man since the foundation of the church of Christ, excepting only those of Rome. Now this principle is that, upon many grounds, which some of them are long in recounting: there are sundry corruptions crept into the originals, which by their critical faculty, with the use of sundry engines, those especially of the old translations, are to be discovered and removed. And this also receives countenance from these prolegomena to the Biblia Polyglotta, as will afterward be shewn and discussed. Now this principle being once fixed, and a liberty of criticising on the Scripture, yea, a necessity of it, thence evinced, it is inconceivable what springs of corrections and amendments rise up under their hands. Let me not be thought tedious if I recount some of them to you.

1. It is known that there is a double consonancy in the Hebrew consonants among themselves; of some in figure that are unlike in sound, of some in sound that are unlike in figure, of the first sort are ב and כ, ג

and ג, י and ו, ו and ז, ז and ן, ד and ר, מ and ס, מ and ט, ה and ח, ח and ת, ע and צ; of the latter are כ and ק, א and ע, ס and ש, ו and ב, ע and ן. Now this is one principle of our new critics, that the scribes of the Bible were sometimes mistaken by the likeness of the letters, in respect of figure, sometimes by their likeness in respect of sound; and so remembering the words they wrote, oftentimes put one for another; so that whether they used their eyes or their memories, they failed on one hand or another, though the Jews deny any copy amongst them to be written but exactly by pattern, or that it is lawful for a man to write one word in a copy, but by pattern, though he could remember the words of the whole Bible: now whereas the signification of every word is regulated by its radix, it often falls out, that in the formation and inflexion of words, by reason of letters that are defective, there remains but one letter of the radix in them, at least that is pronounced: how frequent this is in this tongue, those who have very little skill in it, may guess by only taking a view of Probenius's Bible, wherein the radical letters are printed in a distinct character, from all the prefixes and affixes in their variations. Now if a man hath a mind to criticise and mend the Bible, it is but taking his word, or words, that he will fix upon, and try what they will make by the commutation of the letters that are alike in figure and sound. Let him try what כ will do in the place of ב or on the contrary; which as they are radical, or as they are prefixed, will sufficiently alter the sense; and so of all the rest mentioned. If by this means any new sense that is tolerable, and pleaseth the critic, doth emerge, it is but saying the scribe was mistaken in the likeness of the letters, or in the affinity of the sound, and then it is no matter, though all the copies in the world agree to the contrary, without the least variation. It is evident that

this course hath stood Capellus and Grotius in very good stead. And Simeon de Muys tells us a pretty story of himself to this purpose; de Heb. Edit. Antiq. et Verit. S. S. Yea, this is the most eminent spring of the criticisms on the Old Testament, that these times afford: a thousand instances might be given to this purpose.

2. But in case this course fail, and no relief be afforded this way, than the transposition of letters offers its assistance; those who know any thing in this language, know what alteration in the sense of words may be made by such a way of procedure, frequently words of contrary senses, directly opposite, consist only of the same letters diversly placed. Every lexicon will supply men with instances, that need not to be here repeated.

3. The points are taken into consideration; and here bold men may even satisfy their curiosity. That word, or those three letters דבר are instanced by Jerome to this purpose; Hom. 9. 12. as it may be printed it will afford eight several senses; דָּבָר is *verbum*, and דֶּבֶר is *pestis;* as far distant from one another as life and death; those letters in that order may be read with ◌ָ ◌ָ and ◌ַ ◌ַ and ◌ַ ◌ֶ and ◌ָ ◌ֶ and ◌ֶ ◌ַ, the Jews give instances how by this means, men may destroy the world. But,

4. Suppose that this ground proves barren also, it is but going to an old translation, the LXX, or vulgar Latin, and where any word likes us, to consider what Hebrew word answers unto it, and if it discovers an agreement in any one letter, in figure or sound, with the word in that text, then to say that so they read in that copy; yea, rather than fail, be the word as far different from what is read in the Bible as can be imagined, aver it to yield the more convenient sense, and a various lection is found out.

And these are the chief heads and springs of the criticisms on the Old Testament, which, with so great a reputation of learning, men have boldly obtruded on us of late days. It is not imaginable what prejudice the sacred truth of the Scripture, preserved by the infinite love and care of God, hath already suffered hereby, and what it may farther suffer for my part, I cannot but tremble to think. Lay but these two principles together, namely, that the points are a late invention of some Judaical Rabbins (on which account there is no reason in the world that we should be bound unto them), and that it is lawful to gather various lections by the help of translations, where there are no diversities in our present copies, which are owned in the prolegomena to the Biblia Polyglotta, and for my part I must needs cry out δὸς ποῦ στῶ, as not seeing any means of being delivered from utter uncertainty in and about all sacred truth. Those who have more wisdom and learning, and are able to look through all the digladiations that are likely to ensue on these principles, I hope will rather take pains to instruct me, and such as I am, than be angry or offended with us, that we are not so wise or learned as themselves. In the mean time I desire those who are shaken in mind by any of the specious pretences of Capellus and others, to consider the specimen, given us, of reconciling the difficulties, that they lay as the ground of their conjectures in the miscellany notes, or exercitations of the learned Mr. Pocock; as useful and learned a work as is extant in that kind, in so few sheets of paper. The dangerous and causeless attempts of men, to rectify our present copies of the Bible, the reader may there also find discovered and confuted.

But we have not as yet done, there is a new invention of Capellus, greatly applauded amongst the men of these opinions. He tells us, lib. 6. c. 10. Crit. Sacr.

'Planum est omnem quæ hodiè est in terrarum orbe linguæ Hebraicæ cognitionem servandam tandèm esse et ascribendam Græcæ τῶν LXX. Sacrorum Bibliorum translationi.' This is greedily taken up by Morinus (as nothing could be spoken more to his purpose), who also tells us, that the learned prefacer to these Biblia Polyglotta is of the same judgment; Morin. Præfat. ad opusc. Hæbr. Samarit. Hereupon he informs us, that in the translation of the Pentateuch he went for the meaning of sundry words unto Hierome, and the translation of the LXX. But it is not unknown to these learned persons, that Hierome, whom one of them makes his rule, tells us over and over, that notwithstanding the translation of the LXX, he had his knowledge of the Hebrew tongue, from the Hebrew itself, and the help of such Hebrews, as he hired to his assistance. And for Capellus, is not that the Helena for which he contends, and upon the matter the only foundation of his sacred work of criticising on the Scripture, that there was a succession of learned men of the Jews at Tiberias until a hundred years after Hierome, who invented the points of the Hebrew Bible, and that not in an arbitrary manner, but according to the tradition they had received from them who spoke that language in its purity? Shall these men be thought to have had the knowledge of the Hebrew tongue from the translation of the LXX. Certainly they would not then have hated it so, as he informs us they did. But this thing is plainly ridiculous. The language gives us the knowledge of itself. Considering the helps that by Providence have been in all ages, and at all times, afforded thereunto, ever since the time wherein Capellus says, some knew it so well, as to invent and affix the present punctuation, there hath been a succession of living or dead masters to farther the knowledge of it. And this will not seem strange to them who

have given us exact translations of the Persian and Æthiopic pieces of Scripture. In the ἅπαξ λεγόμενα we are little assisted by the LXX. The chiefest seeming help unto this tongue is from the Arabic. And thus have I given you a brief account, how by the subtilty of Satan, there are principles crept in, even amongst Protestants, undermining the authority of the Hebrew verity as it was called of old; wherein Jerusalem hath justified Samaria, and cleared the Papists in their reproaching of the word of God. Of the New Testament I shall speak particularly in the second discourse ensuing. Morinus, indeed tells us, de Heb. et Græc. Tex. Sincerit. Exercitat. 1. cap. 1. p. 5. it is a jocular thing that the heretics in their disputations do grant, that there are corruptions, and various lections in the Greek and Latin copies of the Scripture, but deny it as to the Hebrew; but why, I pray, is this so ridiculous? It is founded on no less stable bottom than this experience, that whereas we evidently find various lections in the Greek copies which we enjoy, and so grant that which ocular inspection evinces to be true; yet, although men discover such virulent and bitter spirits against the Hebrew text, as this Morinus doth, calling all men fools or knaves that contend for its purity, yet they are none of them able to shew out of any copies yet extant in the world, or that they can make appear ever to have been extant, that ever there were any such various lections in the originals of the Old Testament. And is there any reason that we should be esteemed ridiculous, because believing our own eyes, we will not also believe the testimony of some few men of no credit with us, asserting that for truth, which we have abundant cause to believe to be utterly false; but of these men so far.

I thought, at the entrance of my discourse, to have also insisted on some other ways, whereby Satan in

these days assaults the sacred truth of the word of God in its authority, purity, integrity, or perfection; especially in the poor, deluded, fanatical souls amongst us, commonly called Quakers; for the instruction of the younger sort, against whose abominations I have subjoined the theses in the close of the other treatises. But I am sensible how far already I have exceeded the bounds of a preface, unto so small treatises as these ensuing; and, therefore, giving a brief account of my undertaking in this cause of God and his word, for the vindication of the authority and integrity of it, I shall put a close to this discourse.

It may be, some of you have heard me professing my unwillingness to appear any more in the world this way. I have not in some things met with such pleasing entertainment, as to encourage me unto it: where I have been for peace, others have made themselves ready for war. Some of them, especially one[n] of late, neither understanding me, nor the things that he writes about, but his mind for opposition was to be satisfied. This is the manner of not a few in their writings; they measure other men by their own ignorance, and what they know not themselves, they think is hid to others also; hence when any thing presents itself new to their minds, as though they were the first that knew, what they then first know, and which they have only an obscure glimpse of, they rest not until they have published it to their praise. Such are the discourses of that person, partly trivial, partly obviated and rendered utterly useless to his purpose by that treatise, which he ventured weakly to oppose. I wish I could prevail with those, whose interest compels them to choose rather to be ignorant than to be taught by me, to let my books alone. Another,[o] after two or three years consideration, in answer to a book of near a hundred and

[n] M. G. F. [o] Mr. I. G.

forty sheets of paper, returns a scoffing reply to so much of it, as was written in a quarter of an hour. I am, therefore, still minded to abstain from such engagements. And I think I may say if there were less writing by some, there would be more reading by others, at least to more purpose. Many books full of profound learning lie neglected, whilst men spend their time on trifles; and many things of great worth are suppressed by their authors, whilst things of no value are poured out, one on the neck of another. One of yourselves,[p] I have often solicited for the publishing of some divinity lectures, read at solemn times in the University, which, if I know aught, are, to say no more, worthy of public view. I yet hope a short time will answer my desire and expectation. Of my present undertaking there are three parts. The first is a subject that having preached on, I was by many urged to publish my thoughts upon it, judging it might be useful: I have answered their requests. What I have performed through the grace of Christ in the work undertaken, is left to the judgment of the godly learned reader. The second concerns the prolegomena and appendix to the late Biblia Polyglotta: of this I said often, 'Ab alio quovis hoc fieri mallem, quàm à me, sed à me tamen potius quàm à nemine.' The reasons of my engaging in that work are declared at large in the entrance of it. The theses in the close were drawn in by their affinity in subject to the other discourses, and to complete the doctrine of the Scripture concerning the Scripture, I endeavoured to comprise in them the whole truth about the word of God, as to name and thing opposed by the poor fanatical Quakers, as also to discover the principles they proceed upon in their confused opposition to that truth.

[p] Dr. Henry Wilkinson, public reader of divinity in the University.

I have no more to add, but only begging I may have the continuance of your prayers, and assistance in your several stations, for the carrying on the work of our Lord and Master in this place committed unto us, that I may give my account with joy and not with grief, to him that stands at the door, I commend you to the powerful word of his grace; and remain,

Your fellow-labourer and brother,

in our dear Lord Jesus,

J. O.

From my Study,
September 22, 1658.

OF THE

DIVINE ORIGINAL,

WITH THE

AUTHORITY, SELF-EVIDENCING POWER, AND LIGHT

OF

THE HOLY SCRIPTURES.

CHAP. I.

The divine original of the Scripture, the sole foundation of its authority. The original of the Old Testament; Heb. i. 11. *Several ways of immediate revelation. The peculiar manner of the revelation of the word. Considerations thereon. Various expressions of that way;* 2 Pet. i. 20, 21. *The written word, as written, preserved by the providence of God. Capellus's opinion about various lections considered. The Scripture not ἰδίας ἐπιλύσεως. The true meaning of that expression. How the word came of old, and how it was received. Entirely from God to the least tittle. Of the Scriptures of the New Testament and their peculiar prerogative.*

THAT the whole authority of the Scripture in itself, depends solely on its divine original, is confessed by all who acknowledge its authority. The evincing and declaration of that authority, being the thing at present aimed at; the discovery of its divine spring and rise, is, in the first place, necessarily to be premised thereunto. That foundation being once laid, we shall be able to educe our following reasons and arguments, wherein we aim more at weight than number, from their own proper principles.

As to the original of the Scripture of the Old Testament, it is said, God spake, *παλαὶ ἐν τοῖς προφήταις,* Heb. i. 1. of old, or formerly, in the prophets. From the days of Moses the lawgiver, and downwards, unto the consignation and bounding of the canon delivered to the Judaical church, in the days of Ezra and his companions אנשי כנסת הגדולה, the 'men of the great congregation,' so God spake. This being done only among the Jews, they as his church, *ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ,* Rom. iii. 2. 9. 4. were 'intrusted with the

oracles of God.' God spake, ἐν τοῖς προφήταις; ἐν for διὰ (Chrysostome, Theophilact), *in* for *by*: διὰ τῶν προφητῶν, 'by the prophets,' as Luke i. 70. διὰ στόματος τῶν ἁγίων προφητῶν, 'by the mouth of the holy prophets;' but there seems to be somewhat farther intended in this expression.

In the exposition, or giving out the eternal counsel of the mind and will of God unto men, there is considerable, his speaking unto the prophets, and his speaking by them, unto us. In this expression, it seems to be that בת כיל or *filia vocis*, that voice from heaven that came to the prophets which is understood. So God spake in the prophets, and in reference thereunto, there is propriety in that expression, ἐν τοῖς προφήταις, 'in the prophets.' Thus the Psalms are many of them said to be, *To this*, or that man. מכתם לדוד 'A golden psalm to David;' that is, from the Lord; and from thence their tongue was as the 'pen of a writer;' Psal. xlv. 1. So God spake *in* them, before he spake *by* them.

The various ways of special revelation, by dreams, visions, audible voices, inspirations, with that peculiar one of the lawgiver under the Old Testament, called פנים אל־פנים 'face to face;' Exod. xxxiii. 11. Deut. xxxiv. 10. and פה אל־פה Numb. xi. 8. with that which is compared with it, and exalted above it (Heb. i. 1—3.), in the New, by the Son, ἐκ κόλπου τοῦ πατρὸς, 'from the bosom of the Father;' John i. 17, 18. are not of my present consideration, all of them belonging to the *manner* of the thing inquired after, not the thing itself.

By the assertion then laid down, of God 'speaking in the prophets of old,' from the beginning to the end of that long tract of time, consisting of one thousand years, wherein he gave out the writings of the Old Testament; two things are ascertained unto us, which are the foundation of our present discourse.

1. That the laws they made known, the doctrines they delivered, the instructions they gave, the stories they recorded, the promises of Christ, the prophecies of gospel-times they gave out and revealed, were not their own, not conceived in their minds, not formed by their reasonings, not retained in their memories from what they heard, not by any means beforehand comprehended by them, 1 Pet. i. 10, 11. but were all of them immediately from God; there being only a passive concurrence of their rational faculties

in their reception, without any such active obedience, as by any law they might be obliged unto. Hence,

2. God was so with them, and by the Holy Ghost so spake in them, as to their receiving of the word from him, and their delivering of it unto others, by speaking or writing, as that they were not themselves enabled by any habitual light, knowledge, or conviction of truth, to declare his mind and will, but only acted, as they were immediately moved by him. Their tongue in what they said, or their hand in what they wrote, was עט סופר no more at their own disposal, than the pen is, in the hand of an expert writer.

Hence, as far as their own personal concernments, as saints and believers, did lie in them, they are said ἐρευνᾶν, to make a diligent inquiry into, and investigation of, the things which ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα χριστοῦ, the 'Spirit of Christ, that spake in themselves did signify;' 1 Pet. i. 10, 11. Without this, though their visions were express, so that in them their eyes were said to be open; Numb. xxiv. 3, 4. yet they understood them not. Therefore, also, they studied the writings and prophecies of one another; Dan. ix. 2. Thus they attained a saving, useful, habitual knowledge of the truths delivered by themselves and others, by the illumination of the Holy Ghost, through the study of the word, even as we; Psal. cxix. 104. But as to the receiving of the word from God, as God spake in them, they obtained nothing by study or meditation, by inquiry or reading; Amos vii. 15. Whether we consider the *matter* or *manner* of what they received and delivered, or their receiving and delivering of it, they were but as an instrument of music, giving a sound according to the hand, intention, and skill of him that strikes it.

This is variously expressed. Generally it is said דבר היה The 'word was' to this or that prophet, which we have rendered, 'the word came' unto them. Ezek. i. 3. חיה הוה דבר it 'came expressly;' 'essendo fuit;' it had a subsistence given unto it, or an effectual in-being, by the Spirit's entering into him; ver. 14. Now this coming of the word unto them, had oftentimes such a greatness and expression of the majesty of God upon it, as it filled them with dread and reverence of him; Hab. iii. 16. and also greatly affected even their outward man; Dan. viii. 27. But this dread and ter-

ror (which Satan strove to imitate in his filthy tripodes, and ἐγγαστρίμυθοι), was peculiar to the Old Testament, and belonged to the pædagogy thereof; Heb. xii. 18—21. The Spirit, in the declaration of the New Testament, gave out his mind and will in a way of more liberty and glory; 2 Cor. iii. The expressness and immediacy of revelation was the same; but the manner of it related more to that glorious liberty in fellowship and communion with the Father, whereunto believers had then an access provided them by Jesus Christ; Heb. ix. 8. x. 19, 20. xii. 23, 24. So our Saviour tells his apostles, Matt. x. 20. οὐκ ὑμεῖς ἐστὲ οἱ λαλοῦντες; 'you are not the speakers' of what you deliver, as other men are, the figment and imagination of whose hearts are the fountain of all that they speak; and he adds this reason, τὸ γὰρ πνεῦμα τοῦ πατρὸς τὸ λαλοῦν ἐν ὑμῖν; 'The Spirit of the Father *is* he that speaketh in you.' Thus the word that came unto them was a book which they took *in* and gave *out* without any alteration of one tittle or syllable; Ezek. ii. 8—11. iii. 3. Rev. x. 9—11.

Moreover, when the word was thus come to the prophets, and God had spoken in them, it was not in their power to conceal it, the hand of the Lord being strong upon them. They were not now only on a general account to utter the truth they were made acquainted withal, and to speak the things they had heard and seen, which was their common preaching-work, according to the analogy of what they had received; Acts iv. 20. but also the very individual words that they had received, were to be declared. When the word was come to them, it was as a fire within them, that must be delivered, or it would consume them; Psal. xxxix. 3. Jer. xx. 9. Amos iii. 8. vii. 15, 16. So Jonah found his attempt to hide the word that he had received to be altogether vain.

Now, because these things are of great importance, and the foundation of all that doth ensue; namely, the discovery that the word is come forth unto us from God, without the least mixture or intervenience of any medium obnoxious to fallibility (as is the wisdom, truth, integrity, knowledge, and memory, of the best of all men), I shall farther consider it from one full and eminent declaration thereof, given unto us, 2 Pet. i. 20, 21. The words of the Holy Ghost are, Τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ

γίνεται· οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι θεοῦ ἄνθρωποι. 'Knowing this first, that no prophecy of Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.'

That which he speaks of is, προφητεία γραφῆς; the 'prophecy of Scripture,' or written prophecy.

There were then traditions among the Jews, to whom Peter wrote, exalting themselves into competition with the written word, which not long after got the title of an oral law, pretending to have its original from God. These the apostle tacitly condemns; and also shews under what formality he considered that, which, ver. 19. he termed λόγος προφητικὸς, the 'word of prophecy;' namely, as *written*. The written word, as such, is that whereof he speaks. Above fifty times is ἡ γραφὴ, or αἱ γραφαὶ, in the New Testament, put absolutely for the word of God. And כתב is so used in the Old, for the word of prophecy; 2 Chron. xxi. 12. It is the ἡ γραφὴ, that is, θεόπνευστος, 2 Tim. iii. 16. The writing, or word written, is by inspiration from God. Not only the doctrine in it, but the γραφὴ itself, or the doctrine as written, is so from him.

Hence, the providence of God hath manifested itself no less concerned in the preservation of the writings, than the doctrine contained in them. The writing itself being the product of his own eternal counsel for the preservation of the doctrine, after a sufficient discovery of the insufficiency of all other means for that end and purpose. And hence, the malice of Satan hath raged no less against the book, than the truth contained in it. The dealings of Antiochus under the Old Testament, and of sundry persecuting emperors under the New, evince no less. And it was no less crime of old to be *traditor libri*, than to be *abnegator fidei*. The reproach of *chartacea scripta*, and *membranæ* (Coster. Enchirid. cap. 1.), reflects on its author. [a]It is true, we have not the Αυτόγραφα of Moses and the prophets, of the apostles and evangelists; but the ἀπόγραφα which we have, or copies, contain every *iota* that was in them.

[a] Hæbræa volumina nec in una dictione corrupta invenies. Sant. Pag. ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ, Matt. v. 18.

It is no doubt but that in the copies we now enjoy of the Old Testament there are some diverse readings, or various lections. The קרי וכתיב[b] the תקון סופרים[c] The עטור סופדגים[d] (for the סבירין are of another nature) the various lections of Ben Asher, or Rabbi Aaron the son of Rabbi Moses of the tribe of Asher, and Ben Nepthali, or R. Moses the son of David of the tribe of Nepthali; of the east and western Jews, which we have collected at the end of the great Bible with the Masora, evince it. But yet we affirm that the whole word of God, in every letter and tittle, as given from him by inspiration, is preserved without corruption. Where there is any variety it is always in things of less, indeed of no, importance.[e] God by his providence preserving the whole entire, suffered this lesser variety to fall out, in or among the copies we have, for the quickening and exercising of our diligence in our search into his word.

It was an unhappy attempt (which must afterward be spoken unto), that a learned man[f] hath of late put himself upon, namely, to prove variations in all the present Ἀπόγραφα of the Old Testament in the Hebrew tongue, from the copies used of old, merely upon uncertain conjectures, and the credit of corrupt translations. Whether that plea of his be more unreasonable in itself, and devoid of any real ground of truth, or injurious to the love and care of God over his word and church, I know not, sure I am, it is both in a high degree. The translation, especially insisted on by him, is that of the LXX. That this translation, either from the mistakes of its first authors (if it be theirs, whose name and number it bears), or the carelessness, or ignorance, or worse, of its transcribers, is corrupted and gone off from the original in a thousand places twice told, is acknowledged by all who know aught of these things. Strange that so corrupt a stream should be judged a fit means to cleanse the fountain. That such a Lesbian rule should be thought a fit measure to

[b] Reading, in the margin, and writing, in the line.

[c] Correctio scribarum, or the amendment of some small *apiculi* in eighteen places.

[d] Ablatio scribarum, or a note of the redundancy of ו in five places. Vid. Raymond. pugio fid. Petrus Galat. lib. 1. cap. 8.

[e] Hæbræi V. T. Codices per universum terrarum orbem, per Europam, Asiam et Africam, ubique sibi sunt similes, eodémque modo ab omnibus scribuntur et leguntur; si forte exiguas quasdam apiculorum quorundam differentias excipias, quæ ipsæ tamen nullam varietatem efficiunt. Buxtorf. Vindic. Ver. Heb. 2. cap. 14.

[f] Lud. Capell. Crit. Sac.

correct the original by; and yet on the account hereof, with some others not one whit better, or scarce so good, we have one thousand eight hundred and twenty-six various lections exhibited unto us, with frequent insinuations of an infinite number more yet to be collected. It were desirable that men would be content to shew their learning, reading, and diligence, about things where there is less danger in adventures.

Nor is the relief he provides against the charge of bringing things to an uncertainty in the Scripture, which he found himself obnoxious unto, less pernicious than the opinion he seeks to palliate thereby; although it be since taken up and approved by others.[g] 'The saving doctrine of the Scripture,'[h] he tells us, 'as to the matter and substance of it, in all things of moment it is preserved in the copies of the original, and translations that do remain.'

It is indeed a great relief, against the inconvenience of corrupt translations, to consider that although some of them be bad enough, yet if all the errors and mistakes that are to be found in all the rest, should be added to the worst of all, yet every necessary, saving, fundamental truth, would be found sufficiently testified unto therein. But to depress the sacred truth of the originals, into such a condition, as wherein it should stand in need of this apology, and that without any colour or pretence from discrepancies in the copies themselves that are extant, or any tolerable evidence that there ever were any other, in the least differing from these extant in the world, will at length be found a work unbecoming a Christian, Protestant divine. Besides the injury done hereby to the providence of God towards his church, and care of his word, it will not be found so easy a matter, upon a supposition of such corruption in the originals as is pleaded for, to evince unquestionably that the whole saving doctrine itself, at first given out from God, continues entire and incorrupt. The nature of this doctrine is such, that

[g] Proleg. ad Bibl. Polyglot.

[h] Satis ergo est quod eadem salutaris doctrina quæ fuit à Moses, prophetis, apostolis et evangelistis in suis αὐτογράφοις primum literis consignata, eadem omnino pariter in textibus Græco et Hebræo, et in translationibus cum veteribus, tum recentibus, clarè certò et sufficienter inveniatur. Pariter illæ omnes unà cum textibus Græco et Hebræo sunt et dici possunt authenticæ, sacræ, divinæ, θεόπνευστοι—respectu materiæ, &c. Sunt in Scripturis multa alia non usque adeo scitu necessaria, &c. Capel. Critic. Sac. lib. 6. cap. 5. § 10, 11.

there is no other principle or means of its discovery, no other rule or measure of judging and determining any thing about or concerning it, but only the writing from whence it is taken: it being wholly of divine revelation, and that revelation being expressed only in that writing. Upon any corruption then supposed therein, there is no means of rectifying it. It were an easy thing to correct a mistake, or corruption, in the transcription of any problem, or demonstration of Euclid, or any other ancient mathematician, from the consideration of the things themselves about which they treat, being always the same, and in their own nature equally exposed to the knowledge and understanding of men, in all ages. In things of pure revelation, whose knowledge depends solely on their revelation, it is not so. Nor is it enough to satisfy us, that the doctrines mentioned are preserved entire; every tittle and ἴωτα in the word of God, must come under our care and consideration, as being as such from God; but of these things we shall treat afterward at large; return we now to the apostle.

This προφητεία γραφῆς, this written prophecy, this λόγος προφετικὸς, saith he, ἴδιας ἐπιλύσεως οὐ γίνεται; 'is not of any private interpretation.' Some think that ἐπιλύσεως is put for ἐπηλύσεως or ἐπηλυσίας, which, according to Hesychius, denotes affiation, inspiration, conception within; so Calvin. In this sense the importance of the words is the same with what I have already mentioned; namely, that the prophets had not their private conceptions, or self-fancied enthusiasms, of the things they spake. To this interpretation assents Grotius. And ἐπηλυσεως, for ἐπιλύσεως, is reckoned amongst the various lections that are gathered out of him, in the appendix to the Biblia Polyglotta. Thus ἰδίας ἐπιλύσεως οὐ γίνεται, is the other side of that usual expression, ἐπῆλθεν ἐπ' ἐμὲ ὁ λογὸς, or τὸ πνεῦμα. Camero contends for the retaining of ἐπιλύσεως; and justly. We begin a little too late to see, whither men's bold conjectures, in correcting the original text of the Scriptures, are like to proceed. Here is no colour for a various lection; one copy, it seems by Stephen, read διαλύσεως; without ground, by an evident error; and such mistakes are not to be allowed the name or place of various readings. But yet, says Camero, ἐπίλυσις is such a 'resolution' and interpretation as is made by revelation.

He adds, that in that sense ἐπιλυειν is used by the LXX, in the business of Joseph's interpretation of Pharaoh's dream, Gen. xl. which was by revelation. But indeed the word is not used in that chapter. However, he falls in with this sense (as do Calvin and Grotius), that ἰδίας ἐπιλύσεως, is not to be referred to our interpretation of the prophets, but to the way and manner of their receiving the counsel and will of God.

And indeed, ἰδίας ἐπιλύσεως οὐ γίνεται, taking ἐπίλυσις for an interpretation of the word of prophecy given out by writing, as our translation bears it, is an expression that can scarcely have any tolerable sense affixed unto it; γίνεται, or οὐ γίνεται, relates here to προφητεία γραφῆς; and denotes the first giving out of its word, not our after consideration of its sense and meaning. And without this sense, it stands in no coherence with, nor opposition to, the following sentence, which by its casual connexion to this, manifests that it renders a reason of what is herein affirmed, in the first place; and in the latter, turning with the adversative ἀλλὰ, an opposition unto it: οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι θεοῦ ἄνθρωποι· 'for prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' What reason is in the first part of this verse, why the Scripture is not of our private interpretation? or what opposition in the latter to that assertion? Nay on that supposal, there is no tolerable correspondency of discourse in the whole περιοχὴ. But take the word to express the coming of the prophecy to the prophets themselves, and the sense is full and clear.

This then is the intention of the apostle; the prophecy which we have written, the Scripture, was not an issue of men's fancied enthusiasms; not a product of their own minds and conceptions, not an interpretation of the will of God, by the understanding of man, that is, of the prophets themselves; neither their rational apprehensions, inquiries, conceptions of fancy, or imaginations of their hearts, had any place in this business; no self-affiation, no rational meditation, managed at liberty by the understanding and wills of men, had place herein.

Of this, saith the apostle, τοῦτο πρῶτον, γινώσκοντες·

knowing, judging, and determining this in the first place. This is a principle to be owned and acknowledged by every one that will believe any thing else. Γινώσκω is not only to know, to perceive, to understand; but also to judge, own, and acknowledge. This then, in our religion, is to be owned, acknowledged, submitted unto, as a principle, without farther dispute. To discover the grounds of this submission and acknowledgment, is the business of the ensuing discourse.

That this is so indeed, as before asserted, and to give a reason why this is to be received as a principle, he adds, ver. 21. οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία. That word of prophecy which we have written, is not ἰδίας ἐπιλύσεως, 'of private conception,' 'for it came not at any time by the will of man.' ἠνέχθη, which is the passive conjugation of φέρω from ἐνέγκω, denotes at least to be 'brought in;' more than merely it 'came;' it was brought into them by the will of God. The affirmative, as to the will of God, is included in the negative, as to the will of man. Or it came as the voice from heaven to our Saviour on the mount; ver. 18. where the same word is used. So Ezek. i. 3. חוה היה דכר 'essedo fuit verbum;' it was brought into him, as was shewed before. Thus God brought the word to them, and spake in them, in order of nature, before he spake by them. As ἠνέχθη, it was brought to them, it was קול יהוה 'the voice of the Lord,' Gen. iii. 8. or בת קול as the Jews call it; as spoken by them, or written, it was properly דבר יהוה 'verbum Dei,' 'the word of God;' which by his immediate voice he signified to the prophets. Thus some of them in visions, first eat a written book, and then prophesied, as was instanced before. And this is the first spring of the Scripture; the beginning of its emanation from the counsel and will of God. By the power of the Holy Ghost, it was brought into the organs or instruments, that he was pleased to use, for the revelation, and declaration of it unto others.

That which remains for the completing of this dispensation of the word of God unto us, is added by the apostle; ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι θεοῦ ἄνθρωποι. When the word was thus brought to them, it was not left to their understandings, wisdoms, minds, memories, to order, dispose, and give it out; but they were borne, acted, carried

out by the Holy Ghost, to speak, deliver, and write, all that, and nothing but that, to every tittle, that was so brought to them. They invented not words themselves, suited to the things they had learned; but only expressed the words, that they received. Though their mind and understanding were used in the choice of words, whence arises all the difference, that is, in the manner of expression (for they did use דברי חפץ 'words of will,' or choice), yet they were so guided, that their words were not their own, but immediately supplied unto them; and so they gave out כתוב ישר the 'writing of uprightness,' and דברי אמת 'words of truth' itself. Eccles. xii. 10. Not only the doctrine they taught, was the word of truth, truth itself, John xvii. 17. but the words whereby they taught it, were words of truth from God himself. Thus allowing the contribution of passive instruments for the reception and representation of words, which answers the mind and tongue of the prophets, in the coming of the voice of God to them, every apex of the written word is equally divine, and as immediately from God, as the voice wherewith, or whereby, he spake to, or in, the prophets; and is therefore accompanied with the same authority, in itself and unto us.

What hath been thus spoken of the Scripture of the Old Testament, must be also affirmed of the New; with this addition of advantage and pre-eminence, that ἀρχὴν ἔλαβεν λαλεῖσθαι διὰ τοῦ κυρίου, Heb. ii. 3. 'it received its beginning of being spoken by the Lord himself;' God spake in these last days, ἐν τῷ υἱῷ, 'in the Son;' Heb. i. 1.

Thus God, who himself began the writing of the word with his own finger, Exod. xxxi. 11. after he had spoken it, Exod. xx. appointing or approving the writing of the rest that followed; Deut. xxxi. 12. Josh. xxiii. 6. 1 Kings ii. 3. 2 Kings xiv. 6. xvii. 13. 1 Chron. xxi. 15. 2 Chron. xxv. 4. Ezek. ii. 9, 10. Hab. ii. 2. Luke xvi. 29. John v. 39. xx. 31. Acts xvii. 11. doth lastly command the close of the immediate revelation of his will, to be written in a book; Rev. i. 11. and so gives out the whole of his mind and counsel unto us in writing; as a merciful and stedfast relief, against all that confusion, darkness, and uncertainty, which the vanity, folly, and looseness, of the minds of men, drawn out and heightened by the unspeak-

able alterations, that fall out amongst them, would otherwise have certainly run into.

Thus we have laid down the original of the Scriptures, from the Scripture itself; and this original is the basis and foundation of all its authority. Thus is it from God; entirely from him; as to the doctrine contained in it, and the words wherein that doctrine is delivered, it is wholly his; what that speaks, he speaks himself. He speaks in it, and by it; and so it is vested with all the moral authority of God over his creatures.

CHAP. II.

The main question proposed to consideration. How we may know assuredly the Scripture to be the word of God. The Scripture to be received by divine faith. The ground and foundation of that faith inquired after. The answer in the general thesis of this discourse. The authority of God that foundation. The way whereby that authority is evidenced or made known. What is meant by the authority of the Scriptures. Authority is in respect of others. First general evidence given to the thesis laid down. The various ways of God's revealing himself and his mind. 1. *By his works;* 2. *By the light of nature;* 3. *By his word. Each of these evince themselves to be from him. His word especially.*

HAVING laid in the foregoing chapter, the foundation that we are to build and proceed upon, I come now to lay down the inquiry, whose resolution must thence be educed. That then which we are seeking after is, how we, and the rest of men in the world, who through the merciful dispensation of God, have the book or books, wherein the Scripture given out from him, as above declared, is contained, or said to be contained, who live so many ages from the last person who received any part of it immediately from God, or who have not received it immediately ourselves, may come to be ascertained, as to all ends and purposes wherein we may be concerned therein, that the whole and entire written word in that book, or those books, hath the original, and consequently the authority, that it pleads and avows; namely, that it is ἐξ οὐρανοῦ, and not ἐξ ἀνθρώπων, from God, in the way and manner laid down, and not the invention of men, attending σεσοφισμένοις μύθοις, 2 Pet. i. 16. or to 'cunningly devised fables.'

Now seeing it is expected from us, and required of us, by God himself, and that on the penalty of his eternal displeasure, if we fail in our duty (2 Thess. i. 8—10.), that we receive the Scripture not as we do other books, in relation to their author, with a firm opinion, built on prevailing probable arguments, prevalent against any actual conclusions to the contrary; but with divine and supernatural faith, omitting all such inductions as serve only to ingenerate a persuasion, not to be cast out of the mind by contrary reasonings or objections; it is especially inquired, what is the foundation and formal reason of our doing so, if we so do. Whatever that be, it returns an answer to this important question,—'Why, or on what account do you believe the Scriptures, or books of the Old and New Testament, to be the word of God.' Now the formal reason of things being but one, whatever consideration may be had of other inducements, or arguments, to beget in us a persuasion that the Scripture is the word of God, yet they have no influence into that divine faith wherewith we are bound to believe them. They may indeed be of some use to repel the objections that are, or may, by any, be raised against the truth we believe; and so indirectly cherish and farther faith itself, but as to a concurrence unto the foundation, or formal reason of our believing, it is not capable of it.

Having then laid down the divine original of the Scriptures, and opened the manner of the word's coming forth from God, an answer shall now on that sole foundation be returned to the inquiry laid down. And this I shall do in the ensuing position.

The authority of God, the supreme Lord of all, the first and only absolute truth, whose word is truth, speaking in and by the penmen of the Scriptures, evinced singly in and by the Scripture itself, is the sole bottom and foundation, or formal reason, of our assenting to those Scriptures as his word, and of our submitting our hearts and consciences unto them, with that faith and obedience, which morally respects him, and is due to him alone.

God, speaking in the penmen of the Scripture, Heb. i. 1. his voice to them was accompanied with its own evidence, which gave assurance unto them; and God speaking by them, or their writings unto us, his word is accompanied

with its own evidence, and gives assurance unto us. His authority and veracity did and do in the one and the other, sufficiently manifest themselves, that men may quietly repose their souls upon them, in believing and obedience. Thus are we built ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, Eph. ii. 20. 'on the foundation of the prophets and apostles,' in our believing.

That then which, to the establishment of the souls of believers, I shall labour to prove and evince, is plainly this; namely, that the Scriptures of the Old and New Testament, do abundantly and uncontrollably manifest themselves to be the word of the living God; so that merely on the account of their own proposal of themselves unto us, in the name and majesty of God, as such, without the contribution of help or assistance from tradition, church, or any thing else without themselves, we are obliged upon the penalty of eternal damnation (as are all to whom by any means they come, or are brought) to receive them, with that subjection of soul which is due to the word of God. The authority of God shining in them, they afford unto us all the divine evidence of themselves, which God is willing to grant unto us, or can be granted us, or is any way needful for us. So then the authority of the written word, in itself and unto us, is from itself, as the word of God, and the eviction of that authority unto us, is by itself.

When the authority of the Scripture is inquired after, strictly its power to command, and require obedience in the name of God, is intended. To ask then, whence it hath its authority, is to ask, whence it hath its power to command in the name of God. Surely men will not say, that the Scripture hath its power to command in the name of God from any thing but itself. And it is indeed a contradiction for men to say, They give authority to the Scriptures. Why do they do so? Why do they give this authority to that book rather than another? They must say, Because it is the word of God. So the reason why they give authority unto it, is the formal reason of all its authority, which it hath antecedently to their charter and concession of power; ὁ λόγος ὁ σὸς, ἀλήθειά ἐστι, John xvii. 17. 'Thy word is truth.'

Some say indeed, that the Scripture hath its authority in itself, and from itself, or its own divine original, but not

quoad nos; not in respect of us; that it may reach us, that we may know, and understand, and submit to its authority, it must be testified unto *aliunde,* from some other person, or thing appointed thereunto.

Ans. 1. But may not this be said of God himself, as well as of his word? If God reveal himself to us, it must be by means, and if those means may not be understood to reveal him, unless they are testified unto from somewhat else, God cannot reveal himself to us. 'Si Deus hominibus non placuerit, utique Deus non erit.' If God and his word, will keep themselves, within themselves, to themselves, they may be God and his word still, and keep their authority; but if they will deal with us, and put forth their commands to us, let them look that they get the church's testimonials, or on this principle, they may be safely rejected. But,

2. Authority is a thing that no person or thing can have in him, or itself, that hath it not in respect of others. In its very nature it relates to others, that are subject unto it. All authority arises from relation; and answers it throughout. The authority of God over his creatures, is from their relation to him as their Creator. A king's authority is in respect of his subjects. And he who hath no subjects hath no kingly authority in himself, but is only a stoical king. The authority of a minister relates to his flock; and he who hath no flock hath no authority of a minister; if he have not a ministerial authority, in reference to a flock, a people, a church, he hath none, he can have none in himself. So is it in this case; if the Scripture hath no authority from itself, in respect of us, it hath none in itself, nor can have. If it hath it in itself, in hath it in respect of us. Such a respect, that is, a right to command and oblige to obedience, is as inseparable from authority, or a moral power, as heat is from fire. It is true, a man may have, *de jure,* a lawful authority over them, whom, *de facto,* he cannot force or compel to obedience. But want of force doth not lessen authority. God looseth not his authority over men, though he put not forth towards them, ὑπερβάλλον μέγεθος τῆς δυνάμεως, or ἐνεργείαν τοῦ κράτους τῆς ἰσχύος, 'the greatness of his power, or the efficacy of the might of his strength,' to cause them to obey. It is fond then to imagine, that a man, or any thing, should have an authority in himself, or itself,

and yet not have that authority in respect of them who are to be subject thereunto. That is not a law properly at all, which is not a law to some. Besides, all the evil of disobedience relates to the authority of him that requires the obedience; James ii. 10, 11. No action is disobedience, but from the subjection of him who performs it, unto him who requires obedience. And therefore if the Scripture hath not an authority in itself, towards us, there is no evil in our disobedience unto its commands; or our not doing what it commandeth, and our doing what it forbiddeth, is not disobedience, because it hath not an authority over us; I speak of it as considered in itself, before the accession of the testimony pretended necessary to give it an authority over us. Hitherto then have we carried this objection, To disobey the commands of the Scripture before the communication of a testimony unto it by men, is no sin; *credat Apella.*

The sense then of our position is evident and clear; and so our answer to the inquiry made. The Scripture hath all its authority from its author both in itself, and in respect of us; that it hath the author and original pleaded for, it declares itself, without any other assistance by the ways and means, that shall afterward be insisted on: the truth whereof I shall now confirm by one general induction. 2. By testimonies. 3. By arguments, expressing the ways and means of its revelation of itself.

There are three ways, whereby God in several degrees revealeth himself, his properties, his mind, and will, to the sons of men.

1. He doth it by his works, both of creation and providence. 'All thy works praise thee;' Psal. cxlv. 10, &c. 'The heavens declare the glory of God, and the firmament telleth the works of his hands. Day unto day uttereth speech, and night unto night declareth knowledge. There is no speech or language where their voice is not heard. Their line is gone out throughout the earth, and their word to the end of the world;' Psal. xix. 1—4, &c. So Job. xxxvii. xxxviii. xxxix. throughout. 'God who made heaven and earth, and the sea, and all things that are therein, suffered in times past all nations to walk in their own ways; yet he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our

hearts with food and gladness;' Acts xiv. 15—17. And, 'God that made the world and all things therein, seeing he is the Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth unto all life and breath, and all things, and hath made of one blood all mankind to dwell on the face of the earth, and assigned the seasons which were ordained before, and the bounds of their habitations,' ζητεῖν τὸν κύριον εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, 'that they should seek the Lord, if haply they might feel after him and find him;' Acts xvii. 24—27. 'For, that which may be known of God is manifest in them, for God hath shewed it unto them; for the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;' Rom. i. 18—20. All which places, God assisting, shall be opened before long in another treatise.[a] The sum of them amounts to what was before laid down, namely, that God reveals and declares himself unto us, by the works of his hands.

2. God declares himself, his sovereign power and authority, his righteousness and holiness, by the innate (or ingrafted) light of nature, and principles of the consciences of men. That indispensable moral obedience, which he requireth of us, as his creatures, subject to his law, is in general thus made known unto us. For 'the Gentiles which have not the law, do by nature the things contained in the law; they having not the law, are a law unto themselves, shewing the work of the law written in their hearts, their consciences also bearing witness, and their thoughts in the mean time excusing or accusing one another;' Rom. ii. 14, 15. By the light that God hath indelibly implanted in the minds of men, accompanied with a moral instinct of good and evil, seconded by that self-judgment which he hath placed in us, in reference to his own over us, doth he reveal himself unto the sons of men.

3. God reveals himself by his word, as is confessed. It remains then that we inquire, how we may know, and be ascertained that these things are not deceivable pretences, but that God doth indeed so reveal himself by them.

[a] De Natura et Studio Theologiæ.

First, The works of God, as to what is his will to teach and reveal of himself by them, have that expression of God upon them, that stamp and character of his eternal power and Godhead, that evidence with them that they are his, that wherever they are seen and considered, they undeniably evince that they are so, and that what they teach concerning him, they do it in his name and authority. There is no need of traditions, no need of miracles, no need of the authority of any churches to convince a rational creature, that the works of God are his, and his only; and that he is eternal and infinite in power that made them. They carry about with them their own authority. By being what they are, they declare whose they are. To reveal God by his works, there is need of nothing, but that they be by themselves represented, or objected to the consideration of rational creatures.

The voice of God in nature is in like manner effectual. It declares itself to be from God by its own light and authority. There is no need to convince a man by substantial witnesses, that what his conscience speaks, it speaks from God. Whether it bear testimony to the being, righteousness, power, omniscience, or holiness of God himself; or whether it call for that moral obedience which is eternally and indispensably due to him, and so shews forth the 'work of the law in the heart,' it so speaks and declares itself, that without farther evidence or reasoning, without the advantage of any considerations, but what are by itself supplied, it discovers its author, from whom it is, and in whose name it speaks. Those *κοιναὶ ἔννοιαι, καὶ προλήψεις*, those common notions and general presumptions of him and his authority, that are inlayed in the natures of rational creatures by the hand of God, to this end, that they might make a revelation of him as to the purposes mentioned, are able to plead their own divine original, without the least contribution of strength or assistance from without.

And thus is it with those things; now the psalmist says unto God, 'Thou hast magnified' על־כל שמך אמרתך 'over all thy name the word' thou hast spoken. The name of God is all that whereby he makes himself known. Over all this God magnifies his word. It lies all in a subserviency thereunto. The name of God is not here God himself; but

every thing whereby God makes himself known. Now it were very strange that those low, dark, and obscure principles and means of the revelation of God and his will, which we have mentioned, should be able to evince themselves to be from him, without any external help, assistance, testimony, or authority, and that which is by God himself magnified above them, which is far more noble and excellent in itself, and in respect of its end and order, hath far more divinely conspicuous and glorious impressions and characters of his goodness, holiness, power, grace, truth, than all the creation, should lie dead, obscure, and have nothing in itself to reveal its author, until this or that superadded testimony be called in to its assistance. We esteem them to have done no service unto the truth, who amongst innumerable other bold denials, have insisted on this also; that there is no natural knowledge of God arising from the innate principles of reason, and the works of God proposing themselves to the consideration thereof; let now the way to the progress of supernatural revelation be obstructed, by denying that it is able to evince itself to be from God, and we shall quickly see what banks are cut to let in a flood of atheism upon the face of the earth.

Let us consider the issue of this general induction. As God in the creation of the world, and all things therein contained, hath so made and framed them, hath left such characters of his eternal power and wisdom in them and upon them, filled with such evidences of their author, suited to the apprehensions of rational creatures that without any other testimony from himself, or any else, under the naked consideration and contemplation of what they are, they so far declare their Creator, that they are left wholly inexcusable, who will not learn, and know him from thence; so in the giving out of his word to be the foundation of that world, which he hath set up in this world, as האופן בתוך האופן 'a wheel within a wheel,' his church; he hath by his Spirit implanted in it, and impressed on it, such characters of his goodness, power, wisdom, holiness, love to mankind, truth, faithfulness, with all the rest of his glorious excellencies and perfections, that at all times, and in all places, when הרקיע the expansion of it, is stretched over men by his providence, without any other witness or testimony given unto

it, it declares itself to be his, and makes good its authority from him, so that the refusal of it upon its own evidence brings unavoidable condemnation on the souls of men. This comparison is insisted on by the psalmist; Psal. xix. where as he ascribeth קול and קו a 'voice,' and 'line' to the creatures, so אור &c. Light, power, stability, and permanency, like that of the heavens and sun, in commutation of properties to the word, and in an inexpressible exaltation of it above them; the light of one day of this sun being unspeakably more than that of seven others, as to the manifestation of the glory of God.

This then is fixed as a principle of truth, Whatever God hath appointed to reveal himself by, as to any special or general end, that those whom he intends to discover himself unto, may either be effectually instructed in his mind and will, according to the measure, degree, and means, of the revelation afforded, or be left inexcusable for not receiving the testimony that he gives of himself, by any plea or pretence of want of clear, evident, manifest revelation; *that* whatever it be hath such an impression of his authority upon it, as undeniably to evince that it is from him. And this now concerning his word, comes farther to be confirmed by testimonies and arguments.

CHAP. III.

Arguments of two sorts. Inartificial arguments, by way of testimony, to the truth. To whom these arguments are valid; Isa. viii. 20. 2 Tim. iii. 16. *of* θεοπνευστία. *The* τὸ θεῖον *that accompanies the voice of God;* Jer. iii. 26—29. *The rejection of a plea of* θεοπνευστίας, *wherein it consists;* Luke xvi. 31. *Of miracles, their efficacy to beget faith, compared with the word;* 2 Pet. i. 16. 19, 20.

HAVING declared the divine original and authority of the Scripture, and explained the position laid down as the foundation of our ensuing discourse, way is now made for us, to the consideration of those self-evidences of its divine rise, and consequently authority, that it is attended withal, upon the account whereof we receive it, as (believing it to be) the word of God.

The arguments whereby any thing is confirmed are of two sorts; inartificial, by the way of testimony; and artificial, by the way of deductions and inferences. Whatever is capable of contributing evidence unto truth, falls under one of these two heads. Both these kinds of proofs we make use of, in the business in hand. Some profess they own the authority of the Scriptures, and also urge others so to do; but they well dispute on what grounds and accounts they do so. With those we may deal in the first way, by testimony from the Scriptures themselves, which upon their own principles they cannot refuse. When they shall be pleased to inform us, that they have relinquished those principles, and do no longer own the Scripture to be the word of God, we will withdraw the witnesses upon their exceptions whom for the present we make use of. Testimonies that are innate and ingrafted in the word itself, used only as mediums of artificial arguments to be deduced from them, which are of the second sort, may be used towards them who at present own not the authority of the Scripture on any account whatever, or who are desirous to put on themselves the persons of such men, to try their skill and ability for the management of a controversy against the word of God.

In both these cases the testimony of the Scripture is pleaded, and is to be received; or cannot with any pretence

of reason be refused; in the former, upon the account of the acknowledged authority and veracity of the witness, though speaking in its own case; in the latter, upon the account of that self-evidence which the testimony insisted on is accompanied withal, made out by such reasonings and arguments as, for the kind of them, persons who own not its authority cannot but admit. In human things, if a man of known integrity and unspotted reputation bear witness in any cause, and give uncontrollable evidence to his testimony, from the very nature and order of the things whereof he speaks, as it is expected that those who know and admit of his integrity and reputation do acquiesce in his assertion, so those to whom he is a stranger, who are not moved by his authority, will yet be overcome to assent to what is witnessed by him, from the nature of the things he asserts, especially if there be a coincidence of all such circumstances, as are any way needful to give evidence to the matter in hand.

Thus it is, in the case under consideration. For those who profess themselves to believe the Scriptures to be the word of God, and so own the credit and fidelity of the witness, it may reasonably be expected from them, yea in strict justice demanded of them, that they stand to the testimony, that they give to themselves, and their own divine original. By saying that the Scripture is the word of God, and then commanding us to prove it so to be, they render themselves obnoxious unto every testimony that we produce from it, that so it is; and that it is to be received on its own testimony. This witness they cannot wave without disavowing their own professed principles; without which principles they have not the least colour of imposing this task on us.

As for them, with whom we have not the present advantage of their own acknowledgment, it is not reasonable to impose upon them with the bare testimony of that witness concerning whom the question is, whether he be worthy the acceptation pleaded for; but yet arguments taken from the Scripture, from what it is and doth, its nature and operation, by which the causes and springs of all things are discovered, are not to be refused.

But it is neither of these, that principally I intend to deal withal; my present discourse is rather about the satis-

faction of our own consciences, than the answering of others' objections. Only we must satisfy our consciences upon such principles as will stand against all men's objections. This then is chiefly inquired after; namely, what it is that gives such an assurance of the Scriptures being the word of God, as that relying thereon we have a sure bottom and foundation for our receiving them as such; and from whence it is, that those who receive them not in that manner, are left inexcusable in their damnable unbelief. This we say, is in and from the Scripture itself; so that there is no other need of any farther witness or testimony, nor is any, in the same kind, to be admitted.

It is not at all in my purpose to insist largely at present on this subject, and therefore, I shall content myself with instancing in some few testimonies and arguments, beginning with one or two of the first sort; Isa. viii. 20. 'To the law and to the testimony, if they speak not according to this word, there is no light in them.' Whatever any one says, be it what or who it will, church or person, if it be in or about the things of God, concerning his will or worship, with our obedience to him, it is to be tried by the law and testimony. Hither we are sent; this is asserted to be the rule and standard, the touchstone of all speakings whatever. Now that must speak alone for itself, which must try the speaking of all but itself, yea its own also.

But what doth this law and testimony, that is, this written word plead, on the account whereof it should be thus attended unto? What doth it urge for its acceptation? Tradition, authority of the church, miracles, consent of men? or doth it speak *αὐτοκρατορικῶς*, and stand only upon its own sovereignty? The apostle gives us his answer to this inquiry, 2 Tim. iii. 16. *πᾶσα γραφὴ θεόπνευστος*. Its *plea* for reception in comparison with, and opposition unto, all other ways of coming to the knowledge of God, his mind and will, founded whereon, it calls for attendance and submission with supreme uncontrollable authority, is its *θεοπνευστία*, or 'divine inspiration.' It remains then only to be inquired, whether, when *θεοπνευστία* is 'pleaded,' there be any middle way, but either that it be received with divine faith, or rejected as false.

Suppose a man were *θεόπνευστος*, 'divinely inspired,'

and should so profess himself in the name of the Lord, as did the prophets of old; Amos vii. supposing, I say, he were so indeed; it will not be denied, but that his message were to be received and submitted unto on that account. The denial of it would justify them who 'rejected and slew those, that spake unto them in the name of the Lord.' And it is to say in plain terms, we may reject them whom God sends. Though miracles were given only with respect to *persons* not *things*, yet most of the prophets who wrought no miracles insisted on this, that being θεόπνευστοι, 'divinely inspired,' their doctrine was to be received, as from God. In their so doing, it was sin, even unbelief, and rebellion against God, not to submit to what they spake in his name. And it always so fell out, to fix our faith on the right bottom, that scarce any prophet that spake in the name of God, had any approbation from the church, in whose days he spake; Matt. v. 12. xxiii. 29. Luke xvii. 47, 48. Acts vii. 52. Matt. xxi. 33—38. It is true, ἐγένοντο ψευδοπροφῆται ἐν τῷ λαῷ, 2 Pet. ii. 1. there were false prophets, that spake in the name of the Lord, when he sent them not; Jer. xxiii. 22. Yet were those whom he did send, to be received on pain of damnation: on the same penalty were the others to be refused; Jer. xxiii. 28, 29. The foundation of this duty lies in the τὸ θεῖον, that accompanied the word that was ἐκ θεοπνευστίας: of which afterward. And without a supposal hereof, it could not consist with the goodness and righteousness of God, to require of men, under the penalty of his eternal displeasure, to make such a discrimination, where he had not given them τεκμήρια, infallible tokens to enable them so to do.

But that he had, and hath done so, he declares, Jer. xxiii. 'How long shall this be in the heart of the prophets that prophesy lies? that are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat, saith the Lord; is not my word like a fire, saith the Lord, and like a hammer that breaketh the mountains in pieces.' In the latter days of that church,

when the people were most eminently perplexed with false prophets, both as to their number and subtilty, yet God lays their eternal and temporal safety, or ruin, on their discerning aright between his word and that which was only pretended so to be. And that they might not complain of this imposition, he tenders them security of its easiness of performance. Speaking of his own word comparatively, as to every thing that is not so, he says, it is as wheat to chaff, which may infallibly, by being what it is, be discerned from it; and then absolutely, that it hath such properties, as that it will discover itself, even light, and heat, and power. A person then who was truly θεόπνευστος, was to be attended unto, because he was so.

As then was said before, the Scriptures being θεόπνευστοι, is not the case the same, as with a man that was so? is there any thing in the writing of it by God's command, that should impair its authority? nay, is it not freed from innumerable prejudices that attended it, in its first giving out by men; arising from the personal infirmities, and supposed interests of them that delivered it? Jer. xliii. 3. John ix. 29. Acts xxiv. 5.

This being pleaded by it, and insisted on, its testimony is received, or it is not. If it be received on this account, there is in it we say the proper basis and foundation of faith, whereon it hath its ὑπόστασις, or 'subsistence.' If it be rejected, it must be not only with a refusal of its witness, but also with a high detestation of its pretence to be from God. What ground or plea for such a refusal and detestation any one hath, or can have, shall be afterward considered. If it be a sin to refuse it, it had been a duty to receive it: if a duty to receive it as the word of God, then was it sufficiently manifested so to be. Of the objection arising from them who pretend to this inspiration falsely, we have spoken before; and we are as yet dealing with them that own the book whereof we spake to be the word of God, and only call in question the grounds on which they do so, or on which others ought so to do. As to these it may suffice, that in the strength of all the authority and truth they profess to own and acknowledge in it, it declares the foundation of its acceptance to be no other, but its own divine inspiration: hence it is λόγος πάσης ἀποδοχῆς ἄξιος.

Again, in that dispute that was between Abraham and the rich man, Luke xvi. 31. about the best and most effectual means of bringing men to repentance. The rich man in hell, speaking his own conception, fixes upon miracles; if one rise from the dead, and preach, the work will be done: Abraham is otherwise minded; that is, Christ was so, the author of that parable: he bids them attend to Moses and the prophets, the written word, as that which all faith and repentance was immediately to be grounded on. The inquiry being, how men might be best assured, that any message is from God, did not the word manifest itself to be from him, this direction had not been equal.

The ground of the request for the rising of one from the dead, is laid in the common apprehension of men not knowing the power of God in the Scriptures; who think, that if an evident miracle were wrought, all pretences and pleas of unbelief would be excluded; who doth not think so? Our Saviour discovers that mistake, and lets men know, that those who will not own, or submit to, the authority of God in the word, would not be moved by the most signal miracles imaginable. If a holy man, whom we had known assuredly to have been dead for some years, should rise out of his grave, and come unto us with a message from God; could any man doubt whether he were sent unto us of God or no? I suppose not. The rising of men from the dead was the greatest miracle that attended the resurrection of our Saviour; Matt. xxvii. 52, 53. yea greater than his own, if the Socinians may be believed: namely, in that he raised not himself by his own power; yet the evidence of the mission of such a one, and the authority of God speaking in him, our Saviour being judge, is not of an efficacy to enforce belief beyond that which is in the written word, nor a surer foundation for faith to repose itself upon.

Could we hear a voice from heaven, accompanied with such a divine power, as to evidence itself to be from God, should we not rest in it as such? I suppose men think they would; can we think that any man should withdraw his assent, and say, yea but I must have some testimony that this is from God; all such evasions are precluded in the supposition, wherein a self-evidencing power is granted. What greater miracles did the apostles of Christ ever behold, or

hear, than that voice that came ὑπὸ τῆς μεγαλοπρεποῦς δόξης, 'from the most excellent glory; This is my beloved Son:' yet Peter, who heard that voice, tells us, that comparatively we have greater security from, and by, the written word, than they had *in* and *by* that miraculous voice; we have βεβαιότερον τὸν προφητικὸν λόγον; we heard, saith he, that voice indeed, but we have a more sure word of prophecy to attend unto. More sure, not in itself, but in its giving out its evidence unto us. And how doth it appear so to be? The reason he alleges for it, was before insisted on; 2 Pet. i. 18—20.

Yea, suppose that God should speak to us from heaven, as he spake to Moses, or as he spake to Christ; or from some certain place, as Numb. vii. 8, 9. How should we be able to know it to be the voice of God? Cannot Satan cause a voice to be heard in the air, and so deceive us? or, may not there be some way in this kind found out, whereby men might impose upon us with their delusions. Pope Celestine thought he heard a voice from heaven, when it was but the cheat of his successor. Must we not rest at last in that τὸ θεῖον, which accompanies the true voice of God, evidencing itself, and ascertaining the soul beyond all possibility of mistake. Now did not this τεκμήριον accompany the written word at its first giving forth? if it did not, as was said, how could any man be obliged to discern it from all delusions? if it did, how came it to loose it? did God appoint his word to be written, that so he might destroy its authority? If the question be, whether the doctrines proposed to be believed are truths of God, or 'cunningly devised fables,' we are sent to the Scripture itself, and that alone, to give the determination.

CHAP. IV.

Innate arguments in the Scripture, of its divine original and authority. These the formal reason of our believing. Its self-evidencing efficacy. All light manifests itself. The Scripture, light. What kind of light it is. Spiritual light evidential. The ground of men's not discerning this light. Consectaries from the premises laid down. What the self-evidencing light of the Scripture peculiarly is. The proposition of the Scripture as an object of faith is from and by this light. Power, self-evidencing. The Scripture the power of God. And powerful. How this power exerts itself. The whole question resolved.

HAVING given some few instances of those many testimonies, which the Scripture in express terms bears to itself, and the spring, rise, and fountain of all that authority, which it claims among and over the sons of men, which all those who pretend on any account whatever to own and acknowledge its divinity, are bound to stand to, and are obliged by; the second thing proposed, or the innate arguments that the word of God is furnished withal for its own manifestation, and whereby the authority of God is revealed for faith to repose itself upon, comes in the next place into consideration. Now these arguments contain the full and formal grounds of our answer to that inquiry before laid down; namely, why and wherefore we do receive and believe the Scripture to be the word of God. It being the formal reason of our faith, that whereon it is built, and whereunto it is resolved, that is inquired after, we answer as we said before; we do so receive, embrace, believe, and submit unto it, because of the authority of God who speaks it, or gave it forth as his mind and will, evidencing itself by the Spirit in and with that word unto our minds and consciences; or because that the Scripture being brought unto us by the good providence of God, in ways of his appointment and preservation, it doth evidence itself infallibly unto our consciences to be the word of the living God.

The self-evidencing efficacy of the Scripture, and the grounds of it, which consist in common mediums, that have an extent and latitude answerable to the reasons of men, whether as yet they acknowledge it to be the word of God or no,

is that then which in the remainder of this discourse I shall endeavour to clear and vindicate. This only I shall desire to premise, that whereas some grounds of this efficacy seem to be placed in the things themselves contained in the Scripture, I shall not consider them abstractedly as such, but under the formality of their being the Scripture or written word of God; without which consideration and resolution, the things mentioned would be left naked and utterly divested of their authority and efficacy pleaded for; and be of no other nature and importance, than the same things found in other books. It is the writing itself that now supplies the place and room of the persons, in and by whom God originally spake to men. As were the persons speaking of old, so are the writings now: it was the word spoken that was to be believed, yet as spoken by them from God; and it is now the word written that is to be believed, yet as written by the command and appointment of God.

There are then two things, that are accompanied with a self-evidencing excellency; and every other thing doth so, so far as it is partaker of their nature, and no otherwise; now these are, 1. Light. 2. Power for, or in, operation.

1. Light manifests itself. Whatever is light doth so; that is, it doth whatever is necessary on its own part for its manifestation and discovery. Of the defects that are, or may be, in them, to whom this discovery is made, we do not as yet speak: and whatever manifests itself is light; *πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι·* Eph. v. 13. Light requires neither proof nor testimony for its evidence. Let the sun arise in the firmament, and there is no need of witnesses to prove and confirm unto a seeing man that it is day. A small candle will so do. Let the least child bring a candle into a room that before was dark, and it would be a madness to go about to prove by substantial witnesses, men of gravity and authority, that light is brought in. Doth it not evince itself, with an assurance above all that can be obtained by any testimony whatever? Whatever is light, either naturally or morally so, is revealed by its being so. That which evidenceth not itself, is not light.

That the Scripture is a light, we shall see immediately. That it is so, or can be called so, unless it hath this nature and property of light, to evidence itself, as well as to give

light unto others, cannot in any tolerable correspondency of speech be allowed. Whether light spiritual and intellectual regarding the mind, or natural with respect to bodily sight, be firstly and properly light, from whence the other is by allusion denominated, I need not now inquire. Both have the same properties in their several kinds. φῶς ἀληθινον φαίνει· 'true light shineth.' ὁ θεὸς φῶς ἐστὶ· 1 John i. 5. God himself is light; and he inhabiteth φῶς ἀπρόσιτον, 1 Tim. vi. 16. not a shining glistering brightness, as some [a]grossly imagine, but the glorious unsearchable majesty of his own being, which is inaccessible to our understandings. So Isa. lvii. 15. 'inhabiteth eternity.' So עטה אור saith the Psalmist, 'thou clothest thyself with light:' and Dan. ii. 22. ונהורא עמה שרא the 'light remaineth with him;' God, he is light essentially, and is therefore known by the beaming of his eternal properties, in all that outwardly is of him. And light abides with him, as the fountain of it; he communicating light to all others. This being the fountain of all light, the more it participates of the nature of the fountain, the more it is light; and the more properly, as the properties and qualities of it are considered. It is then spiritual, moral, intellectual light, with all its mediums, that hath the pre-eminence, as to a participation of the nature and properties of light.

Now the Scripture, the word of God, is light; those that reject it are called מרדי אור 'lights rebels,' men resisting the authority which they cannot but be convinced of. Psal. xix. 9. xliii. 3. cxix. 105. 130. Prov. vi. 23. Isa. ix. 2. Hos. vi. 5. Matt. iv. 16. v. 14. John iii. 20, 21. It is a light so shining with the majesty of its author, as that it manifests itself to be his; 2 Pet. i. 19. 'A light shining in a dark place,' with an eminent advantage for its own discovery, as well as unto the benefit of others.

Let a light be never so mean and contemptible; yet if it shines, casts out beams and rays in a dark place, it will evidence itself. If other things be wanting in the faculty, the light, as to its innate glory and beauty, is not to suffer prejudice. But the word is a glorious shining light, as hath been shewed; an illuminating light; compared to, and preferred above, the light of the sun; Psal. xix. 5—7. Rom. x.

[a] Biddle Catech.

18. Let not then a reproach be cast upon the most glorious light in the world, the most eminent reflection of uncreated light and excellencies, that will not be fastened on any thing, that on any account is so called; Matt. v. 19.

Now as the Scripture is thus a light, we grant it to be the duty of the church, of any church, of every church, to hold it up, whereby it may become the more conspicuous. It is a ground, and pillar to set this light upon. 1 Tim. iii. 15. *στύλος καὶ ἑδραίωμα τῆς ἀληθείας*, may refer to the mystery of godliness, in the next words following, in good coherence of speech, as well as to the church; but granting the usual reading, no more is affirmed, but that the light and truth of the Scripture is held up, and held out, by the church. It is the duty of every church so to do: almost the whole of its duty. And this duty it performs ministerially, not authoritatively. A church may bear up the light, it is not the light. It bears witness to it, but kindles not one divine beam to farther its discovery. All the preaching that is in any church, its administration of ordinances, all its walking in the truth, hold up this light.

Nor doth it in the least impair this self-evidencing efficacy of the Scripture, that it is a moral and spiritual, not a natural light. The proposition is universal to all kinds of light; yea, more fully applicable to the former, than the latter. Light, I confess, of itself, will not remove the defect of the visive faculty. It is not given for that end; light is not eyes. It suffices that there is nothing wanting on its own part, for its discovery and revelation. To argue that the sun, cannot be known to be the sun, or the great means of communicating external light unto the world, because blind men cannot see it, nor do know any more of it, than they are told, will scarce be admitted; nor doth it in the least impeach the efficacy of the light pleaded for, that men stupidly blind, cannot comprehend it; John i. 5.

I do not assert from hence, that wherever the Scripture is brought, by what means soever (which indeed is all one), all that read it, or to whom it is read, must instantly, of necessity, assent unto its divine original. Many men (who are not stark blind), may have yet so abused their eyes, that when a light is brought into a dark place, they may not be able to discern it. Men may be so prepossessed with innu-

merable prejudices, principles received by strong traditions, corrupt affections, making them hate the light, that they may not behold the glory of the word, when it is brought to them. But it is nothing to our present discourse, whether any man living be able by, and of himself, to discern this light, whilst the defect may be justly cast on their own blindness. 2 Cor. iv. 2—4. 'By the manifestation of the truth we commend ourselves to every one's conscience in the sight of God; but if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the gospel of Christ, who is the image of God, should shine unto them.' There is in the dispensation of the word an evidence of truth, commending itself to the consciences of men; some receive not this evidence; is it for want of light in the truth itself? No! that is a glorious light that shines into the hearts of men. Is it for want of testimony to assert this light? No! but merely because the god of this world hath blinded the eyes of men, that they should not behold it.

From what then hath been laid down, these two things may be inferred:

1. That as the authority of God, the first and only absolute truth, in the Scripture, is that alone which divine faith rests upon, and is the formal object of it, so wherever the word comes, by what means soever, it hath in itself a sufficiency of light to evidence to all (and will do it eventually to all that are not blinded by the god of this world), that authority of God its author; and the only reason why it is not received by many in the world to whom it is come, is the advantage that Satan hath to keep them in ignorance and blindness, by the lusts, corruptions, prejudices, and hardness, of their own hearts.

The word then makes a sufficient proposition of itself, wherever it is. And he to whom it shall come, who refuses it because it comes not so or so testified, will give an account of his atheism and infidelity. He that hath the witness of God, need not stay for the witness of men, for the witness of God is greater.

Wherever the word is received indeed, as it requireth itself to be received, and is really assented unto as the word of God; it is so received upon the evidence of that light

which it hath in itself, manifestly declaring itself so to be. It is all one, by what means, by what hand, whether of a child or a church, by accident or traditions, by common consent of men or peculiar providence, the Scripture comes unto us; come how it will, it hath its authority in itself, and towards us, by being the word of God; and hath its power of manifesting itself so to be, from its own innate light.

Now this light in the Scripture, for which we contend, is nothing but the beaming of the majesty, truth, holiness, and authority of God, given unto it, and left upon it, by its author the Holy Ghost; an impress it hath, of God's excellency upon it, distinguishing it by infallible τεκμήρια, from the product of any creature; by this it dives into the consciences of men, into all the secret recesses of their hearts; guides, teaches, directs, determines, and judges in them, upon them, in the name, majesty, and authority of God. If men who are blinded by the god of this world, will yet deny this light, because they perceive it not, it shall not prejudice them who do. By this self-evidencing light, I say, doth the Scripture make such a proposition of itself, as the word of God, that whoever rejects it, doth it at the peril of his eternal ruin; and thereby a bottom and foundation is tendered for that faith which it requireth, to repose itself upon.

For the proof then of the divine authority of the Scriptures, unto him, or them, who as yet on no account whatever do acknowledge it, I shall only suppose, that by the providence of God, the book itself be so brought unto him or them, as that he, or they, be engaged to the consideration of it; or do attend to the reading of it. This is the work of God's providence in the government of the world; upon a supposal hereof, I leave the word with them; and if it evidence not itself unto their consciences, it is because they are blinded by the god of this world; which will be no plea for the refusal of it, at the last day; and they who receive it not on this ground, will never receive it on any, as they ought.

The second sort of things that evidence themselves, are things of an effectual powerful operation in any kind. So doth fire by heat, the wind by its noise and force, salt by its taste and savour, the sun by its light and heat; so do also moral principles that are effectually operative; Rom. ii. 14, 15. Men in whom they are, ἐνδείκνυνται τὸ ἔργον, do

manifest the work of them; or them by their work and efficacy. Whatever it be that hath an innate power in itself, that will effectually operate on a fit and proper subject, it is able to evidence itself, and its own nature and condition.

To manifest the interest of the Scripture to be enrolled among things of this nature, yea, under God himself, who is known by his great power and the effects of it, to have the pre-eminence, I shall observe only one or two things concerning it, the various improvement whereof, would take up more time, and greater space, than I have allotted to this discourse.

It is absolutely called the 'power of God;' and that unto its proper end, which way lies the tendency of its efficacy in operation, Rom. i. 16. It is δύναμις θεοῦ, 'vis virtus Dei;' 'the power of God.' ὁ λόγος ὁ τοῦ σταυροῦ, the 'word concerning the cross,' that is, the gospel, is δύναμις θεοῦ. 1 Cor. i. 18. the 'power of God;' and faith which is built on that word, without other helps or advantages, is said to stand in the 'power of God' 1 Cor. ii. 5. That is, effectually working, in and by the word; it worketh, ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, 'in the demonstration of the Spirit and of power;' ἕν διὰ δυοῖν· its spiritual power gives a demonstration of it. Thus it comes not as a naked word, 1 Thess. i. 5. but in 'power, and in the Holy Ghost,' and ἐν πληροφορίᾳ πολλῇ· giving all manner of assurance and full persuasion of itself, even by its power and efficacy. Hence it is termed מטה עז 'the rod of power,' or strength; Psal. cx. 2. denoting both authority and efficacy; surely that which is thus the power and authority of God, is able to make itself known so to be.

It is not only said to be δύναμις, 'power,' the power of God in itself; but also δυναμενος, 'able and powerful' in respect of us. 'Thou hast learned,' saith Paul to Timothy, τὰ ἱερὰ γράμματα, 'the sacred letters,' (the written word) τὰ δυνάμενά σε σωφίσαι εἰς σωτηρίαν, 'which are able to make thee wise unto salvation.' They are powerful and effectual to that purpose. It is λόγος δυνάμενος σῶσαι τὰς ψυχὰς. James i. 21. 'The word that hath power in it to save.' So Acts xx. 31. 'I commend you λόγῳ τῷ δυναμένῳ, to the able powerful word.' And that we may know what kind of power it hath, the apostle tells us that it is ζῶν καὶ ἐνεργὴς, it is

'living and effectual,' Heb. iv. 12. and 'sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart.' It is designed of God to declare τὴν ἐνέργειαν τῆς δυνάμεως, the effectual working of his power. See John. vi. 68, 69. 2 Cor. vi. 41. xv. 58. Gal. ii. 8. By virtue of this power, it brought forth fruit in all the world; Col. i. 6. Without sword, without (for the most part) miracles, without human wisdom, or oratory, without any inducements or motives, but what were merely and solely taken from itself, consisting in things, that 'eye had not seen, nor ear heard, nor could enter into the heart of man to conceive;' hath it exerted this its power and efficacy, to the conquest of the world; causing men of all sorts, in all times and places, so to fall down before its divine authority, as immediately to renounce all that was dear to them in the world, and to undergo whatever was dreadful, terrible, and destructive to nature in all its dearest concernments.

It hath been the work of many to insist on the particulars, wherein this power exerts itself; so that I shall not enlarge upon them. In general, they have this advantage, that as they are all spiritual, so they are such, as have their seat, dwelling, and abode in the hearts and consciences of men, whereby they are not liable to any exception as though they were pretended. Men cannot harden themselves in the rejection of the testimony they give, by sending for magicians to do the like; or by any pretence that it is a common thing, that is befallen them on whom the word puts forth its power. The seat and residence of these effects, is safeguarded against all power and authority but that of God. Its diving into the hearts, consciences, and secret recesses of the minds of men; its judging and sentencing of them in themselves; its convictions, terrors, conquests, and killing of men; its converting, building up, making wise, holy, obedient; its administering consolations in every condition, and the like effects of its power, are usually spoken unto.

These are briefly the foundations of the answer returned to the inquiry formerly laid down, which might abundantly be enlarged. How know we that the Scripture is the word of God; how may others come to be assured thereof? The Scripture, say we, bears testimony to itself, that it is the word

of God; that testimony is the witness of God himself, which whoso doth not accept and believe, he doth what in him lies to make God a liar. To give us an infallible assurance that in receiving this testimony, we are not imposed upon by cunningly devised fables, the *αἱ γραφαὶ*, the *ἱερα γράμματα*, 'the Scriptures' have that glory of light and power accompanying of them as wholly distinguisheth them by infallible signs and evidences from all words and writings not divine; conveying their truth and power into the souls and consciences of men with an infallible certainty. On this account are they received, by all that receive them as from God; who have any real distinguishing foundation of their faith, which would not be, separated from these grounds, as effectual an expedient for the reception of the Alcoran.

CHAP. V.

Of the testimony of the Spirit. Traditions. Miracles.

Before I proceed to the consideration of those other testimonies, which are as arguments drawn from those innate excellencies and properties of the word which I have insisted on; some other things, whose right understanding is of great importance in the cause under debate, must be laid down and stated. Some of these refer to that testimony of the Spirit, that is usually and truly pleaded, as the great ascertaining principle, or that, on the account whereof we receive the Scriptures to be the word of God. That it may be seen in what sense that is usually delivered by our divines, and how far there is a coincidence between that assertion and what we have delivered, I shall lay down what that testimony is, wherein it consists, and what is the weight or stress that we lay upon it.

That the Scripture be received as the word of God, there is required a twofold efficacy of the Spirit. The first respects the subject or the mind of man that assents unto the authority of the Scripture; now concerning this act, or work of the Spirit, whereby we are enabled to believe the Scripture, on the account whereof we may say that we receive the Scripture to be the word of God, or upon the tes-

timony of the Spirit, I shall a little inquire, what it is, and wherein it doth consist.

First, Then, It is not an outward or inward vocal testimony concerning the word, as the Papist would impose upon us to believe and assent. We do not affirm that the Spirit immediately, by himself, saith unto every individual believer this book is, or contains, the word of God; we say not that the Spirit ever speaks to us of the word, but by the word. Such an enthusiasm as they fancy is rarely pretended; and where it is so, it is for the most part quickly discovered to be a delusion. We plead not for the usefulness, much less the necessity, of any such testimony. Yea, the principles we have laid down, resolving all faith into the public testimony of the Scriptures themselves, do render all such private testimonies altogether needless.

Secondly, This testimony of the Spirit consists not in a persuasion that a man takes up, he knows not well how, or why; only this he knows, he will not depose it though it cost him his life. This would be like that, which by Morinus[a] is ascribed to the church of Rome, which though it knew no reason why it should prefer the vulgar Latin translation before the original, yet by the guidance of the Spirit would do so, that is, unreasonably. But if a man should say, that he is persuaded that the Scripture is the word of God, and that he will die a thousand times to give testimony thereunto; and not knowing any real ground of this persuasion, that should bear him out in such a testimony, shall ascribe it to the Spirit of God, our concernment lies not in that persuasion. This may befal men by the advantage of traditions, whereof men are usually zealous, and obstinate in their defence. Education in some constitutions will give pertinacy in most vain and false persuasions. It is not then a resolution and persuasion induced into our minds we know not how, built we know not upon what foundations, that we intend in the assignation of our receiving the Scripture to be the word of God, to the effectual work and witness of the Holy Ghost.

Two things then we intend by this work of the Spirit upon the mind of man: 1. His communication of spiritual light; by an act of his power, enabling the mind to discern

[a] Morin. Exercit. de Heb. Tex. sincer. Excercit. 1. cap. 1.

the saving truth, majesty, and authority of the word, *πνευματικὰ πνευματικῶς*. There is a blindness, a darkness, upon the minds of men, *πνεῦμα μὴ ἐχόντων*, that not only disenables them from discerning the things of God, in their certainty, evidence, necessity, and beauty (for *ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ θεοῦ*) but also causes them to judge amiss of them as things weak and foolish, dark, unintelligible, not answering to any principle of wisdom whereby they are guided; 1 Cor. ii. Whilst this *γλαύχωμα* abides on the minds of men, it is impossible that they should on any right abiding foundation assent to the word of God. They may have a prejudicate opinion, they have no faith concerning it. This darkness then must be removed by the communication of light by the Holy Ghost, which work of his illumination is commonly by others spoken unto; and by me also in another place.

2. The Holy Ghost, together with and by his work of illumination, taking off the perverse disposition of mind that is in us by nature, with our enmity to, and aversation from, the things of God, effectually also persuades the mind, to a receiving and admitting of the truth, wisdom, and authority of the word. Now, because this perverse disposition of mind, possessing the *τὸ ἡγεμονικὸν* of the soul, influences the will also into an aversation and dislike of that goodness which is in the truth proposed to it; it is removed by a double act of the Holy Ghost.

(1.) He gives us wisdom, understanding, a spiritual judgment, whereby we may be able to compare spiritual things with spiritual, in a spiritual manner, and to come thereby to a clear and full light of the heavenly excellency and majesty of the word; and so enables us to know of the doctrine, whether it be of God. Under the benefit of this assistance all the parts of the Scripture, in their harmony and correspondency, all the truths of it in their power and necessity, come in together to give evidence one to another, and all of them to the whole; I mean as the mind is enabled to make a spiritual judgment of them.

(2.) He gives *αἴσθησιν πνευματικὴν*, a spiritual sense, a taste of the things themselves upon the mind, heart, and conscience; when we have *αἰσθητήρια γεγυμνασμένα* 'senses exercised' to discern such things. These things deserve a more full handling, and to be particularly exemplified from

Scripture if the nature of our present design would admit thereof.

As in our natural estate in respect of these things of God, the mind is full of vanity, darkness, blindness, yea, is darkness itself, so that there is no correspondency between the faculty and the object; and the will lies in an utter unacquaintedness, yea, impossibility of any acquaintance with the life, power, savour, sweetness, relish, and goodness, that is in the things proposed to be known and discerned, under the dark shades of a blind mind; so for a removal of both these, the Holy Ghost communicates light to the understanding, whence it is able to see and judge of the truth, as it is in Jesus, and the will being thereby delivered from the dungeon wherein it was, and quickened anew, performs its office, in embracing what is proper and suited unto it in the object proposed. The Spirit, indeed, discovereth to every one καθὼς βούλεται, according to the counsel of his will; but yet in that way, in the general, whereby the sun gives out his light and heat, the former making way for the latter: but these things must not now be insisted on.

Now by these works of the Spirit, he doth, I say, persuade the mind concerning the truth and authority of the Scripture, and therein leave an impression of an effectual testimony within us: and this testimony of his, as it is authoritative, and infallible in itself, so of inconceivably more efficacy, power, and certainty, unto them that do receive it, than any voice or internal word, boasted of by some, can be. But yet this is not the work of the Spirit at present inquired after.

2. There is a testimony of the Spirit, that respects the object, or the word itself; and this is a public testimony, which, as it satisfies our souls in particular, so it is, and may be, pleaded, in reference unto the satisfaction of all others, to whom the word of God shall come. The Holy Ghost speaking in and by the word, imparting to it virtue, power, efficacy, majesty, and authority, affords us the witness, that our faith is resolved unto. And thus, whereas there are but two heads, whereunto all grounds of assent do belong, namely, authority of testimony, and the self-evidence of truth, they do here both concur in one. In the same word we have both the authority of the testimony of the Spirit,

and the self-evidence of the truth spoken by him; yea, so that both these are materially one and the same, though distinguished in their formal conceptions. I have been much affected with those verses of Dante's, the Italian poet, which somebody hath thus, word for word, turned into Latin:

———larga pluvia
Spiritus sancti quæ est diffusa
Super veteres, et super novas membranas,
Est syllogismus qui eam mihi conclusit
Acutè adeo ut præ illa
Omnis demonstratio mihi videatur obtusa.

The Spirit's communication of his own light and authority to the Scripture, as evidences of its original, is the testimony pleaded for.

When then we resolve our faith into the testimony of the Holy Ghost, it is not any private whisper, word, or voice, given to individual persons; it is not the secret and effectual persuasion of the truth of the Scriptures, that falls upon the minds of some men, from various involved considerations of education, tradition, and the like, whereof they can give no particular account: it is not the effectual work of the Holy Ghost upon the minds and wills of men, enabling them savingly to believe, that is intended; the Papists, for the most part, pleading about these things, do but shew their ignorance and malice. But it is the public testimony of the Holy Ghost given unto all, of the word, by and in the word, and its own divine light, efficacy, and power.

Thus far then have we proceeded. The Scripture, the written word, hath its infallible truth in itself; ὁ λόγος ὁ σὸς, ἀλήθεια ἐστι. John xvii. 17. from whence it hath its verity, thence it hath its authority; for its whole authority is founded in its truth. Its authority in itself, is its authority in respect of us; nor hath it any whit more in itself, than, *de jure*, it hath towards and over all them to whom it comes; that, *de facto*, some do not submit themselves unto it, is their sin and rebellion. This truth, and consequently this authority, is evidenced and made known to us, by the public testimony which is given unto it by the Holy Ghost speaking in it, with divine light and power, to the minds, souls, and consciences of men: being therein by itself proposed unto us, we being enlightened by the Holy Ghost (which, in the condition wherein we are, is necessary for the apprehension of any spiritual thing or truth in a spiritual manner), we receive

it, and religiously subject our souls unto it, as the word and will of the ever living, sovereign God, and judge of all: and if this be not a bottom and foundation of faith, I here publicly profess, that for aught I know, I have no faith at all.

Having laid this stable foundation, I shall, with all possible brevity, consider some pretences and allegations for the confirmation of the authority of the Scripture, invented and made use of by some to divert us from that foundation, the closing wherewith, will in this matter alone bring peace unto our souls; and so this chapter shall, as it were, lay in the balance, and compare together, the testimony of the Spirit before mentioned and explained, and the other pretences and pleas that shall now be examined.

1. Some say, when on other accounts they are concerned so to say, that we 'have received the Scripture from the church of Rome, who received it by tradition, and this gives a credibility unto it.' Of tradition in general, without this limitation which destroys it, of the church of Rome, I shall speak afterward. Credibility, either keeps within the bounds of probability, as that may be heightened to a manifest uncontrollableness, whilst yet its principles exceed not that sphere; in which sense it belongs not at all to our present discourse; or it includes a firm, suitable foundation, for faith supernatural and divine. Have we in this sense received the Scripture from that church, as it is called? is that church able to give such a credibility to any thing? or doth the Scripture stand in need of such a credibility to be given to it from that church? are not the first most false, and is not the last blasphemous? To receive a thing from a church, as a church, is to receive it upon the authority of that church: if we receive any thing from the authority of a church, we do it not because the thing itself is ἀποδοχῆς ἄξιος, 'worthy of acceptation,' but because of the authority alleged. If then we thus receive the Scriptures from the church of Rome, why (in particular) do we not receive the apocryphal books also, which she receives? How did the church of Rome receive the Scriptures? shall we say that she is authorized to give out what seems good to her, as the word of God? not: but she hath received them by tradition; so she pleads, that she hath received the apocryphal books also; we then receive the Scriptures from Rome; Rome by

tradition; we make ourselves judges of that tradition; and yet Rome saith, this is one thing, that she hath by the same tradition, namely, that she alone is judge of what she hath by tradition. But the common fate of liars is befallen that harlot: she hath so long, so constantly, so desperately lied in many, the most, things that she professeth, pretending tradition for them, that indeed she deserves not to be believed, when she telleth the truth. Besides, she pleads that she received the Scriptures from the beginning, when it is granted that the copies of the Hebrew of the Old, and Greek of the New Testament were only authentic: these she pleads now under her keeping to be wofully corrupted, and yet is angry that we believe not her tradition.

Some add that we receive the Scripture to be the word of God upon the account of the miracles that were wrought at the giving of the law, and of the New Testament; which miracles we have received by universal tradition. But first I desire to know whence it comes to pass, that seeing our Saviour Jesus Christ wrought many other miracles besides those that are written, John xx. 30. xxi. 25. and the apostles likewise, they cannot by all their traditions help us to so much as an obscure report of any one, that is not written (I speak not of legends); which yet at their performance were no less known than those that are; nor were less useful for the end of miracles than they. Of tradition in general afterward. But is it not evident that the miracles whereof they speak, are preserved in the Scripture and no otherwise? And if so, can these miracles operate upon the understanding or judgment of any man, unless they first grant the Scripture to be the word of God, I mean to the begetting of a divine faith of them, even that there were ever any such miracles. Suppose these miracles, alleged as the ground of our believing of the word, had not been written, but like the sibyl's leaves had been driven up and down, by the worst and fiercest wind that blows in this world,—the breath of man; those who should keep them by tradition, that is, men, are by nature so vain, foolish, malicious; such liars, adders, detracters; have spirits and minds so unsuited to spiritual things, so liable to alteration in themselves, and to contradiction one to another, are so given to impostures, and are so apt to be imposed upon; have been so shuffled

and driven up and down the world in every generation; have for the most part so utterly lost the remembrance of what themselves are, whence they come, or whither they are to go; that I can give very little credit to what I have nothing but their authority to rely upon for, without any evidence from the nature of the thing itself.

Abstracting then from the testimony given in the Scriptures to the miracles wrought by the prime revealers of the mind and will of God in the word; and no tolerable assurance, as to the business in hand, where a foundation for faith is inquired after, can be given that ever any such miracles were wrought. If numbers of men may be allowed to speak, we may have a traditional testimony given to the blasphemous figments of the Alcoran, under the name of true miracles. But the constant tradition of more than a thousand years, carried on by innumerable multitudes of men, great, wise, and sober, from one generation to another, doth but set open the gates of hell for the Mahometans; yet setting aside the authority of God in his word, and what is resolved thereinto, I know not why they may not vie traditions with the rest of the world. The world indeed is full of traditions flowing from the word; that is, a knowledge of the doctrines of the word in the minds of men; but a tradition of the word, not resolved into the word, a tradition referred to a fountain of sense in seeing and hearing, preserved as an oral law, in a distinct channel and stream by itself, when it is evidenced, either by instance in some particular preserved therein, or in a probability of securing it through the generations passed, by a comparison of some such effect in things of the like kind, I shall be ready to receive it.

Give me then, as I said before, but the least obscure report of any one of those many miracles that were wrought by our Saviour and the apostles, which are not recorded in the Scriptures, and I shall put more valuation on the pretended traditions, than I can as yet persuade myself unto. Besides, many writers of the Scripture wrought no miracles, and by this rule their writings are left to shift for themselves. Miracles indeed were necessary to take off all prejudices from the persons, that brought any new doctrine from God; but the doctrine still evidenced itself. The apostles converted many, where they wrought no miracles; Acts xvi. 17,

18. and where they did so work, yet they for their doctrine, and not the doctrine on their account was received. And the Scripture now hath no less evidence and demonstration in itself of its divinity, than it had when by them it was preached.

But because this tradition is pretended with great confidence as a sure bottom and foundation for receiving of the Scriptures, I shall a little farther inquire into it. That which in this case is intended, by this מסורה or tradition, is a report of men, which those who are present have received from them that are gone before them.[b] Now this may be either of all the men of the world, or only of some of them; if of all, either their suffrages must be taken in some convention, or gathered up from the individuals as we are able, and have opportunity. If the first way of receiving them were possible, which is the utmost improvement that imagination can give the authority inquired after, yet every individual of men being a liar, the whole convention must be of the same complexion, and so not be able to yield a sufficient basis to build a faith upon, *cui non potest subesse falsum*, that is infallible, and cannot possibly be deceived: much less is there any foundation for it, in such a report as is the emergency of the assertion of individuals.

But now if this tradition be alleged as preserved only by some in the world, not the half of rational creatures, I desire to know, what reason I have to believe those who have that tradition, or plead that they have it, before and against them who profess they have no such report delivered to them from their forefathers; is the reason hereof because I live among these who have this tradition, and they are my neighbours whom I know? by the same rule those who live among the other parts of men, are bound to receive what they deliver them upon tradition; and so men may be obliged to believe the Alcoran to be the word of God.

It is more probable, it will be answered, that their testimony is to be received because they are the church of God; but it doth not yet appear, that I can any other way have any knowledge of them so to be, or of any authority that any number of men, more or less, can have in this case, under that name or notion, unless by the Scripture itself; and if

[b] Est rei de manu in manum, aut doctrinæ ex animo in animum mediante docentis voce, quâ seu manu doctrina alteri traditur. Buxtor. Comment. Mas.

so, it will quickly appear what place is to be allotted to their testimony, who cannot be admitted as witnesses, unless the Scripture itself be owned and received; because they have neither plea nor claim to be so admitted, but only from the Scripture: if they shall aver, that they take this honour to themselves, and that without relation to the Scripture they claim a right of authoritative witness-bearing in this case, I say again, upon the general grounds of natural reason, and equity, I have no more inducements to give credit to their assertions, than to an alike number of men holding out a tradition utterly to the contrary of what they assert.

But yet suppose, that this also were granted, and that men might be allowed to speak in their own name and authority, giving testimony to themselves, which, upon the hypothesis under consideration, God himself is not allowed to do; I shall desire to know whether, when the church declares the Scriptures to be the word of God unto us, it doth apprehend any thing in the Scripture as the ground of that judgment and declaration or no? If it says no; but that it is proposed upon its sole authority; then surely, if we think good to acquiesce in this decision of this doubt and inquiry, it is full time for us, to lay aside all our studies and inquiries after the mind of God, and seek only what that man [says], or those men say, who are intrusted with this authority, as they say, and as they would have us believe them, though we know not at all how or by what means they came by it; seeing they dare not pretend any thing from the Scripture, least thereby they direct us to that in the first place.

If it be said, that they do upon other accounts judge and believe the Scripture to be true, and to be the word of God; I suppose it will not be thought unreasonable if we inquire after those grounds and accounts, seeing they are of so great concernment unto us; all truths in relations consisting in their consonancy and agreement to the nature of the things they deliver, I desire to know how they came to judge of the consonancy, between the nature of the things delivered in the Scripture, and the delivery of them therein? The things whereof we speak being heavenly, spiritual, mysterious, and supernatural, there cannot be any knowledge obtained of them but by the word itself. How then can they make any judgment of the truth of that Scripture in the relation of

these things, which are no where to be known (I speak of many of them), in the least, but by that Scripture itself.

If they shall say, that they found their judgment and declaration upon some discovery, that the Scripture makes of itself unto them; they affirm the same that we plead for: only they would very desirously appropriate to themselves the privilege of being able to discern that discovery so made in the Scripture. To make good this claim, they must either plead somewhat from themselves, or from the Scriptures: if from themselves, it can be nothing, but that they see, like the men of China, and all others are blind, or have but one eye at the best, being wiser than any others, and more able to discern than they. Now though I shall easily grant them to be very subtle and cunning, yet that they are so much wiser than all the world besides, that they are meet to impose upon their belief things that they neither do, nor can, discern, or know, I would not be thought to admit, until I can believe myself and all others, not of their society or combination, to be beasts of the field, and they as the serpent amongst us.

If it be from the Scripture that they seek to make good this claim; then as we cause them there to make a stand, which is all we aim at, so their plea must be from the promise of some special assistance granted to them for that purpose; if their assistance be that of the Spirit, it is either of the Spirit that is promised to believers, to work in them as before described and related, or it is some private testimony that they pretend is afforded to them: if the former be affirmed, we are in a condition, wherein the necessity of devolving all on the Scripture itself, to decide and judge who are believers, lies in every one's view; if the latter, who shall give me assurance, that when they pretend that witness and testimony, they do not lie and deceive; we must here certainly go either to the Scripture, or to some cunning man to be resolved; Isa. viii. 19, 20.

I confess the argument which hath not long since been singled out, and dexterously managed, by an able and learned pen,[c] namely, of proving the truth of the doctrine of the Scripture from the truth of the story, and the truth of the story from the certainty there is that the writers of the books

[c] D. Ward, Essay, &c.

of the Bible, were those persons whose names and inscriptions they bear, so pursuing the evidence, that what they wrote was true and known to them so to be, from all *requisita* that may possibly be sought after for the strengthening of such evidence, is of great force and efficacy. It is, I say, of great force and efficacy as to the end for which it is insisted on; that is, to satisfy men's rational inquiries; but as to a ground of faith, it hath the same insufficiency with all other arguments of the like kind; though I should grant that the apostles and penmen of the Scripture were persons of the greatest industry, honesty, integrity, faithfulness, holiness, that ever lived in the world, as they were; and that they wrote nothing, but what themselves had as good assurance of, as what men by their senses of seeing and hearing are able to attain; yet such a knowledge and assurance is not a sufficient foundation for the faith of the church of God; if they received not every word by inspiration, and that evidencing itself unto us, otherwise than by the authority of their integrity, it can be no foundation for us to build our faith upon.

Before the committing of the Scriptures to writing, God had given the world an experiment, what keepers men were of this revelation by tradition; within some hundreds of years after the flood, all knowledge of him, through the craft of Satan, and the vanity of the minds of men, which is unspeakable, was so lost, that nothing, but as it were the creation of a new world, or the erection of a new church-state by new revelations, could relieve it. After that great trial, what can be farther pretended, on the behalf of tradition I know not.

The sum of all is; the merciful good providence of God having by divers and various means, using therein, amongst other things, the ministry of men and churches, preserved the writings of the Old and New Testament in the world; and by the same gracious disposal afforded them unto us, they are received and submitted unto by us, upon the grounds and evidences of their divine original before insisted on.

Upon the whole matter, then, I would know, whether if the Scriptures should be brought to any man, when, or where, he could not possibly have it attested to be the word of God, by any public or private authority of man or church, tradition or otherwise, he were bound to believe it or no? whe-

ther he should obey God in believing, or sin in the rejecting of it? Suppose he do but take it into consideration, do but give it the reading or hearing, seeing in every place it avers itself to be the word of God, he must of necessity either give credit unto it, or disbelieve it; to hang in suspense, which ariseth from the imperfect actings of the faculties of the soul, is in itself a weakness, and in this case being reckoned on the worst side, is interpretatively a rejection. If you say it were the duty of such a one to believe it, you acknowledge in the Scripture itself, a sufficient evidence of its own original authority; without which it can be no man's duty to believe it. If you say, it would not be his sin to reject and refuse it, to disbelieve all that it speaks in the name of God; then this is that you say, God may truly and really speak unto a man (as he doth by the Scripture), and yet that man not be bound to believe him. We deal not thus with one another.

To wind up then the plea insisted on, in the foregoing chapter, concerning the self-evidencing light and power of the Scripture, from which we have diverted, and to make way for some other considerations, that tend to the confirmation of their divine original, I shall close this discourse with the two general considerations following.

1. Then, laying aside these failing pleas, there seems to be a moral impossibility that the word of God, should not manifest its own original, and its authority from thence. 'Quælibet herba deum.' There is no work of God, as was shewed, but reveals its author. A curious artificer imparts that of form, shape, proportion, and comeliness, to the fruit of his invention, and work of his hands, that every one that looks upon it, must conclude, that it comes from skill and ability. A man in the delivery of his mind, in the writing of a book, will give it such an impression of reason, that though you cannot conclude that this or that man wrote it, yet you must, that it was the product of a man, or rational creature: yea some individual men of excellency in some skill, are instantly known, by them that are able to judge in that art or skill, by the effects of their skill. This is the piece, this is the hand, the work of such a one. How easy is it for those who are conversant about ancient authors, to discover an author by the spirit and style of his writings. Now certainly

this is strange beyond all belief, that almost every agent should give an impress to its work, whereby it may be appropriated unto him, and only the word, wherein it was the design of the great and holy God, to give us a portraiture as it were of his wisdom, holiness, and goodness, so far as we are capable of an acquaintance with him in this life, is not able to declare and evince its original. That God who is *prima veritas*, the first and sovereign truth, infinitely separated and distinguished from all creatures, on all accounts whatever, should write a book, or at least immediately indite it, commanding us to receive it as his, under the penalty of his eternal displeasure, and yet that book not make a sufficient discovery of itself to be his, to be from him, is past all belief. Let men that live on things received by tradition from their fathers, who perhaps never had sense of any real transaction between God and their souls, who scarce ever perused the word seriously in their lives, nor brought their consciences to it, please themselves in their own imaginations; the sure anchor of a soul, that would draw nigh to God, in and by his word, lies in the things laid down.

I suppose it will not be denied, but that it was the mind and will of God, that those to whom his word should come, should own it and receive it as his; if not, it were no sin in them to reject it, unto whom it doth so come; if it were, then either he hath given those characters unto it, and left upon it that impression of his majesty, whereby it might be known to be his, or he hath not done so; and that either because he would not, or because he could not; to say the latter, is to make him more infirm than a man, or other worms of the earth, than any naturally effectual cause. He that saith the former, must know, that it is incumbent on him to yield a satisfactory account, why God would not do so, or else he will be thought blasphemously to impute a want of that goodness and love of mankind unto him, which he hath in infinite grace manifested to be in himself. That no man is able to assign any such reason, I shall firmly believe, until I find some attempting so to do; which as yet none have arrived at that height of impudence and wickedness as to own.

2. How horrible is it to the thoughts of any saint of God, that the Scripture should not have its authority from itself. Tertullian objects this to the Gentiles; Apol. cap. 5. 'Facit

et hoc ad causam nostram, quod apud vos de humano arbitratu divinitas pensitatur; nisi homini Deus placuerit, Deus non erit; homo jam Deo propitius esse debebit.' Would it be otherwise in this case, if the Scripture must stand to the mercy of man for the reputation of its divinity? nay of its verity; for whence it hath its authority, thence it hath its verity also, as was observed before; and many more words of this nature might be added.

CHAP. VI.

Consequential considerations for the confirmation of the divine authority of the Scripture.

I SAID, in the former chapter, that I would not employ myself willingly, to enervate or weaken any of the reasons or arguments that are usually insisted on, to prove the divine authority of the Scripture. Though, I confess, I like not to multiply arguments, that conclude to a probability only, and are suited to beget a firm opinion at best, where the principle intended to be evinced is *de fide*, and must be believed with faith divine and supernatural. Yet because some may happily be kept to some kind of adherence to the Scriptures; by mean grounds, that will not in their own strength abide, until they get footing in those that are more firm; I shall not make it my business to drive them from their present station; having persuaded them by that which is better.

Yea, because on supposition of the evidence formerly tended, there may be great use at several seasons, of some consequential considerations, and arguments to the purpose in hand, I shall insist on two of that kind, which to me, who have the advantage of receiving the word on the foremention ed account, seem not only to persuade, and in a great measure to convince to undeniable probability, but also to prevail irresistibly, on the understanding of unprejudiced men, to close with the divine truth of it.

The first of these is taken from the nature of the doctrine itself, contained in the Scripture, the second from the management of the whole design therein; the first is innate, the other of a more external and rational consideration.

For the first of them, there are two things considerable

in the doctrine of the Scripture, that are powerful, and, if I may so say, uncontrollably prevalent as to this purpose.

First, Its universal suitableness, upon its first clear discovery and revelation, to all the entanglements and perplexities of the souls of men, in reference to their relation to, and dependance upon, God. If all mankind have certain entanglements upon their hearts and spirits, in reference unto God, which none of them that are not utterly brutish, do not wrestle withal, and which all of them are not able in the least to assoil themselves in and about, certainly that doctrine, which is suited universally to satisfy all their perplexities, to calm and quiet their spirits in all their tumultuatings, and doth break in upon them with a glorious efficacy, to that purpose in its discovery and revelation, must needs be from that God, with whom we have to do, and none else. From whom else I pray should it be. He that can give out the word, *ille mihi semper erit Deus.*

Now there are three general heads of things, that all and every one of mankind, not naturally brutish, are perplexed withal, in reference to their dependance on God and relation to him.

1. How they may worship him as they ought.

2. How they may be reconciled, and at peace with him, or have an atonement for that guilt which naturally they are sensible of.

3. What is the nature of true blessedness, and how they may attain it, or how they may come to the enjoyment of God.

That all mankind is perplexed and entangled with and about these considerations, that all men ever were so, without exception more or less, and continue so to be to this day; that of themselves, they miserably grope up and down in the dark, and are never able to come to any satisfaction, neither as to what is present, nor as to what is to come, I could manifest from the state, office, and condition of conscience, the indelible προλήψεις, and presumptions about them, that are in the hearts of all by nature. The whole history of all religion which hath been in the world, with the design of all ancient and present philosophy, with innumerable other uncontrollable convictions (which also, God

assisting, I shall in another treatise[a] declare) do manifest this truth.

That surely then which shall administer to all and every one of them, equally and universally, satisfaction as to all these things, to quiet and calm their spirits, to cut off all necessity of any farther inquiries, give them that wherein they must acquiesce, and wherewith they will be satiated, unless they will cast off that relation and dependance on God, which they seek to confirm and settle: surely, I say, this must be from the all-seeing, all-satisfying truth, and being, and from none else. Now this is done by the doctrine of the Scripture, with such a glorious uncontrollable conviction, that every one to whom it is revealed, the eyes of whose understanding are not blinded by the god of this world, must needs cry out Ἕυρηκα, I have found that which in vain I sought elsewhere, waxing foolish in my imaginations.

It would be too long to insist on the severals; take one instance in the business of atonement, reconciliation, and acceptance with God. What strange horrible fruits and effects have men's contrivances on this account produced? What have they not invented? What have they not done? What have they not suffered? and yet continued in dread and bondage all their days. Now with what a glorious soul-appeasing light doth the doctrine of satisfaction and atonement, by the blood of Christ the Son of God, come in upon such men. This first astonisheth, then conquereth, then ravisheth, and satiateth the soul. This is that they looked for, this they were sick for, and knew it not. This is the design of the apostle's discourse in the three first chapters of the Epistle to the Romans. Let any man read that discourse from chap. i. 18. and onward, and he will see with what glory and beauty, with what full and ample satisfaction this doctrine breaks out; chap. iii. 22—26.

It is no otherwise as to the particulars of present worship, or future blessedness; this meets with men in all their wanderings, stops them in their disquisitions, convinces them of the darkness, folly, uncertainty, falseness of all their reasonings about these things; and that with such an evidence and light, as at once subdues them, captivates their understand-

[a] De Natura Theologiæ.

ing, and quiets their souls: so was that old Roman world conquered by it; so shall the Mahometan be, in God's good and appointed time.

Of what hath been spoken, this is the sum. All mankind that acknowledge their dependance upon God, and relation to him, are naturally (and cannot be otherwise) grievously involved and perplexed in their hearts, thoughts, and reasonings about the worship of God, acceptation with him, having sinned, and the future enjoyment of him; some with more clear and distinct apprehensions of these things; some under more dark and general notions of them are thus exercised; to extricate themselves, and to come to some issue in, and about, these inquiries, hath been the great design of their lives, the aim they had in all things they did, as they thought, well and laudably in this world. Notwithstanding all which, they were never able to deliver themselves, no not one of them, or attain satisfaction to their souls, but waxed vain in their imaginations, and their foolish hearts were more and more darkened; in this estate of things, the doctrine of the Scripture coming in with full, unquestionable satisfaction to all these, suited to the inquirings of every individual soul, with a largeness of wisdom and depth of goodness not to be fathomed, it must needs be from that God with whom we have to do. And those who are not persuaded hereby, that will not cast anchor in this harbour, let them put to sea once more, if they dare; turn themselves loose to other considerations, and try if all the forementioned perplexities do not inevitably return.

Another consideration of the doctrine of the Scripture to this purpose regards some particulars of it. There are some doctrines of the Scripture, some revelations in it, so sublimely glorious, of so profound and mysterious an excellency, that at the first proposal of them, nature startles, shrinks, and is taken with horror, meeting with that which is above it, too great and too excellent for it, which it could desirously avoid and decline; but yet, gathering itself up to them, it yields, and finds that unless they are accepted and submitted unto, though unsearchable, that not only all that hath been received must be rejected, but also the whole dependance of the creature on God be dissolved, or rendered only dreadful, terrible, and destructive to nature itself.

Such are the doctrines of the Trinity, of the incarnation of the Son of God, of the resurrection of the dead, of the new birth, and the like. At the first revelation of these things, nature is amazed, cries, How can these things be? Or gathers up itself to opposition; this is babbling like the Athenians; folly, as all the wise Greeks. But when the eyes of reason are a little confirmed, though it can never clearly behold the glory of this sun, yet it confesseth a glory to be in it, above all that it is able to apprehend. I could manifest in particular that the doctrines before mentioned, and several others are of this importance; namely, though great, above and beyond the reach of reason, yet upon search found to be such, as without submission to them, the whole comfortable relation between God and man must needs be dissolved.

Let us take a view in our way of one of the instances. What is there in the whole book of God, that nature at first sight doth more recoil at, than the doctrine of the Trinity? How many do yet stumble and fall at it? I confess the doctrine itself is but sparingly, yet it is clearly and distinctly delivered unto us in the Scripture. The sum of it is, that God is one; his nature or his being one; that all the properties or infinite essential excellencies of God, as God, do belong to that one nature and being. This God is infinitely good, holy, just, powerful; he is eternal, omnipotent, omnipresent; and these things belong to none but him, that is, that one God. That this God is the Father, Son, and Holy Ghost; which are not diverse names of the same person, nor distinct attributes or properties of the same nature or being, but one, another, and a third, all equally that one God, yet really distinguished between themselves by such incommunicable properties as constitute the one to be that one, and the other to be that other, and the third to be that third. Thus the Trinity is not the union, nor unity of three, but it is a Trinity in unity, or the ternary number of persons in the same essence; nor doth the Trinity, in its formal conception, denote the essence, as if the essence were comprehended in the Trinity, which is in each person; but it denotes only the distinction of the persons comprised in that number.

This, I say, is the sum of this doctrine, as it is delivered unto us in the Scripture. Here reason is entangled; yet

after a while finds evidently, that unless this be embraced, all other things wherein it hath to do with God, will not be of value to the soul; this will quickly be made to appear. Of all that communion which is here between God and man, founded on the revelation of his mind and will unto him, which makes way for his enjoyment in glory, there are these two parts: 1. God's gracious communication of his love, goodness, &c. with the fruits of them unto man: 2. The obedience of man unto God in a way of gratitude for that love, according to the mind and will of God revealed to him. These two comprise the whole of the intercourse between God and man. Now, when the mind of man is exercised about these things, he finds at last that they are so wrapped up in the doctrine of the Trinity, that without the belief, receiving, and acceptance of it, it is utterly impossible that any interest in them should be obtained or preserved.

For the first, or the communication of God unto us in a way of love and goodness, it is wholly founded upon, and inwrapped in this truth, both as to the eternal spring and actual execution of it. A few instances will evince this assertion. The eternal fountain of all grace, flowing from love and goodness, lies in God's election, or predestination. This being an act of God's will, cannot be apprehended, but as an eternal act of his wisdom or word also. All the eternal thoughts of its pursuit, lie in the covenant that was between the Father and the Son, as to the Son's undertaking to execute that purpose of his. This I have at large elsewhere declared.

Take away then the doctrine of the Trinity, and both these are gone; there can be no purpose of grace by the Father in the Son, no covenant for the putting of that purpose in execution; and so the foundation of all fruits of love and goodness is lost to the soul.

As to the execution of this purpose, with the actual dispensation of the fruits of grace and goodness unto us, it lies wholly in the unspeakable condescension of the Son unto incarnation with what ensued thereon. The incarnation of the eternal Word, by the power of the Holy Ghost, is the bottom of our participation of grace. Without it, it was absolutely impossible that man should be made partaker of the favour of God. Now this inwraps the whole doctrine of the Trinity in its bosom; nor can once be apprehended, without

its acknowledgment. Deny the Trinity, and all this means of the communication of grace, with the whole of the satisfaction and righteousness of Christ, falls to the ground. Every tittle of it speaks this truth: and they who deny the one, reject the other.

Our actual participation of the fruits of this grace, is by the Holy Ghost. We cannot ourselves seize on them, nor bring them home to our own souls. The impossibility hereof I cannot now stay to manifest. Now whence is this Holy Ghost? is he not sent from the Father, by the Son? Can we entertain any thought of his effectual working in us, and upon us, but it includes this whole doctrine? They, therefore, who deny the Trinity, deny the efficacy of its operation also.

So it is, as to our obedience unto God, whereby the communion between God and man is completed. Although the formal object of divine worship be the nature of God; and the persons are not worshipped as persons distinct, but as they are each of them God; yet as God they are every one of them distinctly to be worshipped. So is it, as to our faith, our love, our thanksgiving, all our obedience, as I have abundantly demonstrated in my treatise of distinct communion with the Father in love, the Son in grace, and the Holy Ghost in the privileges of the gospel. Thus without the acknowledgment of this truth, none of that obedience which God requireth at our hands, can in a due manner be performed.

Hence the Scripture speaks not of any thing between God and us, but what is founded on this account. The Father worketh, the Son worketh, and the Holy Ghost worketh. The Father worketh not, but by the Son and his Spirit; the Son and Spirit work not, but from the Father. The Father glorifieth the Son; the Son glorifieth the Father; and the Holy Ghost glorifieth them both. Before the foundation of the world, the Son was with the Father, and rejoiced in his peculiar work for the redemption of mankind. At the creation, the Father made all things, but by the Son, and the power of the Spirit. In redemption, the Father sends the Son; the Son by his own condescension undertakes the work, and is incarnate by the Holy Ghost. The Father as was said, communicates his love, and all the fruits of it unto us

by the Son; as the Holy Ghost doth the merits and fruits of the mediation of the Son. The Father is not known nor worshipped, but by and in the Son; nor Father or Son, but by the Holy Ghost, &c.

Upon this discovery the soul that was before startled at the doctrine in the notion of it, is fully convinced that all the satisfaction it hath sought after in its seeking unto God, is utterly lost, if this be not admitted. There is neither any foundation left of the communication of love to him, nor means of returning obedience unto God. Besides, all the things that he hath been inquiring after, appear on this account in their glory, beauty, and reality unto him: so that, that which most staggered him at first in the receiving of the truth, because of its deep mysterious glory, doth now most confirm him in the embracing of it, because of its necessity, power, and heavenly excellency.

And this is one argument of the many belonging to the things of the Scripture, that upon the grounds before mentioned, hath in it, as to my sense and apprehension, an evidence of conviction not to be withstood.

Another consideration of the like efficacy, may be taken from a brief view of the whole Scripture with the design of it. The consent of parts, or harmony of the Scripture in itself, and every part of it with each other, and with the whole, is commonly pleaded as an evidence of its divine original. Thus much certainly it doth evince beyond all possible contradiction, that the whole proceedeth from one and the same principle; hath the same author; and He wise, discerning, able to comprehend the whole compass of what he intended to deliver and reveal. Otherwise, or by any other, that oneness of Spirit, design, and aim, in unspeakable variety and diversity of means of its delivery, that absolute correspondency of it to itself, and distance from any thing else, could not have been attained. Now it is certain, that this principle must be *summum* in its kind; either *bonum* or *malum*. If the Scripture be what it reveals and declares itself to be, it is then unquestionably the 'word of the living God,' truth itself; for that it professeth of itself, from the beginning to the ending; to which profession all that it reveals, answers absolutely and unquestionably in a tendency to his glory alone. If it be not so, it must be acknowledged that the

author of it had a blasphemous design to hold forth himself to be God, who is not so; a malicious design to deceive the sons of men, and to make them believe that they worship and honour God, and obey him when they do not; and so to draw them into everlasting destruction; and that to compass these ends of blasphemy, atheism, and malice, he hath laid out, in a long course of time, all the industry and wisdom that a creature could be made partaker of: now he that should do thus, must be the devil, and none else; no other creature can possibly arrive at that height of obstinacy in evil. Now certainly whilst God is pleased to continue unto us any thing, whereby we are distinguished from the beasts that perish; whilst there is a sense of a distance between good and evil abiding amongst men, it cannot fall upon the understanding of any man, that that doctrine which is so holy and pure, so absolutely leading to the utmost improvement of whatever is good, just, commendable, and praiseworthy, so suitable to all the light of God, of good and evil that remains in us; could proceed from any one everlastingly hardened in evil, and that in the pursuit of the most wicked design, that that wicked one could possibly be engaged in; namely to enthrone himself, and maliciously to cheat, cozen, and ruin the souls of men; so that upon necessity the Scripture can own no author but him, whose it is, even the living God.

As these considerations are far from being the bottom and foundation of our faith, in our assenting to the authority of God in the word; so on the supposition of what is so, they have a usefulness, as to support in trials and temptations, and the like seasons of difficulty: but of these things so far.

OF THE

INTEGRITY AND PURITY

OF

THE HEBREW AND GREEK TEXT

OF

THE SCRIPTURE:

WITH CONSIDERATIONS ON

THE PROLEGOMENA AND APPENDIX

TO THE LATE

BIBLIA POLYGLOTTA.

OF THE

INTEGRITY AND PURITY

OF

THE HEBREW AND GREEK TEXT

OF

THE SCRIPTURE.

CHAP. I.

The occasion of this discourse. The danger of supposing corruptions in the originals of the Scripture. The great usefulness of the Biblia Polyglotta. The grounds of the ensuing animadversions. The assertions proposed to be vindicated laid down. Their weight and importance. Sundry principles in the Prolegomena prejudicial to the truth contended for, laid down. Those principles formerly asserted by others. Reasons of the opposition made to them.

When this whole little precedent treatise was finished, and ready to be given out unto the stationer, there came to my hands the prolegomena and appendix to the Biblia Polyglotta lately published. Upon the first sight of that volume, I was somewhat startled with that bulky collection of various readings, which the appendix tenders to the view of every one that doth but cast an eye upon it. Within a while after I found that others also, men of learning and judgment, had apprehensions of that work, not unlike those which my own thoughts had suggested unto me. Afterward, considering what I had written, about the providence of God in the preservation of the original copies of the Scripture in the foregoing discourse, fearing lest from that great appearance of variations in the original copies, and those of all the translations published with so great care and diligence, there might some unconquerable objections against the truth of what I had asserted, be educed; I judged it necessary to stop the progress of those thoughts, until I could get time to look through the appendix, and the various lections in that

great volume exhibited unto us, with the grounds and reasons of them in the prolegomena. Having now discharged that task, and (as things were stated) duty, I shall crave leave to deliver my thoughts to some things contained in them, which possibly men of perverse minds may wrest to the prejudice of my former assertions, to the prejudice of the certainty of divine truth, as continued unto us through the providence of God in the originals of the Scripture.

What use hath been made, and is as yet made, in the world, of this supposition, that corruptions have befallen the originals of the Scripture, which those various lections at first view seem to intimate; I need not declare. It is, in brief, the foundation of Mahometism (Alcor. Azoar. 5.), the chiefest and principal prop of Popery, the only pretence of fanatical antiscripturists, and the root of much hidden atheism in the world.[a] At present there is sent unto me by a very learned person, upon our discourse on this subject, a treatise in English, with the Latin title of 'Fides Divina,' wherein its nameless author, on this very foundation, labours to evert and utterly render useless the whole Scripture. How far such as he may be strengthened in their infidelity by the consideration of these things, time will manifest.

Had there not been then a necessity incumbent on me, either utterly to desist from pursuing any thoughts of publishing the foregoing treatise, or else of giving an account of some things contained in the prolegomena and appendix, I should for many reasons have abstained from this employment. But the truth is, not only what I had written in the first chapter about the providence of God in the preservation of the Scripture, but also the main of the arguments afterward insisted on by me, concerning the self-evidencing power and light of the Scripture, receiving in my apprehension a great weakening by the things I shall now speak unto, if owned and received as they are proposed unto us, I could not excuse myself from running the hazard of giving my thoughts upon them.

The wise man tells us, that he considered 'all travail, and every right work, and that for this a man is envied of his neighbour,' which, saith he, is 'vanity and vexation of spirit;'

[a] Whitak. Cham. Rivet. de S. S. Molin. nov. Pap. Mestrezat. Cont. Jesuit. Regourd. Vid. Card. Perron. respon. ad Reg. mag. Bullen. l. 5. c. 6.

Eccles. iv. 4. It cannot be denied, but that this often falls out through the corruption of the hearts of men, that when works, right works, are with most sore travail brought forth in the world, their authors are repaid with envy for their labour, which mixes all the issues of the best endeavours of men, with vanity and vexation of spirit. Jerome of old and Erasmus of late, are the usual instances in this kind. That I have any of that guilt in a peculiar manner upon me, in reference to this work of publishing the Biblia Polyglotta, which I much esteem, or the authors and contrivers of it, whom I know not,[b] I can, with due consideration, and do, utterly deny. The searcher of all hearts, knows I lie not. And what should possibly infect me with that leaven? I neither profess any deep skill in the learning used in that work, nor am ever like to be engaged in any thing that should be set up in competition with it; nor did ever know that there was such a person in the world, as the chief author of this edition of the Bibles, but by it. I shall then never fail on all just occasions, to commend the usefulness of this work, and the learning, diligence, and pains of the worthy persons that have brought it forth; nor would be wanting to their full praise in this place, but that an entrance into this discourse with their due commendations, might be liable to misrepresentations. But whereas we have not only the Bible published, but also private opinions of men, and collections of various readings (really or pretendedly so we shall see afterward), tending some of them, as I apprehend, to the disadvantage of the great and important truth that I have been pleading for, tendered unto us; I hope it will not be grievous to any, nor matter of offence, if using the same liberty, that they, or any of them, whose hands have been most eminent in this work, have done, I do with (I hope) Christian candour and moderation of spirit, briefly discover my thoughts upon some things proposed by them.

The renownedly learned prefacer to the Arabic translation in this edition of it, tells us, that the work of translating the Pentateuch into that language, was performed by a Jew, who took care to give countenance to his own private opi-

[b] Since my writing of this some of the chief overseers of the work, persons of singular worth, are known to me.

nions, and so render them authentic by bringing them into the text of his translation.

It is not of any such attempt, that I have any cause to complain, or shall so do in reference to these prolegomena and appendix; only I could have wished (with submission to better judgments be it spoken), that in the publishing of the Bible, the sacred text, with the translations, and such naked historical accounts of their originals and preservation, as were necessary to have laid them fair and open to the judgment of the reader, had not been clogged with disputes and pleas for particular private opinions, imposed thereby with too much advantage on the minds of men, by their constant neighbourhood unto canonical truth.

But my present considerations being not to be extended beyond the concernment of the truth which in the foregoing discourse I have pleaded for, I shall first propose a brief abstract thereof, as to that part of it, which seems to be especially concerned, and then lay down what to me appears in its prejudice in the volumes now under debate; not doubting but a fuller account of the whole, will by some or other be speedily tendered unto the learned and impartial readers of them. The sum of what I am pleading for, as to the particular head to be vindicated, is, that as the Scriptures of the Old and New Testament, were immediately, and entirely given out by God himself, his mind being in them represented unto us, without the least interveniency of such mediums and ways as were capable of giving change or alteration to the least iota or syllable; so by his good and merciful providential dispensation, in his love to his word and church, his whole word as first given out by him, is preserved unto us entire in the original languages; where, shining in its own beauty and lustre (as also in all translations, so far as they faithfully represent the originals), it manifests and evidences unto the consciences of men, without other foreign help or assistance, its divine original and authority.

Now the several assertions or propositions contained in this position, are to me such important truths, that I shall not be blamed in the least by my own spirit, nor I hope by any others, in contending for them, judging them funda-

mental parts of the faith once delivered to the saints; and though some of them may seem to be less weighty than others, yet they are so concatenated in themselves, that by the removal or destruction of any one of them, our interest in the others is utterly taken away. It will assuredly be granted, that the persuasion of the coming forth of the word immediately from God, in the way pleaded for, is the foundation of all faith, hope, and obedience. But what I pray will it advantage us, that God did so once deliver his word, if we are not assured also, that that word, so delivered, hath been by his special care and providence preserved entire and uncorrupt unto us; or that it doth not evidence and manifest itself to be his word, being so preserved. Blessed, may we say, were the ages past, who received the word of God in its unquestionable power and purity, when it shone brightly in its own glorious native light, and was free from those defects and corruptions, which through the default of men, in a long tract of time, it hath contracted; but for us, as we know not well where to lay a sure foundation of believing that this book rather than any other doth contain what is left unto us of that word of his, so it is impossible we should ever come to any certainty almost of any individual word, or expression, whether it be from God or no; far be it from the thoughts of any good man, that God, whose covenant with his church, is, that his word and Spirit shall never depart from it, Isa. lix. 21. Matt. v. 18. 1 Pet. i. 25. 1 Cor. xi. Matt. xxviii. 20. hath left it in uncertainties, about the things that are the foundation of all that faith and obedience which he requires at our hands.

As then I have in the foregoing treatise, evinced, as I hope, the self-evidencing light and power of the Scripture, so let us now candidly, for the sake and in the pursuit of truth, deal with a mind freed from prejudices and disquieting affections, save only the trouble that arises from the necessity of dissenting from the authors of so useful a work, address ourselves to the consideration of what seems in these prolegomena and appendix to impair the truth of the other assertions, about the entire preservation of the word as given out from God, in the copies which yet remain with us. And this I shall do, not doubting, but that the per-

sons themselves concerned, will fairly accept and weigh what is conscientiously tendered.

As then I do with all thankfulness acknowledge that many things are spoken very honourably of the originals in these prolegomena, and that they are in them absolutely preferred above any translation whatever,[c] and asserted in general as the authentic rule of all versions, contrary to the thoughts of the publisher of the great Parisian Bibles, and his infamous *hyperaspistes* Morinus; so as they stand in their aspect unto the appendix of various lections, there are both opinions and principles confirmed by suitable practices, that are of the nature and importance before mentoned.

1. After a long dispute to that purpose, it is determined, that the Hebrew points or vowels, and accents, are a novel invention of some Judaical rabbins, about five or six hundred years after the giving out of the gospel.[d] Hence,

(1.) An antiquity is ascribed to some translations, two or three at the least, above and before the invention of these points, whose agreement with the original cannot therefore by just consequence be tried by the present text, as now pointed and accented.

(2.) The whole credit of our reading and interpretation of the Scripture, as far as regulated by the present punctuation depends solely on the faithfulness and skill of those Jews, whose invention this work is asserted to be.

2. The קרי וכתיב of which sort are above eight hundred in the Hebrew Bibles, are various lections, partly gathered by some Judaical rabbins out of ancient copies, partly their critical amendments.[e]

And, therefore,

After these various lections, as they are esteemed, are presented unto us, in their own proper order wherein they stand in the great Bibles (not surely to increase the bulk of divers readings, or to present a face of new variety to a less attentive observer, but), to evidence, that they are such various lections as above described, they are given us over a second time, in the method whereinto they are cast by Capellus, the great patriarch of these mysteries.[f]

[c] Prolegom. 7. sect. 17. [d] Ibid. 3. sect. 8, et seq.
[e] Ibid. 8. sect. 23, etc. [f] Append. p. 5.

3. That there are such alterations befallen the original, as in many places may be rectified by the translations that have been made of old.[g]

And, therefore,

Various lections may be observed and gathered out of those translations, by considering how they read in their copies, and wherein they differed from those which we now enjoy.[h]

4. It is also declared, that where any gross faults or corruptions are befallen the originals, men may by their faculty of critical conjecturing amend them, and restore the native lections that were lost; though in general without the authority of copies, this be not to be allowed.[i]

And, therefore,

A collection of various readings out of Grotius, consisting for the most part in such conjectures, is in the appendix presented unto us.

5. The voluminous bulk of various lections, as nakedly exhibited, seems sufficient to beget scruples and doubts in the minds of men, about the truth of what hath been hitherto by many pretended, concerning the preservation of the Scripture through the care and providence of God.

It is known to all men acquainted with things of this nature, that in all these, there is no new opinion coined or maintained by the learned prefacer to these Bibles. The severals mentioned, have been asserted and maintained by sundry learned men. Had the opinion about them been kept in the ordinary sphere of men's private conceptions in their own private writings, running the hazard of men's judgments on their own strength and reputation, I should not from my former discourse have esteemed myself concerned in them. Every one of us must give an account of himself unto God. It will be well for us, if we are found holding the foundation. If we build hay and stubble upon it, though our work perish, we shall be saved. Let every man, in these things, be fully persuaded in his own mind, it shall be to me no offence. It is their being laid as the foundation of the usefulness of these Biblia Polyglotta, with an endeavour to render them catholic, not in their own strength, but in their appendage to the authority, that on good grounds

[g] Prolegom. 7. sect. 12. [h] Ibid. 6. sect. 8—10. [i] Ibid. 6. sect. 12.

is expected to this work, that calls for a due consideration of them. All men who will find them stated in these prolegomena, may not perhaps have had leisure, may not perhaps have the ability, to know what issue the most of these things have been already driven unto, in the writings of private men.

As I willingly grant then, that some of these things may, without any great prejudice to the truth, be candidly debated amongst learned men; so taking them altogether, placed in the advantages they now enjoy, I cannot but look upon them as an engine suited to the destruction of the important truth before pleaded for; and as a fit weapon put into the hands of men of atheistical minds and principles, such as this age abounds withal, to oppose the whole evidence of truth revealed in the Scripture. I fear with some, either the pretended infallible judge, or the depth of atheism, will be found to lie at the door of these considerations. 'Hoc Ithacus vellet.' But the debate of the advantage of either Romanists or atheists from hence, belongs to another place and season. Nor is the guilt of any consequences of this nature charged on the workmen, which yet may be feared from the work itself.

CHAP. II.

Of the purity of the originals. The αὐτόγραφα of the Scripture lost. That of Moses, how, and how long preserved; of the book found by Hilkiah. Of the Αὐτόγραφα *of the New Testament. Of the first copies of the originals: the scribes of those copies not* Θεόπνευστοι. *What is ascribed to them. The great and incomparable care of the scribes of it. The whole word of God, in every tittle of it, preserved entire in the copies of the original extant. Heads of arguments to that purpose. What various lections are granted in the original of the Old and New Testament. Sundry considerations concerning them, manifesting them to be of no importance. That the Jews have not corrupted the text; the most probable instances considered.*

Having given an account of the occasion of this discourse, and mentioned the particulars that are, all, or some of them, to be taken into farther consideration, before I proceed to their discussion, I shall, by way of addition and explanation to what hath been delivered in the former treatise, give a brief

account of my apprehensions concerning the purity of the present original copies of the Scripture, or rather copies of the original languages, which the church of God doth now, and hath for many ages enjoyed, as her chiefest treasure; whereby it may more fully appear, what it is we plead for, and defend against the insinuations and pretences above mentioned.

First, then, it is granted that the individual *αὐτόγραφα* of Moses, the prophets, and the apostles, are in all probability, and as to all that we know, utterly perished and lost out of the world. As also the copies of Ezra. The reports mentioned by some to the contrary,[k] are open fictions. The individual ink and parchment, the rolls or books that they wrote, could not without a miracle have been preserved from mouldering into dust before this time. Nor doth it seem improbable, that God was willing by their loss to reduce us to a nearer consideration of his care and providence in the preservation of every tittle contained in them. Had those individual writings been preserved, men would have been ready to adore them, as the Jews do their own *ἀπόγραφα* in their synagogues.

Moses indeed delivered his original copy of the Pentateuch, in a public assembly, unto the Levites (that is, the sons of Korah), to be put into the sides of the ark, and there kept for a perpetual monument; Deut. xxxi. 25, 26. That individual book was, I doubt not, preserved until the destruction of the temple. There is indeed no mention made of the book of the law in particular, when the ark was solemnly carried into the holy place after the building of Solomon's temple; 2 Chron. v. 4, 5. but the tabernacle of the congregation continued until then. That, and all that was in it, is said to be brought up; ver. 5. Now the placing of the book by the sides of the ark being so solemn an ordinance, it was no doubt observed. Nor is there any pretence to the contrary. Some think the book found by Hilkiah, in the days of Josiah, was this *καλὴ παραθήκη*, or *αὐτόγραφον* of Moses, which was placed by the sides of the ark. It rather seems to have been some ancient sacred copy, used in the service of the temple, and laid up there; as there was in the second temple,[l] which was carried in triumph to Rome.

[k] Adrianus Ferrariensis flagellum Judæor. lib. 9. c. 2. Rab. Azarias Meor Henaim. pa. 13. cap. 9.

[l] Joseph. de Bell. Judaic. lib. 7 cap 24.

For besides that he speaks of his finding it in general in the house of the Lord, upon the occasion of the work which was then done; 2 Chron. xiv. 15. which was not in or about the holy place, where he, who was high-priest, knew full well this book was kept, it doth not appear that it was lawful for him to take that sacred depositum from its peculiar archives to send it abroad, as he dealt with that book which he found. Nay, doubtless it was altogether unlawful for him so to have done, it being placed there by a peculiar ordinance, for a peculiar or special end. After the destruction of the temple, all inquiry after that book is in vain. The author of the Second Book of Maccabees mentions not its hiding in Nebo by Jeremiah, with the ark and altar; or by Josiah, as say some of the Talmudists. Nor were it of any importance if they had. Of the Scripture preserved in the temple at its last destruction, Josephus gives us a full account; de Bello Juda. lib. 7. cap. 24.

Secondly, For the Scriptures of the New Testament, it doth not appear, that the Αὐτόγραφα of the several writers of it were ever gathered into one volume; there being now no one church to keep them for the rest. The epistles, though immediately transcribed for the use of other churches, Col. iv. 16. were doubtless kept in the several churches, whereunto they were directed. From those πρωτότυπα, there were quickly ἐκτυπούμενα, transcribed copies given out to 'faithful men,'[m] whilst the infallible Spirit yet continued his guidance in an extraordinary manner.

For the first transcribers of the original copies, and those who in succeeding ages, have done the like work from them, whereby they have been propagated and continued down to us, in a subserviency to the providence and promise of God, we say not, as is vainly charged by Morinus and Capellus, that they were all or any of them ἀναμάρτητοι and θεόπνευστοι, infallible and divinely inspired, so that it was impossible for them in any thing to mistake. It is known, it is granted, that failings have been amongst them, and that various lections are from thence risen, of which afterward. Religious care and diligence in their work, with a due reverence of him, with whom they had to do, is all we ascribe unto them. Not to acknowledge these freely in them, without clear and un-

[m] 2 Tim. ii. 1.

questionable evidence to the contrary, is high uncharitableness, impiety, and ingratitude. This care and diligence we say, in a subserviency to the promise and providence of God, hath produced the effect contended for. Nor is any thing farther necessary thereunto. On this account to argue (as some do) from the miscarriages and mistakes of men, their oscitancy and negligence in transcribing the old Heathen authors, Homer, Aristotle, Tully, we think it not tolerable in a Christian, or any one that hath the least sense of the nature and importance of the word, or the care of God towards his church. Shall we think that men who wrote out books, wherein themselves and others were no more concerned, than it is possible for men to be in the writings of the persons mentioned, and others like them, had as much reason to be careful and diligent in that they did, as those who knew and considered that every letter and tittle that they were transcribing, was part of the word of the great God, wherein the eternal concernment of their own souls, and the souls of others did lie. Certainly, whatever may be looked for, from the religious care and diligence of men, lying under a loving and careful aspect from the promise and providence of God, may be justly expected from them who undertook that work. However, we are ready to own all their failings that can be proved. To assert in this case without proof is injurious.

The Jews have a common saying among them, that to alter one letter of the law is no less sin, than to set the whole world on fire: and shall we think that in writing it, they took no more care than a man would do in writing out Aristotle or Plato, who for a very little portion of the world, would willingly have done his endeavour to get both their works out of it? Considering that the word to be transcribed, was every tittle and ἰῶτα of it the word of the great God, that that which was written, and as written, was proposed as his, as from him, that if any failings were made, innumerable eyes of men, owning their eternal concernment to lie in that word, were open upon it to discover it, and that thousands of copies were extant to try it by; and all this known unto, and confessed by, every one that undertook this work; it is no hard matter to prove their care and diligence to have outgone that of other common scribes of Heathen authors.

The truth is, they are prodigious things that are related of the exact diligence, and reverential care of the ancient Jews in this work, especially when they intrusted a copy to be a rule for the trial, and standard of other private copies. Maimonides in הלכות ספר תורה chap. viii. 3, 4. tells us that Ben Asher spent many years in the careful exact writing out of the Bible. Let any man consider the twenty things, which they affirm to profane a book or copy, and this will farther appear. They are repeated by Rabbi Moses; tractat. de libro Legis. cap. 10. one of them is שחסר אפילו אות אחת if but one letter be wanting; and another, if but one letter be redundant. Of which more shall be spoken if occasion be offered.

Even among the Heathen, we will scarce think that the Roman pontifices going solemnly to transcribe the Sybils' verses, would do it either negligently or treacherously, or alter one tittle from what they found written; and shall we entertain such thoughts of them, who knew they had to do with the living God, and that in and about that, which is dearer to him than all the world besides. Let men then clamour as they please, and cry out of all men as ignorant and stupid, which will not grant the corruptions of the Old Testament, which they plead for, which is the way of Morinus; or let them propose their own conjectures of the ways of the entrance of the mistakes that they pretend are crept into the original copies, with their remedies, which is the way of Capellus; we shall acknowledge nothing of this nature, but what they can prove by undeniable and irrefragable instances, which as to any thing as yet done by them, or those that follow in their footsteps, appears upon the matter to be nothing at all. To this purpose take our sense in the words of a very learned man. 'Ut in iis libris qui sine vocalibus conscripti sunt, certum constantemque exemplarium omnium, tum excusarum scriptionem similemque omnino comperimus, sic in omnibus etiam iis quibus puncta sunt addita, non aliam cuipiam nec discrepantem aliis punctationem observavimus; nec quisquam est qui ullo in loco diversa lectionis Hebraicæ exemplaria ab iis quæ circumferuntur, vidisse se asserat, modo grammaticam rationem observatam dicat. Et quidem Dei consilio ac voluntate factum putamus, ut cum magna Græcorum Latinorumque fere omnium ejus-

dem auctoris exemplarium, ac præsertim manuscriptorum pluribus in locis varietas deprehendatur, magna tamen in omnibus Hebraicis quæcunque, nostro sæculo inveniuntur, Bibliis, scriptionis æqualitas, similitudo atque constantia servetur quocunque modo scripta illa sint, sive solis consonantibus constent, sive punctis etiam instructa visantur; Arias Montan. Præfat. ad Biblia Interlin. de varia Hebraicorum librorum scriptione et lectione.'

It can then with no colour of probability be asserted[m] (which yet I find some learned men too free in granting), namely, that there hath the same fate attended the Scripture in its transcription, as hath done other books. Let me say without offence, this imagination asserted on deliberation, seems to me to border on atheism. Surely the promise of God for the preservation of his word, with his love and care of his church, of whose faith and obedience that word of his is the only rule, require other thoughts at our hands.

Thirdly, We add that the whole Scripture entire, as given out from God, without any loss, is preserved in the copies of the originals yet remaining; what varieties there are among the copies themselves shall be afterward declared; in them all, we say, is every letter and tittle of the word. These copies we say, are the rule, standard, and touchstone, of all translations, ancient or modern, by which they are in all things to be examined, tried, corrected, amended, and themselves only by themselves. Translations contain the word of God, and are the word of God, perfectly or imperfectly, according as they express the words, sense, and meaning of those originals. To advance any, all translations concurring, into an equality with the originals, so to set them by it, as to set them up with it, on even terms, much more to propose and use them as means of castigating, amending, altering any thing in them, gathering various lections by them, is to set up an altar of our own, by the altar of God, and to make equal the wisdom, care, skill, and diligence of men, with the wisdom, care, and providence of God himself. It is a foolish conjecture of Morinus, from some words of Epiphanius, that Origen in his Octopla placed the translation of the LXX in the midst, to be the rule of all the rest, even of the Hebrew itself, that was to be regulated and

[m] Prolegom. 7. sect. 12.

amended by it. (Media igitur omnium catholica editio collocata erat, ut ad eam Hebræa cæteræque editiones exigerentur et emendarentur; Excercit. lib. 1. cap. 3. pag. 15.) The truth is, he placed the Hebrew, in Hebrew characters, in the first place, as the rule and standard of all the rest; the same in Greek characters in the next place, then that of Aquila, then that of Symmachus, after which, in the fifth place, followed that of the LXX, mixed with that of Theodotion.

The various arguments giving evidence to this truth that might be produced, are too many for me now to insist upon, and would take up more room than is allotted to the whole discourse, should I handle them at large, and according to the merit of this cause. 1. The providence of God, in taking care of his word, which he hath magnified above all his name, as the most glorious product of his wisdom and goodness, his great concernment in this word, answering his promise to this purpose. 2. The religious care of the church (I speak not of the Romish synagogue) to whom these oracles of God were committed. 3. The care of the first writers in giving out authentic copies of what they had received from God, unto many, which might be rules to the first transcribers. 4. The multiplying copies to such a number, that it was impossible any should corrupt them all, wilfully or by negligence. 5. The preservation of the authentic copies: first in the Jewish synagogues, then in Christian assemblies, with reverence and diligence. 6. The daily reading and studying of the word by all sorts of persons, ever since its first writing, rendering every alteration liable to immediate observation and discovery, and that all over the world: with, 7. The consideration of the many millions, that looked on every tittle and letter in this book as their inheritance,[n] which for the whole world they would not be deprived of; and in particular for the Old Testament (now most questioned). 8. The care of Ezra and his companions, the men of the great synagogue, in restoring the Scripture to its purity, when it had met with the greatest trial that it ever underwent in this world, considering the paucity of the copies then extant. 9. The care of the Massorites from his days

[n] Hierosolymis Babilonica expugnatione deletis, omne instrumentum Judaicæ literaturæ per Esdram constat restauratum. Tertull. lib. de Hab. Mal. c. 3.

and downward, to keep perfect, and give an account of, every syllable in the Scripture, of which see Buxtorfius, Com. Mas. with, 10. The constant consent of all copies in the world, so that as sundry learned men have observed, there is not in the whole Mishna, Gemara, or either Talmud, any one place of Scripture found otherwise read, than as it is now in our copies. 11. The security we have, that no mistakes were voluntarily or negligently brought into the text before the coming of our Saviour, who was to declare all things, in that he not once reproves the Jews on that account, when yet for their false glosses on the word he spares them not.° 12. Afterward the watchfulness which the two nations of Jews and Christians, had always one upon another, with sundry things of the like importance, might to this purpose be insisted on. But of these things I shall speak again if occasion be offered.

Notwithstanding what hath been spoken, we grant that there are, and have been, various lections in the Old Testament and the New: for the Old Testament, the Keri and Cethib; the various readings of Ben Asher and Ben Naphtali; of the eastern and western Jews evince it. Of the קרי וכתיב I shall speak peculiarly afterward: they present themselves to the view of every one that but looks into the Hebrew Bible. At the end of the great Rabbinical Bibles (as they are called), printed by Bombergus at Venice, as also in the edition of Buxtorfius at Basil, there is a collection of the various readings of Ben Asher, and Ben Naphtali; of the eastern and western Jews: we have them also in this appendix. For the two first mentioned, they are called among the Jews, one of them, R. Aaron, the son of R. Moses, of the tribe of Asher; the other, R. Moses, the son of David, of the tribe of Naphtali. They flourished, as is probable among the Jews, about the year of Christ 1030, or thereabouts; and were teachers of great renown, the former in the west, or Palestina, the latter in the east, or Babylon. In their exact consideration of every letter, point,

° Quod si aliquis dixerit Hebræos libros à Judæis esse falsatos audiat Originem, quid in octavo volumine explanationum Esaiæ respondeat quæstiunculæ; quod nunq am dominus et apostoli qui cætera crimina arguunt in Scribis et Pharisæis, de hoc ci mine quod erat. Maximum reticuissent. Sin autem dixerint post adventum domini et prædicationem apostolorum libros Hebræos fuisse falsatos cachinnum tenere non patero. Hierom. in c. 6. Esaiæ.

and accent of the Bible, wherein they spent their lives, it seems they found out some varieties; let any one run them through as they are presented in this appendix, he will find them to be so small, consisting for the most part in unnecessary accents of no importance to the sense of any word, that they deserve not to be taken notice of. For the various readings of the oriental or Babylonian, and occidental or Palestine Jews, all that I know of them (and I wish that those that know more of them, would inform me better), is, that they first appeared in the edition of the Bible by Bombergus, under the care of Felix Pratensis, gathered by R. Jacob Ben Cajim, who corrected that impression. But they give us no account of their original. Nor (to profess my ignorance) do I know any that do, it may be some do; but in my present haste I cannot inquire after them. But the thing itself proclaims their no importance, and Capellus, the most skilful and diligent improver of all advantages for impairing the authority of the Hebrew text, so to give countenance to his Critica Sacra, confesses that they are all trivial, and not in matters of any moment. Besides these, there are no other various lections of the Old Testament. The conjectures of men, conceited of their own abilities, to correct the word of God, are not to be admitted to that title. If any other can be gathered, or shall be hereafter, out of ancient copies of credit and esteem, where no mistake can be discovered as their cause, they deserve to be considered. Men must here deal by instances, not conjectures. All that yet appears, impairs not in the least, the truth of our assertion, that every tittle and letter of the word of God, remains in the copies preserved by his merciful providence for the use of his church.

As to Jews, besides the mad and senseless clamour in general, for corrupting the Scriptures, three things are with most pretence of reason objected against them. 1. The תקון סופרים Tikkun Sopherim, or 'correctio scribarum,' by which means it is confessed by Elias, that eighteen places are corrected. But all things are here uncertain: uncertain that ever any such things were done; uncertain who are intended by their Sopherim; Ezra and his companions most probably; nor do the particular places enumerated discover any such correction. They are all in particular considered by Glas-

sius, lib. 1. tract 1. but the whole matter is satisfactorily determined by Buxtorfius, in his letters to Glassius, printed by him, and repeated again by Amama; Anti. Barb. Bib. lib. 1. pp. 30, 31. Because this thing is much insisted on by Galatinus, to prove the Jews corrupting of the text, it may not be amiss to set down the words of that great master of all Jewish learning.

'Ad tertium quæsitum tuum, de Tikkun Sopherim, 18 voces hanc censuram subiisse Massora passim notat. Recensio locorum in vestibulo libri Numerorum, et Psa. cvi. Utrobique non nisi 16 recensentur, sed in Num. xii. 12. duo exempla occurrunt, ut notat R. Solomon. Deest ergo unus locus mihi, quem ex nullo Judæo hactenus, expiscari potui, nec magnus ille Mercerus eum invenit. Galatinus hoc thema non intellexit, et aliena exempla admiscet. Sic et alii qui corruptiones ista esse putant. Nec ullum hactenus ex nostris sive evangelicis sive catholicis vidi, qui explicarit, quæ fuerint scribæ isti, et quales תיקוניס ipsorum. Quam antiquæ hæ notæ de Tikkun sint, liquido mihi nondum constat. Antiquior ipsarum memoria est in libro ספרו qui ante Talmud Babilonicum fertur conscriptus. Dissentiunt tamen Hebræi; de ejus autore et tempore. In Talmud neutro ulla plane istius Tikkun mentio fit, cum alias עיטון סופריס longe minoris negotii in Talmud commemoretur. Si aliter ista loca fuissent aliquando scripta, Onkelos et Jonathan id vel semel expressissent. Nec Josephus reticuisset, qui contrarium Hebræis adscribit, nullam scilicet unquam literam mutatam fuiste in lege ab Hebræis popularibus suis; lib. 1. contra Appionem. Talmudistæ in Levit. xxvii. vers. ult. diversis locis notant, nec prophetæ ulli licitum fuisse vel minimum in lege mutare vel innovare. Quomodo ergo scribæ quidam vulgares hanc audaciam sibi arrogassent, textum sacrum in literis et sensu corrigere? In silentio itaque omnium, in aurem tibi dico, Sopherim hosce fuisse ipsos autores sacros, Mosen et prophetas, qui nunquam aliter scripserunt, quam hodie scriptum legitur. At sapientes Hebræorum nasutiores, animadvertentes inconvenientiam quandam in istis locis, scripserunt, aliter istos autores loqui debuisse, et secundum cohærentiam propositi textus, sic vel sic scribere, sed pro eo maluisse sic scribere, et id sic efferre, ut illud hodie in textu est. Veluti Gen. xviii. 22. lectum scriptum, et Abra-

ham adhuc stabat coram Domino. Itane? ubi legitur, inquiunt sapientes, quod Abraham venerit ad Dominum, et steterit coram eo; contrarium dicitur in præcedentibus, Deus scilicet venit ad Abraham, et dixit ad eum: num ego celo ab Abrahamo, etc. Clamor Sodomæ et Gomorrhæ magnus est, etc. Ideoque Moses scribere debuit. Et Dominus adhuc stabat coram Abrahamo. At ita serviliter de Deo loqui non decuit Mosen, unde תיקון correxit et mutavit stylum sermonis, honoris majoris causa, et dixit: et Abraham adhuc stabat, etc. Hinc R. Salamo adjicit היה לו לכתוב scribendum ipsi (Mosi) erat, (Seu) scribere debebat, et Dominus stabat; nonquod aliter sic scripserit antea, et postea id ab aliis scribis correctum sit, aut corruptum. Hinc R. Aben Ezra, ad aliquot loca irridet nasutos, inquiens, nullo Tikkun opus fuisse, id est, nihil esse, quod nasuti isti sapientes putarint, autorem debuisse aliter ibi loqui vel scribere. Vide et eum Job xxxii. 3. Habes mysterium prolixe explicatum, in quo et multi Hebræorum impegerunt.' Thus far Buxtorfius.

The עיטון סופרים are insisted on by the same Galatinus; but these are only about the use of the letter ו four or five times; which seem to be of the same rise with them foregoing.

But that which makes the greatest cry at present, is the corruption of Psal. xxii. 17. where, instead of כארו which the LXX translated ὤρυξαν, 'they digged or pierced,' that is, my hands and feet, the present Judaical copies, as the Antwerp Bibles also, read כארי 'as a lion,' so depraving the prophecy of our Saviour's suffering, 'they digged or pierced my hands and my feet;' leaving it no sense at all; 'as a lion my hands and my feet.' Simeon de Muys upon the place, pleads the substitution of י for ו to be a late corruption of the Jews; at least כארו was the Keri, and was left out by them. Johannes Isaac, lib. 2. ad Lindanus professes, that when he was a Jew, he saw כארו in a book of his grandfather's: Buxtorf affirms one to have been the Cethib, the other the Keri, and proves it from the Massora; and blames the Antwerp Bibles for printing כארי in the line. With him agree Genebrard, Pagninus, Vatablus, Mercer, Rivet, &c. Others contend that Cari, 'as a lion,' ought to be retained; repeating ὑπὸ κοινοῦ, the verb הקיפוני 'they compassed me

about;' affirming also that word to signify to tear, rent, and strike; so that the sense should be, they 'tear my hands and feet as a lion.' So Voetius de insolubil. Scripturæ; but that כארי cannot be here rendered 'sicut leo,' most evince, partly from the anomalous position of the præfix כ with Camets, but chiefly from the Massora, affirming that that word is taken in another sense than it is used, Isa. xxxviii. 13. where it expressly signifies 'as a lion:' the shorter determination is, that from the radix כרה by the epenthesis τοῦ א, and the change which is used often of ו into י (as in the same manner it is Ezra. x. and the last), in the third person plural, the preterperfect tense of Kal, is כארי 'perfoderunt,' 'they digged,' or pierced through my hands and my feet; but to what purpose is this gleaning after the vintage of Mr. Pococke to this purpose, in his excellent Miscellanies.

The place of old instanced in by Justin Martyr, Psal. xcvi. 10. where he charges the Jews to have taken out those words, ἀπὸ ξύλου, 'from the wood;' making the sense, 'The Lord reigned from the wood,' or the tree, so pointing out the death of Christ on the cross, is exploded by all: for besides that he speaks of the LXX, not of the Hebrew text, it is evident that those words were foisted into some few copies of that translation, never being generally received, as is manifested by Fuller, Miscellan. l. 3. cap. 13. And it is a pretty story that Arias Montanus tells us, of a learned man (I suppose he means Lindanus), pretending that those words were found in a Hebrew copy of the Psalms of venerable antiquity, beyond all exception, here in England; which copy coming afterward to his hand, he found to be a spurious, corrupt, novel transcript, wherein yet the pretended words are not to be found: Arias Mont. Apparat. de variis lec. Heb. et Mass. And I no way doubt, but that we want opportunity to search and sift some of the copies that men set up against the common reading in sundry places of the New Testament, we should find them, not one whit better, or of more worth than he found that copy of the Psalms.

CHAP. III.

Of various lections in the Greek copies of the New Testament.

For various lections in the Greek copies of the New Testament, we know with what diligence and industry they have been collected by some, and what improvement hath been made of those collections by others. Protestants, for the most part, have been the chiefest collectors of them; Stephanus, Camerarius, Beza, Camero, Grotius, Drusius, Hensius, D' Dieu, Capellus, all following Erasmus, have had the prime hand in that work. Papists have ploughed with their heifer to disparage the original, and to cry up the vulgar Latin; a specimen of their endeavours we have in the late virulent exercitations of Morinus. At first very few were observed. What a heap or bulk they are now swelled unto, we see in this appendix. The collection of them makes up a book bigger than the New Testament itself. Of those that went before, most gave us only what they found in some particular copies that themselves were possessors of; some those only which they judged of importance, or that might make some pretence to be considered whether they were proper or no; here we have all, that by any means could be brought to hand, and that whether they are tolerably attested for various lections or no; for as to any contribution unto the better understanding of the Scripture from them, it cannot be pretended. And whither this work may yet grow, I know not.

That there are in some copies of the New Testament, and those some of them of some good antiquity, diverse readings, in things or words of less importance is acknowledged; the proof of it lies within the reach of most, in the copies that we have; and I shall not solicit the reputation of those who have afforded us others, out of their own private furniture. That they have been all needlessly heaped up together, if not to an eminent scandal, is no less evident. Let us then take a little view of their rise and importance.

That the Grecian was once as it were the vulgar language of the whole world of Christians is known. The writing of the New Testament in that language, in part found it so,

and in part made it so. What thousands, yea, what millions, of copies of the New Testament were then in the world, all men promiscuously reading and studying of the Scripture, cannot be reckoned. That so many transcriptions, most of them by private persons, for private use, having a standard of correction in their public assemblies ready to relieve their mistakes, should be made without some variation, is, ἐκ τῶν ἀδυνάτων. From the copies of the first ages, others in the succeeding have been transcribed, according as men had opportunity. From those which are come down to the hands of learned men in this latter age whereof very few or none at all, are of any considerable antiquity, have men made it their business to collect the various readings we speak of; with what usefulness and serviceableness to the churches of God, others that look on must be allowed their liberty to judge. We know the vanity, curiosity, pride, and naughtiness of the heart of man: how ready we are to please ourselves, with things that seem singular and remote from the observation of the many, and how ready to publish them as evidences of our learning and diligence, let the fruit and issue be what it will. Hence it is come to pass, not to question the credit of any man speaking of his MSS. (which is wholly swallowed in this appendix), that whatever varying word, syllable, or tittle, could be by any observed, wherein any book, though of yesterday, varieth from the common received copy, though manifestly a mistake, superfluous or deficient, inconsistent with the sense of the place, yea, barbarous, is presently imposed on us as a various lection.

As then I shall not speak any thing to derogate from the worth of their labour, who have gathered all these various readings into one body or volume, so I presume I may take liberty without offence to say, I should more esteem of theirs, who would endeavour to search and trace out these pretenders, to their several originals, and rejecting the spurious brood that hath now spawned itself over the face of so much paper, that ought by no means to be brought into competition with the common reading, would reduce them to such a necessary number, whose consideration might be of some other use than merely to create a temptation to the reader, that nothing is left sound and entire in the word of God.

However, now Satan seems to have exerted the utmost of

his malice, men of former ages the utmost of their negligence, of these latter ages of their diligence, the result of all which, we have in the present collection in this appendix: with them that rightly ponder things there ariseth nothing at all to the prejudice of our assertion, as may possibly, God assisting, be farther manifested hereafter in the particular consideration of some, or all of these divers readings therein exhibited unto us. Those which are of importance, have been already considered by others; especially Glassius; Tract. 1. lib. 1.

It is evident that the design of this appendix was to gather together every thing of this sort, that might by any means be afforded: at the present, that the reader may not be too much startled at the fruit of their diligence, whose work and labour it was, I shall only remark concerning it some few things that on a general view of it occur unto me.

1. Then here is professedly no choice made, nor judgment used, in discerning, which may indeed be called various lections; but all differences whatever that could be found in any copies, printed or written, are equally given out. Hence many differences that had been formerly rejected by learned men for open corruptions, are here tendered us again. The very first observation in the treatise next printed unto this collection, in the appendix itself, rejects one of the varieties, as a corruption. So have some others of them been by Arias Montanus, Camero, and many more. It is not every variety or difference in a copy that should presently be cried up for a various reading. A man might with as good colour and pretence take all the printed copies he could get, of various editions, and gathering out the *errata typographica*, print them for various lections, as give us many, I shall say the most, of these in this appendix, under that name. It may be said, indeed, that the composers of this appendix found it not incumbent on them, to make any judgment of the readings, which, *de facto*, they found in the copies they perused, but merely to represent what they so found, leaving the judgment of them unto others; I say also it may be so; and, therefore, as I do not reflect on them, nor their diligence, so I hope they nor others, will not be offended that I give this notice of what judgment remains yet to be made concerning them.

2. Whereas Beza, who is commonly blamed by men of all sides and parties, for making too bold upon various lections, hath professedly stigmatized his own MS. that he sent unto Cambridge, as so corrupt in the gospel of Luke that he durst not publish the various lections of it, for fear of offence and scandal, however he thought it had not fallen into the hands of heretics, that had designedly depraved it; we have here, if I mistake not, all the corruptions of that copy given us as various readings; for though I have not seen the copy itself, yet the swelling of the various lections in that gospel, into a bulk as big, or bigger, than the collection of all the New Testament, besides the Gospels and Acts, wherein that copy is cited one thousand four hundred and forty times, puts it out of all question that so we are dealt withal: now if this course be taken, and every stigmatized copy may be searched for differences, and these presently printed to be various readings, there is no doubt but we may have enough of them to frighten poor unstable souls into the arms of the pretended infallible guide; I mean as to the use that will be made of this work by such persons as Morinus.

3. I am not without apprehensions that 'opere in longo obrepsit somnus,' and that whilst the learned collectors had their hands and minds busied about other things, some mistakes did fall into this work of gathering these various lections. Some things I meet withal in it, that I profess, I cannot bring to any good consistency among themselves; to let pass particular instances, and insist on one only of a more general and eminent importance. In the entrance unto this collection an account is given us of the ancient copies, out of which these observations are made; among the rest one of them is said to be an ancient copy in the library of Emanuel college in Cambridge: this is noted by the letters Em. throughout the whole collection. Now whereas it is told us in those preliminary cautions and observations, that it contains only Paul's Epistles, I wonder how it is come to pass, that so many various lections in the Gospels and Acts, as in the farrago itself are fixed on the credit of that book, could come to be gathered out of a copy of Paul's Epistles; certainly here must be some mistake, either in the learned authors of the previous directions, or by those employed to gather the varieties following; and it may be supposed that

that mistake goes not alone; so that upon a farther consideration of particulars, it may be, we shall not find them so clearly attested, as at first view they seem to be. It would indeed be a miracle, if in a work of that variety many things should not escape the eye of the most diligent observer.

I am not then, upon the whole matter, out of hopes, but that upon a diligent review of all these various lections, they may be reduced to a less offensive, and less formidable number; let it be remembered that the vulgar copy we use, was the public possession of many generations; that upon the invention of printing, it was in actual authority throughout the world, with them that used and understood that language, as far as any thing appears to the contrary. Let that then pass for the standard which is confessedly its right and due, and we shall, God assisting, quickly see, how little reason there is to pretend such varieties of readings, as we are now surprised withal. For, 1. Let those places be separated, which are not sufficiently attested unto, so as to pretend to be various lections: it being against all pretence of reason, that every mistake of every obscure private copy, perhaps not above two or three hundred years old (or if older), should be admitted as a various lection, against the concurrent consent of, it may be, all others that are extant in the world, and that without any congruity of reason, as to the sense of the text where it is fallen out. Men may, if they please, take pains to inform the world, wherein such and such copies are corrupted or mistaken, but to impose their known failings on us as various lections, is a course not to be approved.

2. Let the same judgment, and that deservedly, pass on all those different places, which are altogether inconsiderable, consisting in accents, or the change of a letter, not in the least intrenching on the sense of the place, or giving the least intimation of any other sense to be possibly gathered out of them, but what is in the approved reading: to what end should the minds of men be troubled with them or about them, being evident mistakes of the scribes, and of no importance at all.

3. Let them also be removed from the pretences which carry their own convictions along with them, that they are spurious; either, [1.] By their superfluity or redundancy of unnecessary words; or, [2.] Their deficiency in words, evi-

dently necessary to the sense of their places; or, [3.] Their incoherence with the text in their several stations; or, [4.] Evidence of being intended as expository of difficulties, having been moved and assoiled by some of the ancients upon the places, and their resolutions being intimated; or, [5.] Are foisted out of the LXX, as many places out of the New have been inserted into that copy of the Old; or, [6.] Are taken out of one place in the same penman, and are used in another; or, [7.] Are apparently taken out of one Gospel, and supplied in another, to make out the sense of the place; or, [8.] Have been corrected by the Vulgar Latin, which hath often fallen out in some copies, as Lucas Brugensis shews us, on Matt. xvii. 2. Mark i. 38. vii. 4. and sundry other places; or, [9.] Arise out of copies apparently corrupted, like that of Beza in Luke, and that in the Vatican, boasted of by Huntly the Jesuit, which Lucas Brugensis affirms to have been changed by the Vulgar Latin, and was written and corrected, as Erasmus says, about the council of Florence, when an agreement was patched up between the Greeks and Latins; or, [10.] Are notoriously corrupted by the old heretics, as 1 John v. 7. Unto which heads, many, yea the most of the various lections collected in this appendix may be referred; I say, if this work might be done with care and diligence (whereunto I earnestly exhort some in this university, who have both ability and leisure for it), it would quickly appear, how small the number is of those varieties in the Greek copies of the New Testament, which may pretend unto any consideration under the state and title of various lections; and of how very little importance they are, to weaken in any measure my former assertion concerning the care and providence of God in the preservation of his word. But this is a work of more time and leisure, than at present I am possessor of; what is to come, Ζεοῦ ἐν γούνασι κεῖται. In the mean time I doubt not, but to hear tidings from Rome concerning this variety, no such collection having as yet been made in the world.

CHAP. IV.

General premises. Opinions prejudicial to the authority of the originals in the Prolegomena, enumerated. The just consequences of those premises. Others engaged in these opinions. Of Capellus. Of Origen, Ximenius, Arias Montanus's editions of the Bible.

HAVING now declared in what sense, and with what allowance, as to various lections, I maintain the assertion laid down in the foregoing treatise, concerning the providential preservation of the whole book of God, so that we may have full assurance, that we enjoy the whole revelation of his will, in the copies abiding amongst us, I shall now proceed to weigh what may be objected farther (beyond what hath already been insisted on) against the truth of it, from the prolegomena and appendix to the Biblia Polyglotta, at the entrance of our discourse proposed to consideration.

1. To speak somewhat of them in general, I must crave leave to say, and it being but the representation of men's avowed judgments, I hope I may say without offence, that together with many high and honourable expressions concerning the originals, setting aside the incredible figment, of the Jews corrupting the Bible out of hatred to the Christians, which being first supposed by Justin Martyr (though he speak of the Septuagint only), hath scarce found one or two since to own it, but is rejected by the universality of learned men, ancient and modern, unless some few Papists mad upon their idols, and the thesis preferring in general this or that translation above the original, there is no opinion that I know of, that was ever ventilated among Christians, tending to the depression of the worth, or impairing the esteem, of the Hebrew copies, which is not directly, or by just consequence, owned in these prolegomena. Thence it is contended that the present Hebrew character is not that used by God himself, and in the old church before the captivity of Babylon, but it is the Chaldean, the other being left to the Samaritans; that the points or vowels, and accents, are a late invention of the Tiberian Massorites, long after sundry translations were extant in the world; that the Keri Uketif are critical notes, consisting partly of various lections gathered by the late Massorites and Rabbins; that

considering how oft-times in likelihood, translators read the text before the invention of the points and accents, the present reading may be corrected and amended by them; and that, because the old translators had other copies, or differing copies from them which we now enjoy. That where gross faults are crept into the Hebrew text, men may by their own conjectures find out various lections, whereby they may be amended, and to this purpose an instance of such various lections, or rather corrections of the original, is in the appendix exhibited unto us out of Grotius. That the books of the Scriptures have had the fate of other books, by passing through the hands of many transcribers, they have upon them the marks of their negligence, ignorance, and sloth.

Now truly, I cannot but wish that some other way had been found out to give esteem and reputation to this noble collection of translations, than by espousing these opinions, so prejudicial to the truth and authority of the originals. And it may be justly feared, that where one will relieve himself against the uncertainty of the originals, by the considerations of the various translations here exhibited unto us, being such, as upon trial they will be found to be, many will be ready to question the foundation of all.

It is true, the learned prefacer owns not those wretched consequences, that some have laboured to draw from these premises; yet it must be acknowledged also, that sufficient security against the lawful deriving those consequences from these premises, is not tendered unto us: he says not, that because this is the state of the Hebrew language and Bible, therefore all things in it are dubious and uncertain, easy to be turned unto various senses, not fit to be a rule for the trial of other translations, though he knows full well who thinks this a just consequence from the opinion of the novelty of the vowels; and himself grants that all our knowledge of the Hebrew is taken from the translation of the LXX, as he is quoted to that purpose by Morinus; Præfat. ad opusc. Hebræ. Samarit. He concludes not, that on these accounts we must rely upon an infallible living judge, and the translation that he shall commend unto us; though he knows full well who do so; and himself gives it for a rule, that at the correction of the original, we have the consent of the guides of the church: I could desire then, I say, that

sufficient security may be tendered us against these inferences, before the premises be embraced; seeing great and wise men, as we shall farther see anon, do suppose them naturally and necessarily to flow from them.

It is confessed that some learned men, even among the Protestants, have heretofore vented these or some of these paradoxes: especially Capellus in his 'Arcanum punctationis revelatum,' 'Critica sacra,' and other treatises: in the defence whereof, as I hear, he still laboureth, being unwilling to suffer loss in the fruit of so great pains. What will become of his reply unto Buxtorfius in the defence of his Critica, I know not: reports are that it is finished; and it is thought he must once more fly to the Papists by the help of his son, a great zealot amongst them, as he did with his Critica to get it published. The generality of learned men among Protestants are not yet infected with this leaven. Nor indeed do I find his boldness in conjecturing approved in these prolegomena. But let it be free for men to make known their judgments in the severals mentioned. It hath been so, and may it abide so still. Had not this great and useful work been prefaced with the stating of them, it had not been of public concernment (as now it seems to be) to have taken notice of them.

Besides it is not known whither this inconvenience will grow. Origen, in his Octapla, as was declared, fixed the Hebrew original as the rule and measure of all translations. In the reviving of that kind of work by Zimenius in the Complutensian Bibles, its station is left unto it. Arias Montanus who followed in their steps (concerning whose performances under his master the king of Spain, I may say for sundry excellencies, 'nil oriturum alias, nil ortum tale') was religiously careful to maintain the purity of the originals, publishing the Hebrew verity (as it is called by Jerome, Austin, and others of the ancients) as the rule of examining by it all translations whatever; for which he is since accused of ignorance by a petulant Jesuit,[a] that never deserved to carry his books after him. Michael le Jay hath given a turn to this progress, and in plain terms exalts a corrupt translation above the originals; and that upon the principle under consideration, as is abundantly manifest from Morinus. And

[a] Morin. Exercit. de Heb. Text. sinc. lib. 1. ex. 1. cap. 4.

if this change of judgment which hath been long insinuating itself, by the curiosity and boldness of critics, should break in also upon the Protestant world, and be avowed in public works, it is easy to conjecture what the end will be. We went from Rome under the conduct of the purity of the originals, I wish none have a mind to return thither again, under the pretence of their corruption.

CHAP. V.

The original of the points proposed to consideration in particular. The importance of the points to the right understanding of the Scripture; the testimony of Morinus, Junius, Johannes Isaac, Cevallerius, and others. The use made by the Papists of the opinion of the novelty of the points. The importance of the points farther manifested. The extreme danger of making the Hebrew punctuation arbitrary. That danger evinced by instance. No relief against that danger, on the grounds of the opinion considered. The authors of the Hebrew punctuation according to the Prolegomena: who and what. Morinus's folly. The improbability of this pretence. The state of the Jews, the supposed inventors of the points after the destruction of the temple. Two attempts made by them to restore their religion. The former under Barchochab, with its issue. The second under R. Judah, with its issue. The rise and foundation of the Talmuds. The state of the Jews upon and after the writing of the Talmuds. Their rancour against Christ. Who the Tiberian Massorites were, that are the supposed authors of the Hebrew punctuation: their description. That figment rejected. The late testimony of Dr. Lightfoot to this purpose. The rise of the opinion of the novelty of the points. Of Elias Levita. The value of his testimony in this case. Of the validity of the testimony of the Jewish Rabbins. Some considerations about the antiquity of the points; the first from the nature of the punctuation itself, in reference unto grammatical rules. From the Chaldee paraphrase, and integrity of the Scripture as now pointed.

This being, in my apprehension, the state of things amongst us, I hope I may, without offence, proceed to the consideration of the particulars before mentioned, from whence it is feared that objections may arise against the purity and self-evidencing power of the Scriptures, pleaded for in the foregoing treatise. That which in the first place was mentioned, is the assertion of the points or vowels, and accents, to be a novel invention of some Rabbins of Tiberias, in Palestina. This the learned author of the prolegomena defends with Capellus's arguments, and such other additions as he was

pleased to make use of. To clear up the concernments of our truth in this particular, it will be necessary to consider; 1. What influence into the right understanding of the text these points have, and necessarily must have. 2. What is their original, or who their invention is ascribed unto in these prolegomena. As to the assertive part of this controversy, or the vindication of their true sacred original, some other occasion may call for additions to what is now (by the way) insisted on. And as I shall not oppose them who maintain that they are *coævous* with the letters, which are not a few of the most learned Jews and Christians; so I no ways doubt, but that as we now enjoy them, we shall yet manifest that they were completed by אנשי כנסתה גדולה the men of the great synagogue, Ezra and his companions, guided therein by the infallible direction of the Spirit of God.

That we may not seem *ἀεροβατεῖν*, or to contend *de lana caprina*, the importance of these points as to the right understanding of the word of God, is first to be considered, and that from testimony and the nature of the thing itself. Morinus in his preface to his Hebrew Lexicon, tells us that without the points, no certain truth can be learned from the Scriptures in that language, seeing all things may be read diverse ways, so that there will be more confusion in that one tongue, than was amongst all those at Babylon. 'Nulla igitur certa doctrina poterit tradi de hac lingua, cum omnia possint diversimodo legi, ut futura sit major confusio unicæ hujus linguæ, quam illa Babylonis.' Morinus plainly affirms that it is so indeed: instancing in the word דבר, which as it may be variously pointed, hath at least eight several significations, and some of them as distant from one another, as heaven and earth. And to make evident the uncertainty of the language on this account, he gives the like instance in *c,r,s*, in Latin: Junius, in the close of his animadversions on Bellar. de verbo Dei. lib. 2. cap. 2. commends that saying of Johannes Isaac against Lindanus, he that reads the Scriptures without points, is like a man that rides a horse *ἀχάλινος*, without a bridle; he may be carried he knows not whither. Radulphus Cevallerius goes farther; 'Rudiment. ling. Heb. cap. 4. Quod superest de vocalium et accentuum antiquitate, eorum sententiæ subscribo, qui linguam Hebræam tanquam omnium aliarum

ἀρχέτυπον absolutissimum plane ab initio scriptam confirmant: quandoquidem qui contra sentiunt, non modo authoritatem sacræ Scripturæ dubiam efficiunt, sed radicitus (meo quidem judicio) convellunt, quod absque, vocalibus et distinctionum notis, nihil certi firmique, habeat.'—'As for the antiquity of the vowels and accents,' saith he, 'I am of their opinion, who maintain the Hebrew language as the exact pattern of all others, to have been plainly written (with them) from the beginning: seeing that they who are otherwise minded, do not only make doubtful the authority of the Scriptures, but in my judgment wholly pluck it up by the roots; for without the vowels and notes of distinction, it hath nothing firm and certain.'

In this man's judgment (which also is my own), it is evident to all, how obnoxious to the opinion now opposed, the truth is that I am contending for.

To these also may be added the great Buxtorfs, father[a] and son;[b] Gerard,[c] Glassius,[d] Voetius,[e] Flac. Ilyric. Polan. Whitaker,[f] Hassret,[g] Wolthius.[h]

It is well known what use the Papists make of this conceit. Bellarmine maintains that there are errors crept into the original by this addition of the points. 'De Verb. Dei. lib. 2. cap. 2. Hisce duabus sententiis refutatis restat tertia quam ego verissimam puto, quæ est, Scripturas Hebraicas non esse in universum depravatas opera et malitia Judæorum, nec tamen omnino esse integras et puras, sed habere suos errores quosdam, qui partim irrepserint negligentia et ignorantia librariorum, &c. partim ignorantia Rabbinorum qui puncta addiderunt: itaque possumus si volumus puncta detrahere, et aliter legere.'—'These two opinions being confuted, the third remaineth, which I suppose to be most true, which is, that the Hebrew Scriptures are not universally corrupted by the malicious work of the Jews, nor yet are wholly pure or entire, but that they have errors, which have crept in partly by the negligence and ignorance of the transcribers, partly by the ignorance of the Rabbins who added the points: whence we may if we please reject the points and read otherwise.'

[a] Buxtorf. Tiberias. [b] De Antiquitate punct.
[c] Exeg. loc. com. Tom. 1. de Sa. Sc. [d] De Text. Heb. puri.
[e] Loc com. quousque se extendat. Author. SSa. [f] Clav. Sa. p. 2. trac. 6.
[g] De Templ. Ezec. [h] Disputat. Jenæ.

In the voluminous opposition to the truth made by that learned man, I know nothing more perniciously spoken: nor do yet know how his inference can be avoided, on the hypothesis in question. To what purpose this insinuation is made by him is well known, and his companions in design exactly declare it. That their Hebrew text be corrected by the Vulgar Latin, is the express desire of Gregory de Valentia; tom. 1. disput. 5. qu. 3. and that because the church hath approved that translation, it being corrected (says Huntly) by Jerome before the invention of points. But this is put out of doubt by Morinus, who from hence argues the Hebrew tongue to be a very nose of wax, to be turned by men which way they please: and to be so given of God on purpose, that men might subject their consciences to their infallible church: Exercit. lib. 1. Exer. 1. c. 2. Great hath been the endeavour of this sort of men, wherein they have left no stone unturned to decry the originals. Some of them cry out that the Old Testament is corrupted by the Jews, as Leo Castrius,[i] Gordonius Huntlæus,[k] Melchior Canus,[l] Petrus Galatinus,[m] Morinus,[n] Salmeron, Pintus, Mersennus; Animad. in Problem. Georgii Venet,[o] &c. pag. 233. that many corruptions have crept into it by negligence, and the carelessness of scribes, so Bellarmine,[p] Genebrard,[q] Sixtus Sinensis,[r] with most of the rest of them; in these things indeed they have been opposed by the most learned of their own side; as Arias Montanus,[s] Johannes Isaac,[t] Pineda,[u] Masius,[x] Ferarius,[y] Andradius, and sundry others, who speak honourably of the originals; but in nothing do they so pride themselves, as in this conceit of the novelty of the Hebrew punctuation; whereby they hope, with Abimelech's servants, utterly to stop the wells or fountains from whence we should draw our soul's refreshment.

This may serve for a short view of the opinions of the parties at variance, and their several interests in these opinions. The importance of the points is on all hands acknowledged, whether aiming at the honour, or dishonour of

[i] De Translat. Scripturæ.
[k] Controversiarum Epitome.
[l] Loc. Theol. lib. 2. cap. 13. 4.
[m] Arcan. Cathol. lib. 1.
[n] Exercit. de Heb. Text. Sincer.
[o] Prolegom.
[p] De verbo Dei, lib. 2.
[q] In Psal. xxi. 19.
[r] Bibliothe. lib. 8. Hæres. 13.
[s] Præfat ad Bib. interlin.
[t] Respons. ad Lindan.
[u] De rebus Solom. cap. 4. sect. 1.
[x] Præfat. ad Josu.
[y] Prolegom. Biblica.

the originals. Vowels are the life of words; consonants without them are dead and immoveable; by them are they carried to any sense, and may be to diverse. It is true that men who have come to acquaintance with the Scriptures, by the help of the vowels and accents, being in possession of an habitual notion and apprehension of that sense and meaning, which ariseth from them, may possibly think that it were a facile thing to find out, and fix upon the same sense, by the help of the *matres lectionis* אהוי, and the consideration of antecedents and consequents with such like assistances. But let them be all taken out of the way (as I shall manifest it is fit they should be, if they have the original assigned to them by the prolegomena), and let men lay aside that advantage they have received from them, and it will quickly appear, into what devious ways all sorts of such persons will run. Scarce a chapter, it may be a verse, or a word, in a short time would be left free from perplexing contradicting conjectures. The words are altogether innumerable whose significations may be varied, by an arbitrary supplying of the points. And when the regulation of the punctuation, shall be left to every single person's conjectures, upon antecedents and consequents (for who shall give a rule to the rest), what end shall we have of fruitless contests? What various, what pernicious senses shall we have to contend about? Suppose that men, sober, modest, humble, pious, might be preserved from such miscarriages, and be brought to some agreement about these things (which yet in these days upon many accounts is not to be looked for; yea, from the nature of the thing itself seems impossible), yet this gives us but a human fallible persuasion, that the readings fixed on by them, is according to the mind of God; but to expect such an agreement is fond and foolish. Besides, who shall secure us against the luxuriant atheistical wits and spirits of these days, who are bold upon all advantages, *ἀκίνητα κινεῖν*, and to break in upon every thing that is holy and sacred; that they will not by their huckstering, utterly corrupt the word of God? How easy is it to foresee the dangerous consequents of contending for various readings, though not false nor pernicious, by men pertinaciously adhering to their own conjectures? The word of God, as to its literal sense, or reading of the words of it, hath hitherto been

ἐξαγώνιον, and the acknowledged touchstone of all expositions; render this now ἀ μῆλον ἔριδος, and what have we remaining firm and unshaken?

Let men with all their confidence, as to the knowledge of the sense and meaning of the Scriptures, which they have already received, by such helps and means as are all of them resolved into the present punctuation of the Bible (for all grammars, all lexicons, the whole Massora, all helps to this language, new and old in the world, are built on this foundation), reduce themselves to such an indifferency, as some of late have fancied as a meet rise for knowledge; and fall seriously to the reading of some of the prophets, whose matter is sublime and mystical, and their style eliptical and abstruse, without the help of points and accents: let them fix them, or any figures to answer their sounds arbitrarily, merely on their judgment in the language, and conjectures at the sense of the place, without any advantage from what they have been instructed in, and let us see whether they will agree, as they fabulously report of the seventy translators? Whatever may be the issue of their industry, we need not fear quickly to find as learned as they, that would lay their work level with the ground. I confess, considering the days we live in, wherein the bold and curious wits of men, under pretence of critical observations, alluring and enticing with a show of learning, have ventured to question almost every word in the Scripture, I cannot but tremble to think what would be the issue of this supposition, that the points, vowels, and accents, are no better guides unto us than may be expected from those who are pretended to be their authors. The Lord, I hope, will safe-guard his own from the poison of such attempts; the least of its evil is not yet thoroughly considered. So that whereas, saving to myself the liberty of my judgment as to sundry particulars, both in the impression itself and in sundry translations, I acknowledge the great usefulness of this work, and am thankful for it, which I here publicly testify; yet I must needs say, I had rather that it, and all works of the like kind, were out of the world, than that this one opinion should be received, with the consequences that unavoidably attend it.

But this trial needs not be feared. Grant the points to have the original pretended, yet they deserve all regard, and

are of singular use, for the right understanding of the Scripture: so that it is not lawful to depart from them, without urgent necessity, and evidences of a better lection to be substituted in the room of that refused. But as this relieves us not, but still leaves us within the sphere of rational conjectures. So whether it can honestly be pretended and pleaded in this case, comes nextly to be discovered by the consideration of the supposed authors of this invention.

The founders of this story, of the invention of the Hebrew points, tell us, that it was the work of some Rabbins, living at Tiberias, a city in Galilee, about the year of Christ 500, or in the next century, after the death of Hierome, and the finishing of the Babylonian Talmud; the improbability of this story or legend, I am not now to insist upon. Morinus makes the lie lower. He tells us that the Babylonian Talmud was finished but a little before the year 700; Ex. 2. cap. 3. par poster: that the Massorites (to whom he ascribes the invention of the points) wrote a long time after the finishing of the Talmud, and the year 700, p. p. 5. cap. 3; this long time cannot denote less than some hundreds of years. And yet the same man in his preface to his 'Samaritica Opuscula;' boasting of his finding Rab. Juda Chiug, manifests that he was acquainted with the present punctuation, and wrote about it. Now this Rabbi was a grammarian; which kind of learning among the Jews succeeded that of the Massorites. And he lived about the year 1030; so that no room at all seems to be left for this work. That there was formerly a school of the Jews, and learned men famous at Tiberias is granted. Hierome tells us that he hired a learned Jew from thence for his assistance; Epist. ad Chromat. Among others, Dr. Lightfoot[z] hath well traced the shadow of their Sanhedrim with their presidents in it, in some kind of succession to that place. That they continued there in any esteem, number, or reputation, unto the time designed by our authors for this work, is not made to appear from any history or record, of Jews or Christians; yea, it is certain, that about the time mentioned, the chiefest flourishing of the Jewish doctors was at Babylon, with some other cities in the east, where they had newly completed their Talmud, the great pandect of Jewish laws and constitutions, as them-

[z] Lightfoot, Fall of Hierus. sect. 3—5, &c.

selves every where witness and declare. That any persons considerably learned, were then in Tiberias is a mere conjecture. And it is most improbable, considering what destruction had been made of them at Diocæsaria and Tiberias, about the year of Christ 352, by Gallus, at the command of Constantius; that there should be such a collection of them, so learned, so authorized, as to invent this work, and impose it on all the world, no man once taking notice that any such persons ever were, is beyond all belief. Notwithstanding any entanglements that men, by their conjectures, may put upon the persuasion of the antiquity of the points, I can as soon believe the most incredible figment in the whole Talmud, as this fable. But this is not my business; let it be granted that such persons there were; on the supposition under consideration, I am only inquiring what is the state and condition of the present Hebrew pointing, and what weight is to be laid thereon. That the reader then may a little consider what sort of men they were, who are assigned in these prolegomena, as the inventors of this artifice of punctuation, I shall take a brief view of the state of the Jews, after the destruction of the temple, down to the days inquired after.

That the Judaical church state continued not only *de facto*, but in the merciful forbearance of God so far, that the many thousands of believers that constantly adhered to the Mosaical worship were accepted with God until the destruction of the temple; that that destruction was the ending of the world that then was by fire, and the beginning of setting up solemnly the new heaven and new earth wherein dwelleth righteousness, I have at large elsewhere declared, and may, God assisting, yet farther manifest in my thoughts on the Epistle of Paul to the Hebrews. The time between the beginning of Christ's preaching, to the utter desolation of the city and temple, an open visible rejection of that church, as such, was made. Thereon an utter separation of the true Israel from it ensued; and the hardened residue became לא עמי and לא רחמה a people not in covenant or delight, but of curse and indignation. What their state was for a season onwards, both civil and religious, many have declared. I shall only insist on the heads of things. In general then, they were most remote from accepting of the punishment of their sin, or considering that God was revenging upon them the quar-

rel of his covenant to the utmost, having broken both his staves, 'beauty and bands.' So far were they from owning their sin in selling of their Messias, that seeing an end put to all their former worship thereupon, there is nothing recorded of them but these two things, which they wholly in direct opposition unto God gave themselves up unto: 1. They increased in rage and madness against all the followers of Christ, stirring up persecution against them all the world over. Hereunto they were provoked by a great number of apostates, who when they could no longer retain their Mosaical rights, with the profession of Christ; being rejected by the churches, fell back again to Judaism or semijudaism. 2. A filthy lusting and desire after their former worship, now become abominable, and a badge of infidelity, that so their table might become a snare unto them, and what had been for their safety, might now become the means of their utter ruin and hardening. Of the former, or their stirring up of persecution, all stories are full of examples and instances. The latter, or their desires and attempts for the restoration of their worship, as conducing to our present business, must be farther considered.

For the accomplishment of a design to restore their old religion, or to furnish themselves with a new, they made two desperate attempts. The first of these was by arms, under their Pseudo-Messias Barchochab, in the days of Hadrian. Under the conduct and influencings of this man, to whom one of the chief Rabbins (Akiba) was armour-bearer; in the pursuit of a design to restore their temple and worship, they fell into rebellion against the Romans all the world over. In this work, after they had committed unheard-of outrages, massacres, unparalleled murders, spoils, and cruelties, and had shaken the whole empire, they were themselves in all parts of the world, especially in the city Bitter, where was the head of their rebellion, ruined with a destruction, seeming equal to that which befel them at Jerusalem, in the days of Vespasian and Titus.

That the rise of this war was upon the twofold cause mentioned, namely, their desire to retain their former worship, and to destroy the Christian is evident. For the first it is expressed by Dio Cassius; Hist. Rom. lib. 69. in vita Had. *ἐς δὲ τὰ ἱεροσόλυμα πόλιν αὐτοῦ ἀντι τῆς κατασκαφείσης οἰκίσαντος, ἣν καὶ Αἰλίαν Καπιτωλίναν ὠνόμασε καὶ ἐς τὸν τοῦ θεοῦ τό*

πον, ναὸν τῷ Διὶ ἕτερσν ἀναντεγείροντος, πόλεμος οὔτε μικρὸς οὔτ' ὀλιγοχρόνιος ἐκινήθη. Ἰουδαῖοι γὰρ, δεινόν τι ποιούμενοι τοὺς ἀλλοφύλους τινὰς ἐς τὴν πόλιν σφῶν οἰκισθῆναι, καὶ τὰ ἱερὰ ἀλλότρια ἐν αὐτῇ ἱδρυθῆναι· κλ. It was the defiling of the soil whereon the temple stood, which God suffered on set purpose, to manifest their utter rejection, and that the time was come wherein he would be no more worshipped in that place in the old manner, that put them in arms, as that author declares at large. And for the latter, Justin Martyr, who lived at that time, informs us of it. Apol. 2. ad Anton. Pium. *καὶ γὰρ ἐν τῷ νῦν γεγενημένω Ἰουδαϊκῷ, πολέμῳ Βαρχοχέβας ὁ τῆς Ἰουδαίων· ἀποστασεῶς ἀρχηγέτης χριστιανοῦς μονοῦς εἰς τιμωριας δεινὰς, εἰ μὴ ἀρνοῖντο ἰησοῦν χριστὸν καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι.* His fury was in an especial manner against the Christians, whom he commanded to be tortured and slain, unless they would deny and blaspheme Jesus Christ. See Euseb. chron. ad an. Christi 136. And this war they managed with such fury, and, for a while, success, that after Hadrian had called together against them the most experienced soldiers in the world, particularly Julius Severus out of England, and had slain of them five millions and eighty thousand in battle, with an infinite number besides, as the historian speaks, by famine, sickness, and fire, were consumed, he found himself to have sustained so much loss by them, that he began not his letter to the senate in the wonted manner; *εἰ αὐτοὶ καὶ οἱ παῖδες ὑμῶν ὑγιαίνετε ἔυ ἂν ἐχοι· ἐγὼ καὶ τὰ στρατευόματα ὑγιαίνομεν·* he could not assure them that it was well with him and his army.

By this second desolation they were very low, made weak and contemptible, and driven into obscurity all the world over. In this state they wandered up and down for some season in all manner of uncertainty. They had not only lost the place of their solemn worship, seeing it wholly defiled, the name of Jerusalem changed into Ælia, and themselves forbid to look towards it upon pain of death,[a] but also being now unspeakably diminished in their number, all hopes of contriving themselves into any condition of observing their old rights and worship was utterly lost.[b]

[a] Euseb. Hist. lib. 4. cap. 6. Orosius. lib. 7. c. 13. Hieron. Com. in Zech. c. 11. vid Tzemach. David. et Hotting. Hist. ecclesi. nov. Testa.

[b] Dispersi, palabundi et cœli et soli sui extorres, vagantur per orbem sine homine, sine Deo, rege, quibus nec advenarum jure terram patriam saltem vestigio salutare conceditur. Tertull. Apol.

Here they sat down amazed for a season, being at their wits' end, as was threatened to them in the curse. But they will not rest so. Considering, therefore, that their old religion could not be continued without a Jerusalem and a temple, they began a nefarious attempt against God, equal to that of the old world in building Babel, even to set up a new religion, that might abide with them wherever they were, and give them countenance in their infidelity and opposition to the gospel unto the utmost. The head of this new apostacy was one Rabbi Jehuda, whom we may not unfitly call the Mahomet of the Jews. They term him Hannasi, the 'prince,' and Hakkadosh, the 'holy.' The whole story of him and his companions, as reported by the Jews, is well collected by Joseph de Voisin, observat. in procem. ad pugi. fidei. p. p. 26, 27. The sum of the whole concerning this work is laid down by Maimonides, in his præfatio in Seder Zeraiim, p. p. 36, 37. of the edition of Mr. Pococke, wherein also a sufficient account is given of the whole Mishna, with the name of the Rabbins either employed in it, or occasionally mentioned. This man, about the year of Christ 190 or 200, when the temple had now lain waste almost three times as long as it did in the Babylonish captivity, being countenanced as some of themselves report,[c] by Antoninus Pius, compiled the Jewish Alcoran or the Mishna, as a rule of their worship and ways for the future. Only whereas Mahomet afterward pretended to have received his figments by revelation (though indeed he had much of his abominations from the Talmud), this man pleaded the receiving of his by tradition; the two main engines that have been set up against the word of God. Out of such pharisaical traditions as were indeed preserved amongst them, and such observances as they had learned and taken up from apostate Christians, as Aquila and others, with such figments as were invented by himself, and his predecessors, since the time of their being publicly rejected and cursed by God, this man compiled the ספר משניות *Mishnaioth*, which

[c] Post hæc processu temporis ventum est ad Rabbinu Hakkadosh, cui pax, qui fuit seculi sui phœnix, &c. Ille legem in Israele confirmavit sententiis, dictis, et differentiis ore traditis a Mose, usque ad tempora sua collectis, cum et ipse esset ex iis qui ore tradita referebant. Collectis igitur sententiis et dictis istis, manum admovit componendæ Mishnæ, quæ omnium quæ in lege scripta sunt præceptorum explicationem contineret, partim traditionibus a Mose (cui pax), ore acceptis, partim consequentiis argumentatione elicitis, &c. Vid. R. Maimon. præfat. in Zeder. Zeraiim. edit. Pocock. p. p. 36—38.

is the text of their Talmud, and the foundation of their present religion, under the name of the old oral law. That sundry Christian ceremonies and institutions, vilely corrupted, were taken up by the Jews of those days, many of them being apostates, as were also some of Mahomet's assistants in compiling of the Alcoran, I shall (God assisting) elsewhere endeavour to evince and manifest. That any gospel observances were taken from the Jews, as being in practice amongst them before their institution by Christ, will appear in the issue to be a bold and groundless fancy.

The foundation mentioned being laid in a collection of traditions, and new invention of abominations under the name of old traditions, by this Rabbi; the following Talmuds are an improvement of the same attempt, of setting up a religion under the curse, and against the mind and will of God; that being rejected by him, and left without king, without prince, without sacrifice, without image, without an ephod, and without a teraphim, any kind of worship, true or false, they might have something to give them countenance in their unbelief. The Talmud of Jerusalem, so called (for it is the product of many comments on the Mishna, in the city of Tiberias, where Rabbi Juda lived) because it was compiled in the land of Canaan, whose metropolis was Jerusalem, was published about the year of Christ 230, so it is commonly received; though I find Dr. Lightfoot of late, on supposition of finding in it the name of Diocletianus the emperor, to give it a later date. But, I confess, I see no just ground for the alteration of his judgment from what he delivered in another treatise before. The Doclet mentioned by the Rabbins was beaten by the children of Rabbi Jehuda Princeps (as himself observes), who lived in the days of one of the Antoninus's, a hundred years before Diocletian. Neither was ever Diocletian in a low condition in the East, being a Sarmatian born, and living in the western parts; only he went with Numerianus that expedition into Persia, wherein he was made emperor at his return: but this is nothing to my purpose. See Lightfoot, Chorograph. cap. 81. p. 144. The Babylonian Talmud, so called, because compiled in the land of Babylon, in the cities of Nahardea, Sora, and Pumbeditha, where the Jews had their synagogues and schools, was finished about the year 506 or 510. In this greater

work was the mystery of their iniquity finished, and the engine of their own invention for their farther obduration perfectly completed. These are now the rule of their faith, the measure of their exposition of Scriptures, the directory of their worship, the ground of their hope and expectation.

All this while the Jews enjoyed the letter of the Scriptures, as they do to this day, yea, they receive it sometimes with the honour and veneration due to God alone. God preserved it amongst them for our present use, their farther condemnation, and means of their future conversion. But after the destruction of the temple, and rejection of their whole church-state, the word was no longer committed to them of God, nor were they intrusted with it, nor are to this day. They have it not by promise, or covenant, as they had of old; Isa. lix. 21. Their possession of it is not accompanied with the administration of the Spirit, without which, as we see in the instance of themselves, the word is a dead letter, of no efficacy for the good of souls. They have the letter amongst them, as sometimes they had the ark in the battle against the Philistines, for their greater ruin.

In this state and condition they every where discover their rancour and malice against Christ, calling him in contempt and reproach תלוי, who is קדוש קדוש קדוש יהוה צבאות relating monstrous figments concerning him, and their dealing with him, under the name of Jesus, the son of Pandira. Some deny that by Jesus, the son of Pandira and Stada, in the Talmud, the blessed Messias is intended. So did Galatinus; Arcan. Relig. Cathol. lib. 1. cap. 7. and Reuchlius Cabal. lib. 1. p. 636. Guliel. Schickard. in procem. Tarich. p. 83. The contrary is asserted by Reynoldus prælec. in lib. Apoc. prælec. 103. p. p. 405, 406. Buxtorfius lexic. Rab. voce סטר and also in פנרירא; Vorstius not. ad Tzem. Dau. p. 264. And in truth the reason pleaded by Galatinus and others, to prove that they did not intend our Saviour, doth upon due consideration evince the contrary. The Jesus, say they, who is mentioned in the Talmud, lived in the days of the Maccabees, being slain in the time of Hyrcanus, or of Aristobulus, one hundred years before the death of the true Messias; so that it cannot be he who is by them intended. But this is invented by the cursed wretches, that it should not appear that their temple was so soon destroyed after their wicked defection from God,

in killing of his Son. This is most manifest from what is cited by Genebrard, from Abraham Levita in his Cabala historiæ, where he says, that Christians invented this story, that Jesus was crucified in the life of Herod (that is, the tetrarch), that it might appear that their temple was destroyed immediately thereupon: 'when,' saith he, 'it is evident from the Mishna and Talmud, that he lived in the time of Alexander, and was crucified in the days of Aristobulus.' So discovering the true ground why they perverted the whole story of his time: namely, lest all the world should see their sin and punishment standing so near together. But it is well, that the time of our Saviour's suffering and death was affirmed even by the Heathens, before either their Mishna or Talmud were born or thought of. 'Abolendo rumori (he speaks of Nero, and of his firing Rome) subdidit reos; et quæsitissimis pœnis affecit, quos per flagitia invisos, vulgus Christianos appellabat. Author nominis ejus Christus, qui Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat.' Tacit. Annal. lib. 15. To return to our Jews: universally in all their old writings, they have carried on a design of impugning him in his gospel. For as we need not their testimony, nor any thing but the Scripture for their conviction and *αὐτοκατακρισία*, so to acknowledge the truth, the places cited out of their Talmuds and Gemara, from the Cabalists and other Rabbins, by Martinus Raymundus, Porchetus, Galatinus, Reuchlinus, and others (setting aside Galatinus his Gale Rezeia which must be set aside), seem to be wrested the most of them besides their intentions, as things obscurely, metaphorically, and mystically written, are easily dealt withal. Their disputes about the Messiah, when they speak of him of set purpose, as in lib. sanhedrim, are foolish contradictious triflings, wherein they leave all things as uncertain, as if they were wrangling in their wonted manner, 'de lana caprina.' So that, for my part, I am not much removed from the opinion of Hulsius (lib. 1. p. 2. dic. sup. de Temp. Messiæ), that Æsop's Fables are of as much use in Christian religion, as the Judaical Talmud. Whilst they keep the Scripture, we shall never want weapons out of their own armoury for their destruction. Like the Philistine, they carry the weapon that will serve to cut off their own heads. Now the Tiberian Massorites, the supposed inventors of the points, vowels, and accents, which we now use,

were men living after the finishing the last Talmud, whose whole religion was built thereon.

Let us then a little, without prejudice or passion, consider who or what these men were, who are the supposed authors of this work. 1. Men they were (if any such were), who had not the word of God committed to them in a peculiar manner, as their forefathers had of old, being no part of his church or people, but were only outwardly possessors of the letter, without just right or title to it; utterly uninterested in the promise of the communication of the Spirit, which is the great charter of the church's preservation of truths; Isa. lix. 21. 2. Men so remote from a right understanding of the word, or the mind and will of God therein, that they were desperately engaged to oppose his truth in the books which themselves enjoyed in all matters of importance unto the glory of God, or the good of their own souls, from the beginning to the ending. The foundation of whose religion[c] was infidelity, and one of their chief fundamentals an opposition to the gospel. 3. Men under the special curse of God, and his vengeance, upon the account of the blood of his dear Son. 4. Men all their days feeding themselves with vain fables, and mischievous devices against the gospel, labouring to set up a new religion under the name of the old, in despite of God, so striving to wrestle it out with his curse to the utmost. 5. Men of a profound ignorance in all manner of learning and knowledge, but only what concerned their own dunghill traditions;[d] as appears in their stories, wherein they make Pyrrhus, king of Epirus, help Nebuchadnezzar against Jerusalem; with innumerable the like fopperies. 6. Men so addicted to such monstrous figments, as appears in their Talmuds, as their successors of after ages are ashamed of, and seek to palliate, what they are able; yea, for the most part idolaters and magicians, as I shall evince. Now I dare leave it to the judgment of any godly prudent person, not addicted to parties and names of men, who is at all acquainted with the importance of the Hebrew vowels and accents, unto the right understanding of the Scripture, with what influence their present fixation hath into the literal sense we embrace, whether we need not very

[c] Fundament. nonum apud Maimon. præfat. ad Perek. Chelek. p. 175. Edit. Poc.
[d] Shobet. Jehuda, p. 40.

clear evidence and testimony, yea, undeniable and unquestionable, to cast the rise and spring of them upon the invention of this sort of men.

Of all the fables that are in the Talmud, I know none more incredible than this story; that men, who cannot by any story or other record, be made to appear, that they ever were in *rerum natura;* such men, as we have described, obscure, unobserved, not taken notice of by any learned man, Jew or Christian, should in a time of deep ignorance in the place where they lived, amongst a people wholly addicted to monstrous fables, themselves blinded under the curse of God, find out so great, so excellent a work, of such unspeakable usefulness, not once advising with the men of their own profession and religion, who then flourished in great abundance at Babylon, and the places adjacent, and impose it on all the world (that receive the Scriptures) and have every tittle of their work received, without any opposition or question, from any person or persons, of any principle whatever; yea, so as to have their invention made the constant rule of all following expositions, comments, and interpretations: *credat Apella.*

To draw then to the close of this discourse; I must crave liberty to profess, that if I could be thoroughly convinced, that the present Hebrew punctuation were the figment and invention of these men, I should labour to the utmost to have it utterly taken away out of the Bible, nor should (in its present station) make use of it any more. What use such an invention might be of, under catholic rules, in a way of grammar, I shall not dispute; but to have it placed in the Bible, as so great a part of the word of God, is not tolerable. But blessed be God, things are not as yet come to that pass. I shall only add, that, whereas some of the most eminently learned and exercised persons in all the learning and antiquity of the Jews, that these latter ages have produced, have appeared in the confutation of this fancy of the invention of the points by some post-talmudical Massorites, I am sorry their respect to the Rabbins, hath kept them from the management of this consideration, which is to me of so great importance.

To what I have spoken, I shall add the words of learned Dr. Lightfoot, in his late Centuria Chorograph. which came

to my hands since the finishing of this discourse; cap. 81. p. 146. 'Sunt qui punctata Biblia credunt a sapientibus Tiberiensibus;' (he means Elias only, for other Jews of this opinion there are none) 'Ego impudentiam Judæorum, qui fabulam invenerunt non miror: Christianorum credulitatem miror, qui applaudunt. Recognosce (quæso) nomina Tiberiensium, a sita illic primum academia ad eam expirantem: et quidnam tandem invenies, nisi genus hominum, præ Pharisaismo insaniens, traditionibus fascinans et fascinatum, cœcum, vafrum, delirum; ignoscant, si dicam magicum, et monstrosum? ad opus tam divinum homines quam ineptos, quam stolidos! Perlege Talmud Hierosolymitanum, et nota qualiter illic se habeant R. Juda, R. Chamnath, Z. Judan, R. Hoshaia, R. Chaija Rubba, R. Chaija Bar Ba, R. Jochanan, reliquique inter Tiberienses grandissimi doctores, quam serio nihil agunt, quam pueriliter seria, quanta in ipsorum disputationibus vafrities, spuma, venenum, fumus, nihil: et si punctata fuisse Biblia in istiusmodi schola potes credere, crede et omnia Talmudica. Opus spiritus sancti sapit punctatio Bibliorum, non opus hominum perditorum, excæcatorum, amentium.' In the words of this learned person there is the sum of what I am pleading for. Saith he, 'I do not admire the Jews' impudence, who found out that fable; I admire Christians' credulity who applaud it. Recount, I pray, the names of the Tiberians from the first foundation of a university there to the expiring thereof, and what do you find, but a sort of men being mad with (or above) the Pharisees, bewitching and bewitched with traditions, blind, crafty, raging; pardon me if I say magical and monstrous? what fools, what sots, as to such a divine work? Read over the Talmud of Jerusalem, consider how R. Juda, R. Chanina, R. Chaija Bar Ba, R. Jochanan, R. Jonathan, and the rest of the great doctors among the Tiberians, do behave themselves; how seriously they do of nothing; how childish they are in serious things; how much deceitfulness, froth, venom, smoke, nothing, in their disputations: and if you can believe the points of the Bible, to proceed from such a school, believe also their Talmuds; the pointing of the Bible savours of the work of the Holy Spirit, not of wicked, blind, and mad men.'

The Jews generally believe these points to have been from mount Sinai, and so downward by Moses and the pro-

phets; at least from Ezra, and his companions, the men of the great synagogue, not denying that the use and knowledge of them received a great reviving by the Gemarists, and Massorites, when they had been much disused; so Rabbi Azarias at large; Jmre Binah. cap. 59.

Had it been otherwise, surely men stupendously superstitious in inquiring after the traditions of their fathers would have found some footsteps of their rise and progress. It is true, there is not only the opinion, but there are the arguments of one of them to the contrary, namely Elias Levita; this Elias lived in Germany about the beginning of the reformation, and was the most learned grammarian of the Jews in that age. Sundry of the first reformers had acquaintance with him; the task not only of reforming religion, but also of restoring good literature being incumbent on them, they made use of such assistances as were to be obtained then to that purpose. This man (which Thuanus[g] takes notice of) lived with Paulus Fagius, and assisted him in his noble promotion of the Hebrew tongue. Hence happily it is that some of those worthies, unwarily embraced his novel opinion, being either overborne with his authority, or not having leisure to search farther after the truth. That the testimony of this one Elias should be able to outweigh the constant attestation of all other learned Jews to the contrary, as Capellus affirms and pleads, and is insinuated in our prolegomena,[h] is fond to imagine; and the premises of that learned man fight against his own conclusion. 'It is known,' saith he, 'that the Jews are prone to insist on every thing that makes for the honour of their people and language, and therefore, their testimony to the divine original of the present punctuation, being in their own case, is not to be admitted. Only Elias, who in this speaks against the common interest of his people, is presumed to speak upon conviction of truth.' But the whole evidence in this cause is on the other side.

[g] Eodem fere tempore Palatinus abbolita pontificia authoritate doctrinam Lutheri recepit, eaque de causa Paulum Fagium tabernis Rhenanis in Palatinatu natum Hidelbergam evocavit. Is sub Volfango Capitone perfectissimam linguæ sanctæ cognitionem adeptus, cum egestate premeretur, Petri Busteri viri locupletis Isnæ in qua ille docebat senatoris liberalitate sublevatus Heliam illum Judæorum doctissimum accersendum curavit, et instituta typographica officina, maximum ad solidam rerum Hebraicarum cognitionem momentum attulit. Thuanus Hist. lib. 2. ad An. 1564. 546.

[h] Proleg. 3. sect. 42.

Let us grant that all the Jews are zealous of the honour and reputation of their nation and language; as they are: let us grant that they greedily close with every thing, that may seem to have a tendency thereunto? what will be the issue, or natural inference from these premises? Why, as nothing could be spoken more honourably of the Jews, whilst they were the church and people of God, than that of Paul, that to them were committed the oracles of God, so nothing can be imagined or fixed on, more to their honour since their divorce from God, than that their doctors and masters should make such an addition to the Scripture, so generally acknowledged to be unspeakably useful. And to this purpose Elias, who was the father of this opinion, was far from making such deductions thence as some do now-a-days; namely, that it is lawful for us to change the vowels and accents at our pleasure; but ties all men as strictly to them as if they had been the work of Ezra; it is Elias then that speaks in his own case, whose testimony is, therefore, not to be admitted. What was done of old, and in the days of Ezra, is ours, who succeed into the privileges of that church; what hath been done since the destruction of the temple, is properly and peculiarly theirs.

It may perhaps be thought that by the account given of the Rabbins, their state and condition of old and of late, I might have weakened one great argument which learned men make use of, to confirm the sacred antiquity of the present Hebrew punctuation, taken from the universal consent and testimony of the Jewish doctors, ancient and modern, this one Elias excepted. Who can think such persons are in any thing to be believed. But, indeed, the case is quite otherwise. Though we account them wholly unmeet for the work that is ascribed unto them, and on supposition that it is theirs, affirm that it had need undergo another manner of trial, than as yet, out of reverence to its generally received antiquity, it hath met withal; yet they were men still, who were full well able to declare what, *de facto*, they found to be so, and what they found otherwise. It cannot, I think, be reasonably supposed, that so many men, living in so many several ages, at such vast distances from one another, who some of them, it may be, never heard of the names of other some of them, should conspire to cozen themselves, and all the world besides, in

a matter of fact not at all to their advantage. However, for my part, whatever can be proved against them, I shall willingly admit. But to be driven out of such a rich possession, as is the present Hebrew punctuation, upon mere surmises and conjectures, I cannot willingly give way or consent.

It is not my design to give in arguments for the divine original of the present Hebrew punctuation; neither do I judge it necessary for any one so to do, whilst the learned Buxtorfius's discourse, 'De origine et antiquitate punctorum,' lies unanswered. I shall therefore only add one or two considerations, which to me are of weight, and not as I remember mentioned by him, or his father, in his Tiberias, or any other that I know of in their disputes to this purpose.

1. If the points, or vowels, and accents, be coævous with the rest of the letters, or have an original before all grammar of that language (as indeed languages are not made by grammar, but grammars are made by languages), then the grammar of it and them, must be collected from the observation of their use, as they were found in all their variety before any such art was invented or used; and rules must be suited thereunto; the drawing into rules, all the instances that being uniform would fall under such rules, and the distinct observation of anomalous words, either singly or in exceptions, comprehending many under one head that would not be so reduced, was the work of grammar. But on the other side, if the vowels and accents were invented by themselves, and added to the letters, then the rule and art of disposing, transposing, and changing of them, must be constituted and fixed before the disposition of them; for they were placed after the rules made, and according to them. A middle way that I know of, cannot be fixed on. Either they are of the original writing of the language, and have had rules made by their station therein, or they have been supplied unto it according to rules of art. Things are not thus come to pass by chance; nor was this world created by a casual concurrence of these atoms. Now if the grammar or art was the ground and foundation, not the product of their use, as I am confident I shall never see a tolerable answer given to that inquiry of Buxtorfius the elder in his Tiberias, why the inventors of them left so many words anomalous and pointed otherwise than according to rule, or the constant course of

the language, precisely reckoning them up when they had so done, and how often they are so used, as ¨ and ¨ for ¯ and ¨ for ⸗ and the like, when they might, if they had so pleased, have made them all regular, to their own great ease, advantage of their language, and facilitating the learning of it to all posterity, the thing they seem to have aimed at; so I cannot be satisfied why in that long operous and curious work of the Massorites, wherein they have reckoned up every word in the Scripture, and have observed the irregularity of every tittle and letter, that they never once attempt to give us out those catholic rules whereby they or their masters proceeded in affixing the points; or whence it came to pass, that no learned Jew for hundreds of years after, should be able to acquaint us with that way, but in all their grammatical instructions, should merely collect observations, and inculcate them a hundred times over, according as they present themselves to them by particular instances. Assuredly, had this wonderful art of pointing, which for the most part may be reduced to catholic rules, and might have wholly been so, if it were an arbitrary invention limited to no pre-existing writing, been found out first, and established as the *norma* and canon of affixing the vowels, some footsteps of it would have remained in the Massora, or among some of the Jews, who spent all their time and days in the consideration of it.

2. In the days of the Chaldee paraphrast, when the prophecies of the humiliation and death of their Messiah were only not understood by them, yet we see into how many several ways and senses they are wrested by that paraphrast to affix some tolerable meaning to them. Take an instance on Isaiah the liii. Jonathan there acknowledges the whole prophecy to be intended of Christ, as knowing it to be the common faith of the church; but not understanding the state of humiliation which the Messias was to undergo, he wrests the words into all forms, to make that which is spoken passively of Christ, as to his suffering from others, to signify actively, as to his doing and exercising judgment upon others. But now more than five hundred years after, when these points are supposed to be invented, when the Rabbins were awake, and knew full well what use was made of those

places against them, as also that the prophets (especially Isaiah) are the most obscure part of the whole Scripture, as to the grammatical sense of their words in their coherence without points and accents, and how facile it were, to invert the whole sense of many periods by small alterations, in these rules of reading; yet as they are pointed, they make out incomparably more clearly the Christian faith, than any ancient translations of those places whatever. Johannes Isaac, a converted Jew, lib. 1. ad Lindan. tells us that above two hundred testimonies about Christ may be brought out of the original Hebrew, that appear not in the vulgar Latin, or any other translation. And Raymundus Martinus; 'noverint quæ ejusmodi sunt' (that is, who blamed him for translating things immediately out of the Hebrew, not following the vulgar Latin) 'in plurimus valde sacræ Scripturæ locis veritatem multo planius atque perfectius pro fide Christiana haberi in litera Hebraica quam in translatione nostra:' Proœm. ad pug. fid. sec. 14. Let any man consider those two racks of the Rabbins, and swords of Judaical unbelief, Isa. liii. and Dan. ix. as they are now pointed and accented in our Bibles, and compare them with the translation of the LXX, and this will quickly appear unto him. Especially hath this been evidenced, since the Socinians[1] as well as the Jews, have driven the dispute about the satisfaction of Christ to the utmost scrutiny, and examination of every word in that fifty-third of Isaiah. But yet as the text stands now pointed and accented, neither Jews nor Socinians (notwithstanding the relief contributed to them by Grotius, wresting that whole blessed prophecy to make application of it unto Jeremiah, thinking therein to outdo the late or modern Jews; Abarbinel, and others, applying it to Josiah, the whole people of the Jews, Messiah Ben Joseph, and I know not whom) have been able, or ever shall be able to relieve themselves, from the sword of the truth therein. Were such exercitations on the word of God allowable, I could easily manifest, how by changing the distinctive accents and vowels, much darkness and perplexity might be cast on the contexture of that glorious prophecy. It is known also, that the Jews commonly plead, that one reason why they keep the copy of

[1] Faustus Socin. de Jesu Christo Servatore. Crellius Cont. Grot. pag. 62.

the law in their synagogues without points is, that the text may not be restrained to one certain sense; but that they may have liberty to draw out various, and as they speak more eminent, senses.

CHAP. VI.

Arguments for the novelty of the Hebrew points, proposed to consideration. The argument from the Samaritan letters considered and answered. Of the copy of the law preserved in the synagogues without points. The testimony of Elias Levita and Aben Ezra considered. Of the silence of the Mishna, Talmud, and Gemara, about the points. Of the Keri and Chethib. Of the number of the points. Of the ancient translations, Greek, Chaldee, Syriac. Of Hierome. The new argument of Morinus, in this cause. The conclusion about the necessity of the points.

But because this seems to be a matter of great importance, wherein the truth formerly pleaded for appears to be nearly concerned, I shall ὡς ἐν παρόδῳ very briefly consider the arguments that are usually insisted on (as in these prolegomena) to prove the points to be a novel invention; I mean of the men, and at the time, before mentioned. Particular instances I shall not insist upon; nor is it necessary I should so do; it hath been done already. The heads of arguments, which yet contain their strength, are capable of a brief dispatch; which shall be given them in the order wherein they are represented by the prolegomena; Proleg. 3. 38—40.

1. It is said then, that whereas the old Hebrew letters, were the present Samaritan, the Samaritan letters having been always without points as they yet continue, it is manifest that the invention of the points must be of a later date than the change of the letters, which was in the days of Ezra, and so consequently be the work of the post-talmudical Massorites. 'Pergula Pictoris!' This whole objection is made up of most uncertain conjectures. This is not a place to speak at large of the Samaritans, their Pentateuch and its translation. The original of that nation is known from the Scripture, as also their worship of God; 2 Kings xvii. Their solemn excommunication and casting out from any interest among the people of God, is also recorded, Ezra ix. Nehem. vi. xiii. Their continuance in their abominations after the closing of the canon of the Scripture is reported by Josephus, Antiq. lib. 11. c. 8. In the days of the Maccabees

they were conquered by Hyrcanus, and brought into subjection by the Jews; Joseph. Antiq. lib. 13. cap. 17. Yet their will-worship, upon the credit of the tradition of their fathers, continued to the days of our Saviour, and their hatred to the people of God; John iv. When, by whom, in what character, they first received the Pentateuch, is most uncertain; not likely by the priest sent to them; for notwithstanding his instructions they continued in open idolatry; which evidences that they had not so much as seen the book of the law. Probably this was done when they were conquered by Hyrcanus, and their temple razed after it had stood two hundred years. So also did the Edomites. What diligence they used in the preservation of it, being never committed to them by God, we shall see afterward. That there are any of them remaining at this day, or have been this thousand years past, is unknown. That the letters of their Pentateuch were the ancient Hebrew letters, as Eusebius, Jerome, and some of the Rabbins report, seems to me (on the best inquiry I have been able to make) a groundless tradition and mere fable. The evidences tendered for to prove it, are much too weak to bear the weight of such an assertion. Eusebius speaks only on report; *affirmatur;* it was so affirmed, on what ground he tells us not. Jerome indeed is more positive; but give me leave to say, that supposing this to be false, sufficient instances of the like mistakes may be given in him. For the testimony of the Talmud, I have often declared, that with me it is of no weight, unless seconded by very good evidence. And indeed the foundation of the whole story is very vain. The Jews are thought and said to have forgot their own characters in the captivity, and to have learned the Chaldean, upon the account whereof they adhered unto it after their return; when the same men were alive at the burning of one, and the building of the other temple; that the men of one and the same generation should forget the use of their own letters, which they had been exercised in, is incredible. Besides, they had their Bibles with them always, and that in their own character only; whether they had any one other book, or no, we know not: and whence then this forgetting of one character, and learning of another should arise, doth not appear. Nor shall I in such an improbable fiction lay much weight on testimonies,

the most ancient whereof is six hundred years later than the pretended matter of fact.

The most weighty proof in this case is taken from the ancient Judaical coins, taken up with Samaritan characters upon them. We are now in the high road of forgeries and fables: in nothing hath the world been more cheated. But be it granted that the pretended coins are truly ancient; must it needs follow, that because the letters were then known, and in use, that they only were so: that the Bible was written with them, and those now in use unknown. To salve the credit of the coins, I shall crave leave to answer this conjecture with another. The Samaritan letters are plainly preternatural (if I may so say), a studied invention; in their frame and figure fit to adorn, when extended or greatened by way of engraving or embossing, any thing they shall be put upon, or cut in. Why may we not think they were invented for that purpose; namely, to engrave on vessels, and to stamp on coin, and so came to be of some use in writing also. Their shape and frame promises some such thing. And this is rendered the more probable from the practice of the Egyptians, who as Clement Alexan.[a] tells us, had three sorts of letters; one which he calls *ἐπιστολογραφικὴ*, with which they wrote things of common use; another termed by him *ἱερογραφικὴ*, used by the priests in the sacred writings; and the other *ἱερογλυφικὴ*, which also was of two sorts, simple and symbolical. Seeing then it was no unusual thing to have sundry sorts of letters for sundry purposes, it is not improbable that it was so also among the Jews: not that they wrote the sacred writings in a peculiar character, as it were to hide them, which is declaimed against, but only that the other character might be in use for some purposes which is not unusual: I cannot think the Greeks of old used only the *uncial* letters, which yet we know some did; though he did not, who wrote Homer's Iliad in no greater a volume, than would go into a nutshell.

But if that should be granted, that cannot be proved, namely, that such a change was made; yet this prejudices

[a] Αυτίκα δὲ οἱ παρ' Αἰγυπτίοις παιδευόμενοι, πρῶτον μὲν πάντων τὴν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην· δευτέραν δε, ἱερατικὴν ᾗ χρῶνται οἱ ἱερογραμματεῖς. ὑστάτην δὲ καὶ τελευταίαν, τὴν ἱερογλυφικὴν ἧς ἡ μὲν ἐστι διὰ τῶν πρωτων στοιχείων Κυριολογικὴ· ἡ δὲ συμβολικὴ, τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μίμησιν· ἡ δὲ ὥσπερ τροπικῶς γράφεται, ἡ δὲ ἄντικρυς ἀλληγορεῖ ται κατά τινας αἰνιγμούς· ἥλιον γὰρ οὖν γράψαι βουλόμενοι, κύκλον ποιοῦσι· σελήνην δὲ, σχῆμα μηνοειδὲς, κατὰ τὸ κυριολογούμενον εἶδος. Clement. Alex. stromat. lib. 5.

not them in the least, who affirm Ezra and the men of the great congregation to have been the authors of the points, seeing the authors of this rumour affixed that as the time wherein the old Hebrew letters were excommunicated out of the church, together with the Samaritans. Nay it casts a probability on the other hand, namely, that Ezra laying aside the old letters because of their difficulty, together with the new, introduced the points to facilitate their use. Nor can it be made to appear that the Samaritan letters had never any vowels affixed to them. Postellus affirms that the Samaritans had points in the days of Jerome, and that their loss of them is the cause of their present corrupt reading. 'Punctis hodie quæ habebant Hieronimi temporibus carent: leguntque, sine punctis admodum depravatè.' Postell. Alphab. 12. lingua. There were always some copies written without vowels, which might be preserved, and the other lost. That people (if we have any thing from them) being wicked, ignorant, sottish, superstitious, idolatrous, rejectors of the greatest part of the Scripture, corruptors of what they had received, might neglect the task of transcribing copies with points, because a matter of so great care and diligence to be performed aright. Nor is it improbable, whatever is pretended to the contrary, that continuing in their separation from the people of God, they might get the law written in a character of their own choosing, out of hatred to the Jews. Now let any man judge, whether from this heap of uncertainties any thing can arise with the face of a witness, to be admitted to give testimony in the cause in hand. He that will part with his possession on such easy terms, never found much benefit in it.

2. The constant practice of the Jews in preserving in their synagogues one book which they almost adore, written without points, is alleged to the same purpose; for what do they else hereby but tacitly acknowledge the points to have a human original. *Ans.* But it is certain they do not so acknowledge them, neither by that practice, nor by any other way; it being the constant opinion and persuasion of them all (Elias only excepted) that they are of a divine extract; and if their authority be to be urged, it is to be submitted unto in one thing, as well as in another. 1. The Jews give a threefold account of this practice. First, The

difficulty of transcribing copies without any failing, the least rendering the whole book, as to its use in their synagogues, profane. 2. The liberty they have thereby, to draw out various senses, more eminent as they say, indeed more vain and curious, than they have any advantage to do, when the reading is restrained to one certain sense by the vowels and accents. 3. To keep all learners in dependance on their teachers, seeing they cannot learn the mind of God, but by their exposition; Rab. Azarias, lib. Jmre Bina. cap. 59. If these reasons satisfy not any as to the ground of that practice, they may be pleased to inquire of them for others, who intend to be bound by their authority; that the points were invented by some late Massorites, they will not inform them. For Jesuitical stories out of China, they are with me for the most part of the like credit with those of the Jews in their Talmud; he that can believe all the miracles that they work, where men are not warned of their juggling, may credit them in other things. However, as I said, I do not understand this argument; the Jews keep a book in their synagogues without points, therefore the points and accents were invented by the Tiberian Massorites; when they never read it, or rather sing it, but according to every point and accent in ordinary use. Indeed, the whole profound mystery of this business seems to be this; that none be admitted to read or sing the law in their synagogues, until he be so perfect in it, as to be able to observe exactly all points and accents, in a book wherein there are none of them.

3. The testimony of Elias Levita, not only as to his own judgment, but also as to what he mentions from Aben Ezra and others, is insisted on. They affirm, saith he, that we have received the whole punctuation from the Tiberian Massorites. *Ans.* It is very true, that Elias was of that judgment; and it may well be supposed, that if that opinion had not fallen into his mind, the world had been little acquainted with it at this day. That by receiving of the punctuation from the Tiberians, the continuation of it in their school, not the invention of it, is intended by Aben Ezra, is beyond all exception evinced by Buxtorfius; De Punct. Antiq. p. 1. cap. 3. Nor can any thing be spoken more directly to the contrary of what is intended, than that which is urged in the prolegomena from Aben Ezra, comment. in Exod.

xxv. 31. where he affirms that he saw some books examined in all the letters, and the whole punctuation by the wise men of Tiberias; namely, to try whether it were done exactly, according to the patterns they had. Besides, all Elias's arguments are notably answered by Rabbi Azarias; whose answers are repeated by Joseph de Voisin in his most learned observations, on the Prœmium of the Pugio fidei, pp. 91, 92. And the same Azarias shews the consistency of the various opinions that were among the Jews about the vowels, ascribing them, as to their virtue and force, to Moses, or God on mount Sinai; as to their figure and character to Ezra; as to the restoration of their use, unto the Massorites.

4. The silence of the Mishna Gemara, or whole Talmud, concerning the points is farther urged. This argument is also at large discussed by Buxtorfius, and the instances in it answered to the full: nor is it needful for any man to add any thing farther until what he hath discoursed to this purpose be removed. See part. 1. cap. 6. See also Glassius, lib. 1. tract. 1. de Text. Hebræi puritat. who gives instances to the contrary; yea, and the Talmud itself in Nedarim, or 'of vows,' chap. iv. on Nehem. viii. 8. doth plainly mention them: and treatises more ancient than the Talmud, cited by Rabbi Azarias in Jmre Binah expressly speak of them. It is to me a sufficient evidence, able to overbear the conjectures to the contrary, that the Talmudists both knew, and in their readings were regulated by, the points now in use, in that, as many learned men have observed, there is not one text of Scripture to be found cited in the Talmud, in any other sense, as to the literal reading and meaning of the words, than only that which it is restrained unto by the present punctuation: when it is known that the patrons of the opinion under consideration, yield this constantly as one reason of the seventy translators reading words and sentences otherwise than we read them now in our Bibles; namely, because the books they used were not pointed, whereby they were at liberty to conjecture at this or that sense of the word before them. This is one of the main pillars of Capellus's whole fabric in his Critica Sacra. And how it can be fancied there should be no variety between our present reading and the Talmudists, upon supposition they knew not the use of points, I know not. Is it possible, on this supposition, there should

be such a coincidence between their and our present punctuation; where, on the same principle, it seems, there are so many variations by the LXX and the Chaldee Paraphrast?

5. Of the קרי וכתיב which are pleaded, in the next place, to this purpose, I shall speak afterward. The difference in them is in the consonants, not in the vowels, which yet argues not that there were no vowels, when they were collected, or disposed as now we find them. Yea, that there were no vowels in the copies from whence they were collected (if they were so collected) may be true; but that that collection was made any later, for the main of it, than the days of Ezra, doth not appear. Now, whatever was done about the Scripture in the Judaical church, before the times of our Saviour, is manifest to have been done by divine authority, in that it is no where by him reproved: but rather the integrity of every word is by him confirmed. But of these things distinctly by themselves afterward we are to speak.

6. A sixth argument for the novelty of the points is taken from their number; for whereas it is said all kinds of sounds may be expressed by five vowels, we are in the present Hebrew punctuation supplied with fourteen or fifteen; which, as it is affirmed, manifests abundantly that they are not coævous or connatural to the language itself, but the arbitrary, artificial invention of men, who have not assigned a sufficient difference in their force and sound to distinguish them in pronunciation. But this objection seems of small importance. The ground of it is an apprehension, that we still retain exactly the true pronunciation of the Hebrew tongue, which is evidently false. It is now near two thousand years since that tongue was vulgarly spoken in its purity by any people or nation. To imagine that the true, exact, distinct pronunciation of every tittle and syllable in it, as it was used by them to whom it was vulgar and natural, is communicated unto us, or is attainable by us, is to dream pleasantly whilst we are awake. Aben Ezra makes it no small matter that men of old knew aright how to pronounce Camets Gadol. Saith he אנשי טבריא גם חבמי מצרים ואפריקא יודעים לקרוא הקמץ גדול 'The men of Tiberias, also the wise men of Egypt and Africa, knew how to read Camets Gadol. 2. Even the distinct force of one consonant, and that always radical ע is utterly lost, so that the present Jews know nothing of its pronuncia-

tion. 3. Nor can we distinguish now between תכ and טק between בֿ and וּ. Though the Jews tell us that the wise men of Tiberias could do so twelve hundred years ago; as also between ָ and ַ, ֵ and ֶ, וּ and ֻ. Nor is the distinct sound of עחהא so obvious unto us. The variety of consonants among many nations, and their ability to distinguish them in pronunciation, makes this of little consideration. The whole nation of the Germans distinguish not between the force and sound of T and D, whereas the Arabic Dal and Dhsal, Dad, Ta, and Da manifest how they can distinguish those sounds. Nor are the Jews ץ ז ס שׂ שׁ answered distinctly in any other language; to distinguish some of which good old Jerome had his teeth filed by the direction of his Nicodemus.[a] 6. The truth is, the Hebrews have but ten vowels, five long and five short, or five great and five less; Sheva is but a servant to all the rest; and its addition to Segol and Patha makes no new vowels. To distinguish between Camets Hateph and Hateph Camets there is no colour. Seven only of them, as Morinus hath manifested out of R. Jehuda Chiug, one of the first grammarians among the Jews, namely, ָ ֵ ֶ ֻ וּ they called (of old) kings, or the chief rulers of all the motions of the letters. So that indeed they have not so many figures to distinguish sounds by, with all their vowels, as have the Greeks. Besides the seven vowels they have twelve diphthongs, and three of them, as to any peculiar sound, as mute as Sheva. It is true, Pliny[b] tells us that Simonides Melicus found out two of the vowels, η and ω, as he did also two consonants, ζ and ψ: but surely he did so, because he found them needful to answer the distinct sounds used in that language, or he had deserved little thanks for his invention. Speaking lately with a worthy learned friend, about a universal character, which hath been mentioned by many, attempted by divers, and by him[c]

[a] Veni rursum Hierosolymam, et Bethlehem ubi labore pretii Bartemium Judæum nocturnum habui præceptorem timebat enim Judæos, et exhibebat se mihi alium Nicodemum. Hieron. Epist. ad Oceanum.

[b] Literas semper arbitror Assyrias fuisse, sed alii apud Egyptios à Mercurio, ut Gellius; alii apud Tyros repertas volunt: utique in Græciam intulisse è Phœnice Cadmum sexdecem numero, quibus Trojano bello adjecisse quatuor hac figurâ ϑ ξ φ χ. Palimedem totidem, post eum Simonidem Melicum ζ η ψ ω, quarum omnium vis in nostris cognoscitur; Plinius Nat. Hist. lib. 7. cap. 56. quæ quis in vita invenerit.

[c] Dr. Wilkins, Ward. of Wad. Col.

brought to that perfection, as will doubtless yield much, if not universal, satisfaction unto learned and prudent men, when he shall be pleased to communicate his thoughts upon it to the world; we fell occasionally on the difference of apert sounds or vowels, which when I heard him with good reason affirm to be eight or nine, remembering this argument about the Hebrew points, I desired him to give his thoughts in a few words the next day, which he did accordingly; now because his discourse seems evidently to discover the vanity of this pretence, that the Hebrew vowels are an arbitrary invention from their number, I have here inserted it.

Apert sounds are either { Simple. Vowels. / Double. Diphthongs.

1. Apert simple sounds are distinguishable ..... { Formally. / Accidentally.

1. The formal difference is that which doth constitute several letters, and must depend upon the various apertion, required to the making of them, together with the gravity or acuteness of the tone which is made by them. According to which, there are at least eight simple vowels, that are by us easily distinguishable; viz.

1. E { magis acutum, as in he, me, she, ye, &c.
2. E { minus acutum, as the English, the: the Latin, me, te, se, &c.

3. I or Y, which are both to be accounted of one power and sound. Shi, di: thy, my:

4. A { magis apertum. All, tall, gall, wall.
5. A { minus apertum. Ale, tale, gale, wale.

6. O { Rotundum, minus grave, as the English, go, so, no: the Latin, do.
7. O { magis grave et pingue, as the English, do, to, who.

8. U, as in tu, use, us, &c.

So many apert simple sounds there are evidently distinguishable, I would be loath to say that there neither are, nor can be any more; for who knows, how many other minute differences of apertion and gravity, may be now used, or hereafter found out by others, which practice and custom, may make as easy to them as these are to us.

2. But besides this formal difference, they are some of them accidentally distinguishable from one another, with

reference to the quantity of time required to their prolation, whereby the same vowel becomes sometimes { Long / Short

So E min. acute. { Long { mete, steme. / Short { met, stem.

I { L. Alive, give, drive, title, thine. / S. Live, give, driven,———☞ ie, tittle, thin.

A, min. Apert. A { L. Bate, hate, cate, same, dame—ae / S. Bat, hat, cat, sam, dam.

O Rotund. { L. One, none, note, &c.—oe vel oa. / S. One (non Lat.) not.

U { L. Use, tune, pule, acute.———ue / S. Us, tun, pull, cut.

The other remaining vowels, viz. E magis acut. A magis apert. et O magis grave, do not change their quantities but are always long.

2. Diphthongs are made of the complexion of two vowels in one syllable, where the sounds of both are heard. These are,

1. Ei, ey.—Hei, Lat. They.
2. Ea. Eat, meat, seat, teat, yea, plea.
3. Eu, ew. Few, dew. Heu, Lat.
4. Ai, ay. Aid, said, pay, day.
5. Au, aw. Audience, author, law, draw.
6. Oi, oy. Point, soil, boy, toy.
7. Ou, ow. Rout, stout, how, now.
8. Ui, uy. Bui, juice.
9. Eo. Yeoman, people.

How other diphthongs (which have been used) may be significant for the expression of long vowels, see noted above. ☞

There is then very little weight to be ventured upon the strength of this objection.

Proleg. 8. 46. 7. It is farther pleaded, that the ancient translations, the Greek, the Chaldee, and the Syriac, do manifest, that at the time of their composing the points were not invented; and that because in sundry places it is evident that they read otherwise, or the words with other points (I mean as to the force and sound, not figure of them) than those now affixed. For this purpose, very many instances are given us out of the LXX, especially by Capellus: Grotius also takes the same course. But neither is the objec-

tion of any force to turn the scale in the matter under consideration. Somewhat will, in the close of this discourse, be spoken of those translations. The differences that may be observed in them, especially the former, would as well prove that they had other consonants, that is, that the copies they used had other letters and words than ours, as other vowels. Yea, if we must suppose where they differ from our present reading, they had other and better copies, it is most certain that we must grant ours to be very corrupt. 'Hoc Ithacus vellet;' nor can this inference be avoided, as shall, God willing, be farther manifested if occasion be administered. The truth is, the present copies that we have of the LXX do in many places so vary from the original, that it is beyond all conjecture what should occasion it. I wish some would try their skill upon some part of Job, the Psalms, and the Prophets, to see if, by all their inquiries of extracting various lections, they can find out how they read in their books, if they rendered as they read; and we enjoy what they rendered. Simeon de Muys tells us a very pretty story of himself to this purpose; Assert. Heb. Vind. sect. 1. As also, how ridiculous he was in his attempt. But I shall recall that desire; the Scripture indeed is not so to be dealt withal; we have had too much of that work already. The Rabbinical אל תקרא is not to be compared with some of our critics, Temura and Notaricon. Of the Chaldee paraphrase I shall speak afterward. It seems not to be of the antiquity pretended. It is not mentioned by Josephus, nor Origen, nor Hierome; but this will not impeach its antiquity. But whereas, it is most certain, that it was in high esteem and reverence among all the Jews before the time assigned for the punctuation of the points, it seems strange that they should in disposing of them, differ from it voluntarily in so many places.

Besides, though these translators or any of them, might use copies without vowels, as it is confessed that always some such there were, as still there are, yet it doth not follow at all that therefore the points were not found out nor in use. But more of this when we come to speak distinctly of these translations.

8. Of the same importance is that which is in the last place insisted on, from the silence of Hierome and others of

the ancients, as to the use of the points among the Hebrews. But Hierome saw not all things, not the Chaldee paraphrase, which our authors suppose to have been extant at least four hundred years before him; so it cannot be made evident, that he mentioned all that he saw. To speak expressly of the vowels he had no occasion, there was then no controversy about them. Nor were they then distinctly known by the names whereby they are now called. The whole current of his translation argues that he had the Bible as now pointed. Yea, learned men have manifested by instances that seem of irrefragable evidence, that he had the use of them. Or, it may be, he could not obtain a pointed copy, but was instructed by his Jew in the right pronunciation of words. Copies were then scarce, and the Jews full of envy: all these things are uncertain. See Munster. Præfat. ad Bib. The truth is, either I cannot understand his words, or he doth positively affirm that the Hebrew had the use of vowels; in his epistle to Evagrius, Epist. 126: 'Nec refert utrum Salem an Salim nominetur, cum vocalibus in medio litteris perraro utantur Hebræi;' if they did it *perraro*, they did it; and then they had them; though in those days to keep up their credit in teaching, they did not much use them; nor can this be spoken of the sound of the vowels, but of their figures, for surely they did not seldom use the sounds of vowels, if they spake often. And many other testimonies from him may be produced to the same purpose.

Morinus in his late 'Opuscula Hebræa Samaritica,' in his digression against the Hebrew points and accents, the first part, page 209. brings in a new argument to prove that the *puncta vocalia* were invented by the Jewish grammarians, however the distinction of sections might be before. This he attempts out of a discourse of Aben Ezra concerning the successive means of the preservation of the Scripture: first, by the men of the great synagogue, then by the Massorites, then by the grammarians. As he assigns all these their several works, so to the grammarians the skill of knowing the progresses of the holy tongue, the generation of the kingly points and of Sheva, as he is by him there cited at large. After he labours to prove by sundry instances, that the *puncta vocalia* are by him called *reges*, and not the accents, as is now the use. And in the *addenda* to his book pre-

fixed to it, he triumphs upon a discovery that the vowels are so called by Rabbi Jehuda Chiug, the most ancient of the Jewish grammarians. The business is now it seems quite finished; and he crys out, 'Oculis aliorum non egemus amplius, *αὐτόπται* nunc sumus.' A sacrifice is doubtless due to this drag of Morinus. But *quid dignum tanto.*

1. The place insisted on by him out of Aben Ezra, was some years before produced, weighed, and explained by Buxtorf, out of his מֹאזְנֵי לְשׁוֹן הַקֹּדֶשׁ or the standard of the holy tongue; De punct. Orig. part. 1. page 13, 14. cap. 3. and it is not unlikely, from Morinus, his preface to his consideration of that place, that he fixed on it some years ago, that he learned it from Buxtorfius, by the provision that he lays in against such thoughts; for what is it to the reader when Morinus made his observations; the manner of the men of that society in other things gives sufficient grounds for this suspicion. And Simeon de Muys intimates, that he had dealt before with the Father as he now deals with the Son; Censur. in Excercitat. 4. cap. 7. pag. 17. himself with great and rare ingenuity acknowledging what he received of him. Ass. Text. Heb. ver. cap. 5. 'Dicesve me hæc omnia mutuatum a Buxtorfio? quidni vero mutuor, si necesse erit.' But what is the great discovery here made? That the *puncta vocalia* are some of them called *reges;* the accents have now got that appellation, some of them are *reges,* and some *ministri:* so that the present state of things, in reference to vowels and accents, is but novel. 2. That the grammarians invented these *regia puncta,* as Aben Ezra says.

But I pray what cause of triumph or boasting is in all this goodly discovery? was it ever denied by any, that the casting of the names of the vowels and accents, with the titles, was the work of the grammarians; was it not long since observed by many, that the five long vowels with ◌̄ and ◌̆ were called of old, *reges?* And that the distinction of the vowels into long and short was an invention of the Christians rather than Jewish grammarians; the Jews calling them, some absolutely *reges,* some great and small, some *matres et filias.* But then, saith he, the grammarians were the inventors of these points; why so? Aben Ezra refers this unto the work of the grammarians, to know the progresses of the holy tongue, the generation of those kings, &c. but can any

thing be more evident against his design than his own testimony? It was the work of the grammarians to know these things, therefore not to invent them; did they invent the radical and servile letters? Surely they also then invented the tongue; for it consists of letters radical and servile, of points and accents; and yet this is also ascribed to them by Aben Ezra. But it is well that Morinus hath at length lighted upon R. Jehuda Chiug: his opinion before was collected out of Kimchi, Ephodius, Muscatus, and others. But what says he now himself; for aught appears by what we have quoted by Morinus, he is like to prove a notable witness of the antiquity of the points. It may be well supposed that Morinus writing on set purpose against their antiquity would produce that testimony which in his whole author was most to his purpose; and yet he fixes on one, wherein this ancient grammarian, who lived about the years of Christ 1150 or 1200, gives us an account of the points with their names, without the least intimation of any thing to the impeachment of their divine original; so also the same Aben Ezra on Psal. ix. 7. tells us of one Adonim Ben-lafrad, who long before this R. Jehuda, found ˉ for ˊ in an ancient copy. And, therefore, when Morinus comes to make the conclusion of his argument, discovering it seems himself the folly of the pretence, that the points were invented by the grammarians, the last sort of men mentioned by Aben Ezra, he says, 'Procul omni dubio est, et luce meridiana clarius Aben Ezram sensisse omnium vocalium punctationem a Massorithis Tiberiensibus, et grammaticis, qui hos sequuti sunt Originem ducere.' But of these Massorites there is not one word in the premises, nor is any such thing assigned unto them by Aben Ezra; but quite another employment, of making a hedge about the law by their observations on all the words of it; and had he dreamed of their inventing the points, he would sure enough have assigned that work to them; and for the grammarians, his own testimony lies full to the contrary.

And these are the heads of the arguments insisted on by Capellus and others, and by these prolegomena, to prove the Hebrew punctuation to be an invention of the Jews of Tiberias five hundred years or more after the incarnation of Christ. 'Brevis Cantilena, sed longum Epiphonema.' As

I have not here designed to answer them at large, with the various instances produced to give countenance unto them (nor is it needful for any so to do, until the answer already given to them be removed), so by the specimen given of their nature and kind, the sober and pious reader may easily judge whether there be any force in them, to evert the persuasion opposed by them; grounded on the catholic tradition and consent of the Jews, the uncontradicted reception of them absolutely, without the least opposition all the world over, by Jews and Christians, the very nature of the punctuation itself following the genius of the language, not arising or flowing from any artificial rules, the impossibility of assigning any author to it since the days of Ezra, but only by such loose conjectures and imaginations as ought not to be admitted to any plea and place in this weighty cause; all attended with that great uncertainty, which without their owning of these points to be of divine original, we shall be left unto, in all translations and expositions of the Scripture. It is true, whilst the Hebrew language was the vulgar tongue of the nation, and was spoken by every one uniformly every where, it had been possible, that upon a supposition that there were no points, men, without infallible guidance and direction, might possibly affix notes and figures, which might, with some exactness, answer the common pronunciation of the language, and so consequently exhibit the true and proper sense and meaning of the words themselves. But when there had been an interruption of a thousand years in the vulgar use of the language, it being preserved pure only in one book, to suppose that the true and exact pronunciation of every letter, tittle, and syllable, was preserved alive by oral tradition, not written any where, not commonly spoken by any, is to build towns and castles of imaginations, which may be as easily cast down as they are erected. Yet unless this be supposed (which with no colour of reason can be supposed, which is yet so by Capellus and the learned author of the prolegomena), it must be granted, that the great rule of all present translations, expositions, and comments, that have been made in the church of God for some hundreds of years, is the arbitrary invention of some few Jews, living in an obscure corner of the world, under the curse of God, in their unbelief and blindness. The only relief in the prole-

gomena, against this amazing inference, is, as was said, that the Massorites affixed not the present punctuation arbitrarily (so also Capellus), but according to the tradition they had received. What weight is to be laid upon such a tradition for near a thousand years (above, according to Morinus), is easily to be imagined. Nor let men please themselves with the pretended facility of learning the Hebrew language without points and accents, and not only the language, but the true and proper reading and distinction of it in the Bible. Let the points and accents be wholly removed, and all apprehensions of the sense arising by the restraint and distinction of the words as now pointed; and then turn in the drove of the learned critics of this age upon the naked consonants, and we shall quickly see what woful work, yea havoc of sacred truth, will be made amongst them. Were they shut up in several cells, I should scarcely expect the harmony and agreement amongst them, which is fabulously reported to have been in the like case among the LXX. The Jews say, and that truly, אין איש את לשונו על הקהאה בלצריו לא יריכ 'no man can lift up his tongue to read without punctuation.' And, 'si rationi in his et similibus dominium concedamus, toti mutabuntur libri, in literis, vocibus, et sententiis, et sic res ipsa quoque mutabitur;' lib. Cosri. 1. par. 3. p. 28. And thus have I, with all possible brevity, vindicated the position formerly insisted on, from this grand exception, which might be justly feared from the principles laid down in the prolegomena.

CHAP. VII.

Of the קרי וכתיב *Their nature and original. The difference is in the consonants. Morinus's vain charge on Arias Montanus. The senses of both consistent. Of the great congregation. The spring and rise of these various readings. The judgment of the Prolegomena about them; their order twice over in the Appendix. The rise assigned to them considered. Of Capellus, his opinion, and the danger of it.*

We are not as yet come to a close. There is another thing agitated in these prolegomena, and represented in the appendix, that may seem to derogate from the universality of

my assertion, concerning the entire preservation of the original copies of the Scripture. The קרי וכתיב or the *scriptio* and *lectio*, or *scriptum* and *lectum*, is that which I intend. The general nature of these things is known to all them that have looked into the Bible. One word is placed in the line, and another in the margin; the word in the line having not the points or vowels affixed to it that are its own, but those that belong to the word in the margin; of this sort, there are in the Bible eight hundred and forty, or thereabouts; for some of the late editions, by mistake or oversight, do differ in the precise number. All men that have wrote any considerations on the Hebrew text, have spoken of their nature in general; so hath the author of these prolegomena. As to our present concernment, namely, to manifest that from them no argument can arise to the corruption of the original, the ensuing observation concerning them may suffice.

1. All the difference in these words is in the consonants, not at all in the vowels. The word in the margin owns the vowels in the line as proper to it; and the vowels in the line seem to be placed to the word whereunto they do not belong, because there is no other meet place for them in the line where they are to be continued, as belonging to the integrity of the Scripture.

Morinus, to manifest his rage against the Hebrew text, takes from hence occasion to quarrel with Arias Montanus, and to accuse him of ignorance and false dealing; De Heb. Text. sincer. Excer. 1. cap. 4. p. 40.

The pretence of his quarrel he makes to be, that Arias affirms the greatest part of these various lections to consist in some differences of the points; for which purpose, he cites his words out of his preface to his collection of various lections. 'Maxima in his lectionibus varietatis pars in hujusmodi punctorum discrepantia consistit, ut toto hujus Mazzoreth sive variarum lectionum volumine demonstratur.' Whereunto he subjoins, 'Mira assertio ne una quidem in punctis sita est. Catalogum plurimorum ipse ad finem præfationis adtexuit. Et varietates omnes sunt in literis, nulla in punctis. Confidentius scribo omnium variarum lectionum quas Judæi appellant קרי וכתיב Keri et Ketib de quibus agit Arias nulla prorsus ad puncta pertinet. Iterum confidentius, &c.' Would not any man think but that the man had made

here some great discovery, both as to the nature of the קרי וכתיב, as also to the ignorance of Arias, whom he goes on to reproach as a person unacquainted with the Massora, and with the various lections of Ben Asher and Ben Naphtali, of the east and western Jews, at the end of the Venetian Bibles; which Bibles he chiefly used in the printing of his own. And yet, on the other hand, men acquainted with the ability and great deserving of Arias, will be hardly persuaded, that he was so blind and ignorant, as to affirm the greatest part of the variety he spoke of, consisted in the changing of vowels, and immediately to give instances, wherein all he mentions consists in the change of consonants only. But what if all this should prove the ignorance and prejudice of Morinus? First, to his redoubled assertion about the difference of the Keri and Ketib in the consonants only, wherein he speaks as though he were blessing the world with a new and strange discovery, it is a thing known 'lippis et tonsoribus,' and hath been so since the days of Elias Levita; what then intended Arias Montanus to affirm the contrary; 'hic nigri succus loliginis, hæc est ærugo mera;' he speaks not at all of the קרי וכתיב, but merely of the anomalous pointing of words, in a various way from the genius of the tongue, as they are observed and reckoned up in the Massora: of other varieties he speaks afterward; giving a particular account of the Keri Uketib, which, whether he esteemed various lections or no, I know not. 'Non si te capuis æques.' But all are ignorant who are not of the mind of an aspiring Jesuit.

That the difference in the sense, taking in the whole context, is upon the matter very little, or none at all; at least, each word, both that in the line, and that in the margin, yield a sense agreeable to the analogy of faith.

Of all the varieties that are found of this kind, that of two words, the same in sound, but of most distinct significations, seems of the greatest importance; namely לוֹ and לֹא fourteen or fifteen times, where לֹא 'not,' is in the text; the margin notes לוֹ 'to him,' or 'his,' to be read. But yet, though these seem contrary one to the other, yet wherever this falls out, a sense agreeable to the analogy of faith ariseth fairly from either word. As, to give one or two instances: Psal. c. 3. הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ 'he hath made us, and not we ourselves.' The Keri in the margin is וְלוֹ 'his,' giving this sense; 'he hath

made us, and his we are;' the verb substantive being included in the pronoun. So Isa. lxiii. 9. בְּכָל עָרָתָם לֹא צָר ' in all their afflictions or straits, no straitness;' so the כתיב the קרי לוֹ קֹרִי ' straitness or affliction was to him,' or ' he was straitened or afflicted.' In the first way, God signifieth that when they were in their outward straits, yet he was not straitened from their relief; in the other, that he had compassion for them, was afflicted with them, which, upon the matter, is the same; and the like may be shewed of the rest.

I confess, I am not able fully to satisfy myself in the original and spring of all this variety, being not willing merely to depend on the testimony of the Jews, much less on the conjectures of late innovators. To the uttermost length of my view, to give a full account of this thing is a matter of no small difficulty. Their venerable antiquity and unquestionable reception by all translators, gives them sanctuary from being cast down from the place they hold by any man's bare conjecture. That which, to me, is of the greatest importance, is, that they appear most of them to have been in the Bibles, then, when the oracles of God were committed to the Jews, during which time we find them not blamed for adding or altering one word or tittle. Hence the Chaldee Paraphrast often follows the τὸ קרי which never was in the line, whatever some boastingly conjecture to the contrary: and sometimes the τὸ כתיב. That which seems to me most probable is, that they were collected, for the most part of them, by that אנשי כנסת הגדולה ' the men of the great congregation.' Some, indeed, I find of late (I hope not out of a design to bring all things to a farther confusion about the original), to question whether ever there were any such thing as the great congregation. Morinus calls it a Judaical figment. Our prolegomena question it. Prol. 8. sect. 22. But this is only to question, whether Ezra, Nehemiah, Joshua, Zachariah, Haggai, and the rest of the leaders of the people in their return from the captivity, did set a Sanhedrim, according to the institution of God, and labour to reform the church and all the corruptions that were crept either into the word or worship of God. I see not how this can reasonably be called into question, if we had not to confirm it the catholic tradition of Jews and Christians. Neither is it

called the great congregation from its number, but eminency of persons. Now on this supposition it may be granted, that the קרי on the books of these men themselves, Ezra and the rest, were collected by the succeeding churches; unless we shall suppose with Ainsworth, that the word was so received from God, as to make both necessary. And if we know not the true cause of its being so given, we have nothing to blame but our own ignorance, this not being the only case wherein we have reason so to do. Our last translation generally rendereth the word in the margin, noting also the word in the line where there is any considerable difference. Those who have leisure for such a work, may observe what choice is used in this case by old and modern translators. And, if they had not believed them to have had an authoritative original beyond the impeachment of any man in these days, they could not fairly and honestly have used both line and margin, as they have done.

What says now our prolegomena, with the appendix unto these things.

1. We have them in the appendix, represented unto us in their own order, according as they are found in the books of the Scriptures; and then over again, in the order and under the heads that they are drawn and driven unto by Capellus; a task that learned man took upon himself, that he might, in the performance of it, give some countenance to his opinion, that they are, for the most part, critical emendations of the text, made by some late Massorites, that came no man knows whence; that live, no man knows where, nor when. Thus, whereas these Keri Uketib have the only face and appearance upon the matter, of various lections upon the Old Testament (for the Jews' collections of the various readings of Ben Asher and Ben Naphtali, of the oriental and occidental Jews, are of no value, nor ever had place in their Bible, and may be rejected), the unwary viewer of the appendix is presented with a great bulk of them, their whole army being mustered twice over in this service.

But this inconvenience may be easily amended, nor am I concerned in it. Wherefore, thirdly, for the rise of them it is said, that some of them are the amendments of the Massorites or Rabbins; others, various lections out of divers

copies. That they are all, or the most part of them, critical amendments of the Rabbins is not allowed; for which latter part of his determination we thank the learned author; and take leave to say that in the former we are not satisfied; Prol. 8. 23—25. the arguments that are produced to prove them not to have been from Ezra, but the most part from post-talmudical Rabbins, are capable of a very easy solution, which also another occasion may discover; at present I am gone already too far beyond my intention, so that I cannot allow myself any farther digression.

To answer briefly. Ezra and his companions might be the collectors of all those in the Bible but their own books; and those in their own books might be added by the succeeding church. The oriental and occidental Jews, differ about other things as well as the Keri and Ketib. The rule of the Jews, that the Keri is always to be followed, is novel; and therefore the old translators might read either, or both, as they saw cause. There was no occasion at all why these things should be mentioned by Josephus, Philo, Origen: Hierome says, indeed, on Isa. xlix. 5. that Aquila rendered that word, 'to him,' which is written with ל and א, not ל and ו. But he makes it not appear that Aquila read not as he translated, that is, by the קרי. And for what is urged of the Chaldee and LXX, making use of the Keri and Ketib, it is not intended that they knew the difference under these names, but that these differences were in their days. That the word now in the margin was in the line until the days of the pretended Massorites, is not to be said nakedly but proved, if such a novel fancy expect any credit in the world. That the Judaical Rabbins have made some alterations in the text of their own accord, at least, placed words in the margin, as to their consonants, supplying their vowels in the line where they ought not to have place; that there were various lections in the copies after the Talmud, which have been gathered by some obscure Jews, no mention being made of those collections in the Massora, or any of their grammarians, is the sum of the discourse under consideration. When all this, or any part of it, is proved by testimony, or evident reason, we shall farther attend unto it.

In the mean time I cannot but rejoice, that Capellus's fancy about these things, than which I know nothing more

pernicious to the truth of God, is rejected. If these hundreds of words were the critical conjectures and amendments of the Jews, what security have we of the mind of God, as truly represented unto us, seeing that it is supposed also, that some of the words in the margin were sometimes in the line; and if it be supposed, as it is, that there are innumerable other places of the like nature, standing in need of such amendments, what a door would be opened to curious pragmatical wits, to overturn all the certainty of the truth of the Scripture, every one may see. Give once this liberty to the audacious curiosity of men, priding themselves in their critical abilities, and we shall quickly find out what woful state and condition the truth of the Scripture will be brought unto. If the Jews have made such amendments and corrections of the text, and that to so good purpose, and if so much work of the like kind yet remain, can any man possibly better employ himself, than, with his uttermost diligence, to put his hand to this plough. But he that pulleth down a hedge, a serpent shall bite him.

CHAP. VIII.

Of gathering various lections by the help of translations. The proper use and benefit of translations. Their new pretended use. The state of the originals on this new pretence. Of the remedy tendered to the relief of that state. No copies of old differing in the least from those we now enjoy, from the testimony of our Saviour. No testimony, new or old, to that purpose. Requisites unto good translations. Of the translations in the Biblia Polyglotta. Of the Arabic. Of the Syriac. Of the Samaritan Pentateuch. Of the Chaldee paraphrase. Of the vulgar Latin. Of the Seventy. Of the translation of the New Testament. Of the Persian. Of the Ethiopian. The value of these translations as to the work in hand. Of the supposition of gross corruption in the originals. Of various lections out of Grotius. Of the Appendix in general.

Because it is the judgment of some, that yet other objections may be raised against the thesis pleaded for, from what is affirmed in the prolegomena about gathering various lections by the help of translations, and the instances of that good work given us in the appendix, I shall close this discourse with the consideration of that pretence.

The great and signal use of various translations, which hitherto we have esteemed them for, was the help afforded by them in expositions of the Scripture. To have represented unto us in one view the several apprehensions and judgments of so many worthy and learned men, as were the authors of these translations, upon the original words of the Scripture, is a signal help and advantage unto men inquiring into the mind and will of God in his word. That translations were of any other use formerly, was not apprehended. They are of late presented unto us under another notion: namely, as means and helps of correcting the original, and finding out the corruptions that are in our present copies, shewing that the copies which their authors used, did really differ from those which we now enjoy and use. For this rare invention we are, as for the former, chiefly beholden to the learned and most diligent Capellus, who is followed, as in sundry instances himself declares, by the no less learned Grotius. To this purpose the scene is thus laid: it is supposed of old there were sundry copies of the Old Testament differing in many things, words, sentences, from those we now enjoy. Out of these copies, some of the ancient translations have been made. In their translations they express the sense and meaning of the copies they made use of. Hence, by considering what they deliver, where they differ from our present copies, we may find out (that is, learned men who are expert at conjectures may do so) how they read in theirs. Thus may we come to a farther discovery of the various corruptions that are crept into the Hebrew text, and by the help of those translations amend them. Thus Capellus. The learned author of our prolegomena handles this business, Prol. 6. I do not remember that he expressly any where affirms that they had other copies than those we now enjoy; but, whereas (besides the Keri and Ketib, the various readings of Ben Asher, and Ben Naphtali, of the east and western Jews), there are, through the neglect, oscitancy, and frailty of the transcribers, many things befallen the text, not such failings as happening in one copy, may be easily rectified by others, which are not to be regarded as various lections, nor such as may be collected out of any ancient copies, but faults, or mistakes, in all the copies we enjoy, or have ever been known, by the help and use of translations,

conjecturing how they read in their books, either with other words or letters, consonants or points, we may collect various lections, as out of the original. What this opinion upon the matter differeth from that of Capellus I see not; for the difference between our copies and those of old, are by him assigned to no other original; nor doth Capellus say that the Jews have voluntarily corrupted the text; but only that alterations are befallen it by the means and ways recounted in the prolegomena. To make this evident by instances, we have a great number of such various lections gathered by Grotius in the appendix. The truth is, how that volume should come under that name, at first view I much wondered. The greatest part of it gives us no various lections of the Hebrew text as is pretended; but various interpretations of others from the Hebrew. But the prolegomena salve that seeming difficulty. The particulars assigned as various lections, are not differing readings collected out of any copies extant, or ever known to have been extant, but critical conjectures of his own for the amendment of the text, or at most conjectures upon the reading of the words by translators, especially the LXX and vulgar Latin.

Let us now consider our disease intimated, and the remedy prescribed; together with the improbability of the one, and the unsuitableness of the other, as to the removal of it, being once supposed. The distemper pretended is dreadful, and such, as it may well prove mortal to the sacred truth of the Scripture. The sum of it, as was declared before, is, that there were of old sundry copies extant, differing in many things from those we now enjoy, according to which the ancient translations were made; whence it is come to pass, that in so many places they differ from our present Bibles, even all that are extant in the world; so Capellus; or that there are corruptions befallen the text (varieties from the *αὐτόγραφα*) that may be found by the help of translations, as our prolegomena.

Now, whereas the first translation that ever was, as is pretended, is that of the LXX, and that of all others, excepting only those which have been translated out of it, doth most vary and differ from our Bible, as may be made good by some thousands of instances, we cannot but be exceedingly uncertain in finding out wherein those copies,

which, as it is said, were used by them, did differ from ours, or wherein ours are corrupted; but are left unto endless uncertain conjectures. What sense others may have of this distemper I know not; for my own part, I am solicitous for the ark; or the sacred truth of the original; and that because I am fully persuaded that the remedy and relief of this evil, provided in the translations, is unfitted to the cure, yea, fitted to increase the disease. Some other course then must be taken. And seeing the remedy is notoriously insufficient to effect the cure, let us try whether the whole distemper be not a mere fancy, and so do what in us lieth to prevent that horrible and outrageous violence, which will undoubtedly be offered to the sacred Hebrew verity, if every learned mountebank may be allowed to practise upon it, with his conjectures from translations.

It is well known, that the translation of the LXX, if it have the original pretended, and which alone makes it considerable, was made and finished three hundred years, or near thereabout, before the incarnation of our Saviour; it was in that time and season wherein the oracles of God were committed to the Jews, whilst that church and people were the only people of God, accepted with him, designed by him keepers of his word, for the use of the whole church of Christ to come, as the great and blessed foundation of truth. A time when there was an authentic copy of the whole Scripture, as the rule of all others, kept in the temple; now can it be once imagined, that there should be at that time such notorious varieties in the copies of the Scripture, through the negligence of that church, and yet afterward neither our Saviour nor his apostles take the least notice of it; yea, doth not our Saviour himself affirm of the word that then was among the Jews, that not Ἰῶτα ἓν or μία κεραία of it should pass away or perish, where let not the points, but the consonants themselves with their apices, be intended or alluded unto in that expression; yet of that word, which was translated by the LXX, according to this hypothesis, and which assuredly they then had if ever, not only letters and tittles, but words, and that many, are concluded to be lost. But that no Jew believes the figment we are in the consideration of, I could say, 'credat Apella.'

2. Waving the consideration of our refuge in these cases,

namely, the good providence and care of God in the preservation of his word, let the authors of this insinuation prove the assertion; namely, that there was ever in the world any other copy of the Bible, differing in any one word from those that we now enjoy; let them produce one testimony, one author of credit, Jew or Christian, that can, or doth, or ever did, speak one word to this purpose. Let them direct us to any relic, any monument, any kind of remembrance of them, and not put us off with weak conjectures upon the signification of one or two words, and it shall be of weight with us? Is it meet, that a matter of so huge importance, called into question by none but themselves, should be cast and determined by their conjectures? do they think that men will part with the possession of truth upon so easy terms? that they will be cast from their inheritance by divination? But they will say, is it not evident that the old translators did make use of other copies, in that we see how they have translated many words and places, so as it was not possible they should have done, had they rendered our copy according to what we now read: but will, indeed, this be pleaded? May it not be extended to all places, as well as to any? and may not men plead so for every variation made by the LXX from the original; they had other copies than any now are extant. Better all old translations should be consumed out of the earth, than such a figment should be admitted. That there are innumerable other reasons to be assigned of the variations from the original, as the translators' own inadvertency, negligence, ignorance (for the wisest see not all), desire to expound and clear the sense, and, as it was likely, of altering and varying many things from the original, with the innumerable corruptions and interpolations that have befallen that translation, indifferently well witnessed unto by the various lections exhibited in the appendix, it were easy to manifest; seeing then, that neither the care of God over his truth, nor the fidelity of the Judaical church, whilst the oracles of God were committed thereunto, will permit us to entertain the least suspicion, that there was ever in the world any copy of the Bible differing in the least from that which we enjoy, or that those we have are corrupted, as is pretended; and seeing that the authors of that insinuation, cannot produce the least testimony to make it good *μένωμεν*

ὥσπερ ἐσμὲν· through the mercy and goodness of God, in the entire unquestionable possession of his oracles once committed to the Jews, and the faith therein once committed to the saints.

But now, to suppose that such indeed hath been the condition of the holy Bible in its originals, as is pretended, let us consider whether any relief in this case be to be expected from the translations, exhibited unto us with much pains, care, and diligence, in these Biblia Polyglotta and so at once determine that question, whether this be any part of the use of translations, be they never so ancient; namely, to correct the originals by leaving farther discussion of sundry things, in and about them, to other exercitations.

1. That all, or any translation, may be esteemed useful for this purpose, I suppose without any contention it will be granted. (1.) That we be certain concerning them, that they are translated out of the originals themselves, and not out of the interpretations of them that went before them; for if that appear, all their authority, as to the business inquired after, falls to the ground, or is at best resolved into that former, whence they are taken, if they are at agreement therewith; otherwise they are a thing of naught: and this one consideration will be found to lay hold of one moiety of these translations.

(2.) That they be of venerable antiquity, so as to be made when there were other copies of the original in the world besides that which we now enjoy.

(3.) That they be known to be made by men of ability and integrity, sound in the faith, and conscientiously careful not to add or detract from the originals they made the translation out of. If all these things, at least, concur not in a translation, it is most undeniably evident that it can be of no use, as to assist in the finding out what corruptions have befallen our copies, and what is the true lection of any place about which any differences do arise. Let us then, as without any prejudice in ourselves, so without (I hope) any offence to others, very briefly consider the state and condition of the translations given us in the Biblia Polyglotta, as to the qualifications laid down.

Let us then take a view of some of the chiefest of them without observing any order; seeing there is no more reason for

that which is laid down in this appendix, than for any other that may be fixed on. I shall begin with the Arabic, for the honour I bear to the renownedly learned publisher of it, and the various lections of the several copies thereof; and the rather, because he hath dealt herein with his wonted candour, giving in a clear and learned account of the original and nature of that translation, which I had, for the substance of it, received from him in a discourse before, wherein also he gave me a satisfactory account concerning some other translations, which I shall not need now to mention; though I shall only say, his judgment in such things is to be esteemed at least equal with any now alive.

1. Then he tells us, upon the matter, that this translation is a cento, made up of many ill-suited pieces, there being no translation in that language extant: I speak of the Old Testament. 2. For the antiquity of the most ancient part of it was made about the year 4700 of the Jews' account, that is, of Christ 950. 3. It was, as to the Pentateuch, translated by R. Saadias Haggaon. 4. That it is interpreted and changed, in sundry things, by some other person. 5. That he who made these changes, seemed to have so done that he might the better thereby δουλένειν ὑποθέσει, as to some particular opinion of his own, whereof sundry instances are given. 6. That he seems to have been a Mahometan, or at least much to have favoured them, as appears from other evidences, so from the inscription of his work with that solemn motto, taken out of the Alcoran, 'In nomine Dei miseratoris, misericordis.' 6. It may be thought, also, that some other, a Jew, or a Samaritan, had his hand in corrupting the last translation. 7. Who thought to stamp a divine authority upon his particular opinions. 8. That the foundation of this translation, now printed, being that of Saadias, it is observable that he professeth, that he did both add and detract according as he thought meet, that so he might set out the hidden (cabalistical) understanding of the Scripture. 9. That the other Arabic translations that are extant, are out of the LXX, either immediately, or by the Syriac, which was translated out of it: on these, and the like heads, doth that oracle of the eastern learning, who hath not only (as some) learned the words of some of those languages, but searched with great diligence and judgment into the nature

of the learning extant in them, and the importance of the books we have, discourse in that preface. It is the way of Sciolists, when they have obtained a little skill in any language or science, to persuade the world that all worth and wisdom lies therein: men thoroughly learned, and whose learning is regulated by a sound judgment, know that the true use of their abilities consists in the true suiting of men to a clear acquaintance with truth. In that kind, not only in this particular are we beholden to this worthy learned person. I suppose there will not need much arguing to prove, that this translation, though exceeding useful in its own place and kind, yet is not in the least a fit remedy to relieve us against any pretended corruption in the original, or to gather various lections different from our present copy by. Well may it exercise the ability of learned men, to consider wherein, and how often, it goes off from the rule of faith; but rule in itself, and upon its own account, coming short of all the necessary qualifications laid down before, it is none.

Should I now go to gather instances of the failings of this translation, open and gross, and so proceed with the rest, I think I might make a volume near as big as that of various lections, now afforded us: but I have another manner of account to give of my hours then so to spend them.

Whether the Syriac translation be any fitter for this use, any one, who shall be pleased to consider and weigh it, will easily discover. It seems indeed to have been made out of the original, at least for some part of it; or that the translation of the LXX hath been in many things changed since this was made, which I rather suppose; but when, where, or by whom, it doth not appear; nor doth it in many things seem to have any respect at all unto the Hebrew. The note at the close of the Prophets, I suppose to proceed rather from the scribe of that individual copy, than the translator; but that the reader may see what hands it hath passed through, he may take it as it is rendered by the learned author of the annotations on that translation; 'Explicit Malachias sive libri 12 Prophetarum, quorum oratio perpetuo nobis adsit, Amen; precibusque ipsorum, precibusque omnium sanctorum, sodalium ipsorum præsertim virginis, quæ Deum peperit, omnium sanctorum matris quæ pro genere Adami in-

tercedit, propitius sit Deus lectori et Scriptori peccatori, et omnibus sive verbo sive opere, ipsis participantibus ;' but this good conclusion is, as I suppose, from the scribe, the usual negligence of whom in his work is frequently taxed in the collection of various readings, as pag. 8. *et alibi*.

Now, though I confess this translation to be very useful in many things, and to follow the original for the most part, yet being made, as yet I know neither when nor by whom, in sundry places evidently following another corrupt translation, having passed through the hands of men ignorant and suspicious, against whose frauds and folly, by the reason of the paucity of copies, we have no relief, I question whether it may be esteemed of any great use of importance, as to the end inquired after.

Of the Samaritan Pentateuch, both original and translation, we shall not need to add much; what the people from whom it hath its denomination were, is known; nor have the inquiries of Scaliger, or Morinus, added any thing to what is vulgarly known of them from the Scripture and Josephus: in a word, an idolatrous, superstitious, wicked people they were, before they were subdued by Hyrcanus; afterward they continued in the separation from the true church of God; and, upon the testimony of our Saviour, had not salvation among them. When they received their Pentateuch is uncertain; uncertain also how long they kept it; that they corrupted it, whilst they had it, is not uncertain; they are charged to have done so by the Jews in the Talmud, and the instance they give abides to this day; Deut xi. 30. They have added Sichem to the text, to give countenance to their abominations. And openly, in Deut. xxvii. 4. where God gives a command that an altar should be set up on mount Ebal, they have wickedly and nefariously corrupted the text, and put in Gerizim. Now, one such voluntary corruption, made on set purpose to countenance a sin, and false worship, is enough to lay low the authority of any copy whatever. The copy here printed was brought out of the east from Damascus not long since. It appears to have been two hundred and thirty years old, saith Morinus in the account of it, 'Opusc. Samar. præfat: ad Translat. Samarat.' As I said before, that any Samaritans do as yet remain is uncertain; some few Jews there are that walk in that way, here and there

a few families. Now that this Pentateuch, which was never as such committed to the church of God, that had its rise no man knows by whom, and that hath been preserved no man knows how, known by few, used by none of the ancient Christians, that hath been voluntarily corrupted by men of corrupt minds to countenance them in their folly, should be of any authority upon its own single account to any end or purpose, especially to vie with the Hebrew text, men that have not some design that they publicly own not, will scarce contend. The places instanced in by Morinus[h] to prove its integrity above the Hebrew copy, as to the solution of difficulties by it, in Gen. xi. 29. 31. Exod. xii. 40. do evidently prove it corrupt; any man that will consider them will find the alterations purposely made to avoid the difficulties in those places, which is one common evidence of corruption, in Gen. xi. 31. sixty years are cut off from the life of Terah, to make the chronology agree; and that of Exod xii. the dwelling of the children of Israel and their fathers, when they dwelt in the land of Canaan, and in the land of Egypt, was four hundred and thirty years, is a plain comment or exposition on the text, nor would Jerome, who had this copy, make any use of it, in these difficulties. Might I go over the rest of Morinus's instances whereby he seeks to credit his Samaritan copy, which we have in these Biblia Polyglotta, I could manifest that there is scarce one of them, but yields a clear argument of corruption in it, upon some of the best grounds that we have to judge of the sincerity or corruption of any copy; and if this Pentateuch had been of any credit of old, it would not have been omitted, yea, as it seems utterly rejected as a thing of nought, by Origen in his diligent collection of the original and versions.

But we are in a way and business, wherein all things are carried to and fro by conjectures; and it were no hard task to manifest the utter uncertainty of what is fixed on as the original of this Pentateuch, by the author of the prolegomena, or to reinforce those conjectures which he opposeth; but that is not my present work; nor do I know that ever it will be so. But I must for the present say, that I could have been glad, that he had refrained the close of his discourse; Sect. 2. wherein from the occasional mention of the Sama-

[h] Morin. cap. 1. Exercit. 4.

ritan liturgy, and the pretended antiquity of it, he falls not without some bitterness of spirit on those who have laid aside the English service book; it were not (in the judgment of some) imprudently done, to reserve a triumph over the sectaries, to some more considerable victory, than any is to be hoped from the example of the Samaritans: were they all barbers, and porters, and alehouse-keepers, yet they might easily discern, that the example and precedent of a wicked people, forsaken of God, and forsaking of him, to whom the promise of the Spirit of supplications, was never made, nor he bestowed upon them, is not cogent unto the people of Christ under the New Testament; who have the promise made good unto them. And much more unto the same purpose will some of them be found to say, when men of wisdom and learning, who are able to instruct them, shall condescend personally so to do. But I shall forbear, what might farther be spoken.

The Chaldee paraphrase is *a cento* also. The Targum of Jonathan is ancient, so also is that of Onkelos; they are supposed to have been made before or about the time of our Saviour. Some of the Jews would have Jonathan to have lived not long after Ezra. Others, that he was the chief disciple of Hillel, about a hundred years before Christ's incarnation; some are otherwise minded, and will not own it to be much older than the Talmud: but as yet I see no grounds sufficient to overthrow the received opinion. The other parts of the Scripture were paraphrased at several times, some above five hundred years after our Saviour, and are full of Talmudical fancies, if not fables; as that on the Canticles. That all these Targums are of excellent use is confessed, and we are beholden to the Biblia Polyglotta for representing them in so handsome an order and place, that with great facility they may be compared with the original. But as to the end under consideration, how little advantage is from hence to be obtained, these few ensuing observations will evince. 1. It was never the aim of those paraphrasts to render the original text exactly *verbum de verbo;* but to represent the sense of the text, according as it appeared to their judgment; hence it is impossible to give any true account how they read in any place, wherein they dissent from our present copies, since their endeavour was to give

us the sense as they thought, rather than the bare and naked importance of the words themselves; hence Elias saith of them וְהִנֵּה הַמְתַרְגְּמִים לֹא שָׁמְרוּ לִפְעָמִים דֶּרֶךְ הַדִּקְדּוּק ‘behold the Targumists observed not sometimes the way of grammar.’ 2. It is evident, that all the Targums agreed to give us often mystical senses, especially the latter, and so were necessitated to go off from the letter of the text. 3. It is evident that they have often made additions of whole sentences to the Scripture, even the best of them, from their own apprehensions or corrupt traditions, whereof there is not one tittle or syllable in the Scripture, nor ever was. 4. What careful hands it hath passed through, the bulky collection of various lections given in this appendix doth abundantly manifest; and seeing it hath not lain under any peculiar care and merciful providence of God, whether innumerable other faults and errors, not to be discovered by any variety of copies, as it is happened with the Septuagint, may not be got into it, who can tell. Of these and the like things we shall have a fuller account when the Babylonia of Buxtorf the father (promised somewhile since by the son to be published; Vindic. veritat. Heb. p. 2. chap. 10. pag. 337. and as we are informed by the learned annotator on this paraphrase, in his preface in the appendix, lately sent to the publishers of this Bible), shall be put out; so that we have not as yet arrived at the remedy provided for the supposed distemper.

Of the vulgar Latin, its uncertain original, its corruptions, and barbarisms, its abuse, so much hath been spoken, and by so many already, that it were to no purpose to repeat it over again: for my part I esteem it much the best in the whole collection exhibited unto us, excepting the interlinary of Arias; but not to be compared to sundry modern translations, and very unfit to yield the relief sought after.

The LXX is that which must bear the weight of the whole. And good reason it is indeed, that it should answer for the most of the rest; they being evidently taken out of it, and so they are oftentimes worse, yet they are now better than that is. But here again all things are exceedingly uncertain, nothing almost is manifest concerning it, but that it is wofully corrupt; its rise is uncertain; some call the

whole story of that translation into question, as though there had never been any such persons in *rerum natura*, the circumstances that are reported about them, and their works, are certainly fabulous; that they should be sent for upon the advice of Demetrius Phalereus, who was dead before, that they should be put into seventy-two cells or private chambers; that there should be twelve of each tribe, fit for that work, are all of them incredible. See Scal. ad Euseb. fol. 123. Wouwer Syntag. cap. 11.

Some of the Jews say that they made the translation out of a corrupt Chaldee paraphrase, and to me this seems not unlikely. Josephus, Austin, Philo, Hierome, Zonaras, affirm that they translated the law or Pentateuch only; Josephus affirms this expressly, οὐδὲ γὰρ (saith he) πᾶσαν ἐκεῖνος ἐφθη λαβεῖν τὴν ἀναγραφὴν, ἀλλ' αὐτὰ μόνα τὰ τοῦ νομου παρέδοσαν ὑι πεμφθέντες ἐπὶ τὴν ἐξήγησιν· Proem. ad Antiquit. and this is a received opinion: whence we have the rest is unknown. Take to this purpose the ensuing chapter out of Drusius, Observat, lib. 6. chap. 9.

'Vulgatam translationem Græcam non esse LXX interpretum, contra, quam olim existimatum fuit.

'Translatio ea quæ vulgo apud Græcos habetur, quin LXX interpretum non sit, nemini hodie dubium esse arbitror nam si nihil aliud, innumeri in ea loci sunt, qui arguunt magnam imperitiam sermonis Ebraici; sed et negligentiam singularem in legendo, et oscitantiam tantis viris indignam qui in ea editione non videt, nihil videt; et si Eusebius, Hieronymus passim in monumentis suis eam septuaginta interpretibus attribuere videtur. Nos quoque cum aliquid inde proferimus usitato magis quam vero nomine utimur, exemplo videlicet Hieronymi, quem suspicamur, licet crederet interpretationem eam a viris illis elaboratam minime fuisse, ne offenderet Græcos voluisse tamen recepto nomine semper appellare. Certe quin dubitaverit super iisdem authoribus, nihil dubitamus, nam vel hoc nos in ea opinione confirmat, quod scribit Josephum, omnemque adeo scholam Judæorum quinque tantum libros Mosis a septuaginta interpretibus translatos esse asserere, scribit autem hoc non semel, sed sæpius, ut Ezech. 5. pag. 343. et pag. 301. et 372. et Mich. 2. pag. 150. Libris Antwerpiæ vulgatis. Drus. observat. lib. 6. cap. 9.'

Let it be granted that such a translation was made, and that of the whole Bible, by some Alexandrian Jews, as is most probable; yet it is certain, that the *Αὐτόγραφον* of it, if left in the library of Alexandria, was consumed to ashes in Cæsar's wars; though Chrysostome tells us, that the prophets were placed in the temple of Serapis, *μέχρι νῦν ἐκεῖ τῶν προφητῶν αἱ ἑρμηνευθεῖσαι βίβλοι μενουσιν*: ad Judæos: 'and they abide there,' saith he, 'unto this day;' how unlikely this is, any man may guess, by what Hierome, who made another manner of inquiry after those things, than Chrysostome, affirms concerning the incurable various copies of that translation wanting an umpire of their differences. We know also what little exactness men in those days, before the use of grammar, attained in the knowledge of languages, in their relation to one another; and some learned men do much question, even the skill of those interpreters, so Munster. Præfat. ad Biblia; 'Videbat Hieronymus vir pius et doctus, Latinos vera et genuina legis atque prophetarum destitutos lectione, nam LXX interpretum editio, quæ tunc ubique locorum receptissima erat apud Græcos et Latinos nedum perperam plerique in locis versa fuit, verum per Scriptores atque scribas plurimum corrupta, id quod et hodie facile patet conferenti editionem illam juxta Hebraicam, veritatem, ut interim fatear illos non admodum peritos fuisse linguæ Hebraicæ id vel quod inviti cogimur fateri, alioquin in plurimis locis non tam fœde lapsi fuissent.'

If moreover the ability be granted, what security have we of their principles and honesty. Cardinal Ximenius, in his preface to the edition of the Complutensian Bibles, tells us (that which is most true, if the translation we have be theirs), that on sundry accounts, they took liberty in translating according to their own mind; and thence concludes, 'unde translatio septuaginta duum, quandoque est superflua quandoque diminuta;' 'it is sometimes superfluous, sometimes wanting;' but suppose all these uncertainties might be overlooked, yet the intolerable corruptions, that (as it is on all hands confessed) have crept into the translation, makes it altogether useless as to the end we are inquiring after; this Hierome in his epistle to Chromat. at large declares, and shews from thence the necessity of a new translation. Yea, Bellarmine himself says, that though he believes the translation of the

Septuagint to be still extant, yet it is so corrupt and vitiated that it plainly appears to be another; lib. 2. de Verbo Dei, cap. 6.

He that shall read and consider what Hierome hath written of this translation, even then when he was excusing himself, and condescended to the utmost to wave the envy that was coming on him, upon his new translation, in the second book of his Apology against Ruffinus; cap. 8, 9. repeating and mollifying what he had spoken of it in another place, will be enabled in some measure to guess of what account it ought to be with us. In brief he tells us, it is corrupt, interpolated; mingled by Origen with that of Theodotion, marked with asterisks and obelisks; that there were so many copies of it, and they so varying, that no man knew what to follow; tells us of a learned man who, on that account, interpreted all the errors he could light on for Scripture; that in the book of Job, take away what was added to it by Origen, or is marked by him, and little will be left; his discourse is too long to transcribe; see also his Epistle to Chromatius at large to this purpose. Let the reader also consult the learned Masius, in his preface to his most learned comment on Joshua.

For the translations of the New Testament, that are here afforded us, little need be spoken; of the antiquity, usefulness, and means of bringing the Syriac into Europe, an account hath been given by many, and we willingly acquiesce in it: the Ethiopian and Persian are novel things, of little use or value; yea, I suppose it may safely be said, they are the worst and most corrupt that are extant in the world; the Persian was not translated out of the Greek, as is confessed by the learned annotator upon it: 'Præsens locus satis arguit, Persam Græcum codicem haud consuluisse;' in Luc. 10. et 41. Yea, in how many things he goes off from the Greek, Syriac, Arabic, yea goes directly contrary to the truth, is both acknowledged by its publisher, and is manifest from the thing itself; I know no use of it, but only to shew that such a useless thing is in the world.

Nor is the Ethiopian one whit better; a novel endeavour of an illiterate person: he tells us that John when he wrote the Revelation, was archbishop of Constantia, or Constantinople, &c. It is to no purpose to go over the like

observations, that might be made on these translations; if any man hath a mind to be led out of the way, he may do well to attend unto them. Whether some of them be in use now in the world I know not, I am sure it is well if they be not; had I not seen them, I could not have imagined any had been so bad: would I make it my business to give instances of the mistakes, ignorance, falsifications, errors, and corruptions of these translators, whoever they were (Jews or Christians, for I am not without some ground of thinking that Jews have had their hands in them for money), my discourse, as I said before, would swell into a volume, and unless necessitated, I shall avoid it.

From what hath been spoken, it may abundantly appear, that if there are indeed such corruptions, mistakes, and errors, crept into the original, as some have pretended, there is no relief in the least provided for the security of truth, by any of the translations exhibited unto us, in these late editions of the Bible; themselves being of an uncertain original, corrupt, and indeed of no authority from themselves, but merely from their relation to that whose credit is called in question; for my own part, as I said before, I allow them the proper use and place; and am thankful to them by whose care and pains we are made partakers of them; but to endeavour by them to correct the Scripture, to gather various lections out of the original, as say others, for my part I abhor the thoughts of it, let others do as seems good unto them. And if ever I be necessitated to speak in particular of these translations, there are yet in readiness farther discoveries to be made of them.

There remains only, as to my purpose in hand, that some brief account be taken of what is yet farther insinuated, of the liberty to observe various lections in the Bible upon supposition of gross corruptions that may be crept into it; as also of the specimen of various lections gathered out of Grotius's annotations, and somewhat of the whole bulk of them, as presented unto us in the appendix.

For the corruptions supposed, I could heartily wish that learned men would abstain from such insinuations unless they are able to give them some pretence by instances; it is not spoken of this or that copy, which by the error of the scribes or printers may have important mistakes found in it.

There is no need of men's critical abilities to rectify such mistakes, other copies are at hand for their relief. It is of the text without such suppositions, that this insinuation is made; now to cast scruples into the minds of men, about the integrity and sincerity of that, without sufficient ground or warrant, is surely not allowable. It is not good to deal so with men or their writings, much less with the word of God. Should any man write that in case of such a man's theft, or murder, who is a man of unspotted reputation, it were good to take such or such a course with him, and publish it to the world, would their stirring of such rumours be looked on as an honest, Christian, and candid course of proceeding? And is it safe to deal so with the Scripture? I speak of Protestants; for Papists, who are grown bold in the opposition to the originals of the Scripture, I must needs say that I look upon them as effectually managing a design of Satan to draw men into atheism. Nor in particular do I account of Morinus's exercitations one whit better. It is readily acknowledged, that there are many difficult places in the Scripture, especially in the historical books of the Old Testament. Some of them have by some been looked at as ἄλυτα. The industry of learned men of old, and of late Jews and Christians, have been well exercised in the interpretation and reconciliation of them: by one, or other, a fair and probable account is given of them all. Where we cannot reach the utmost depth of truth, it hath been thought meet, that poor worms should captivate their understandings to the truth and authority of God in his word. If there be this liberty once given that they may be looked on as corruptions, and amended at the pleasure of men, how we shall be able to stay before we come to the bottom of questioning the whole Scripture, I know not. That then which yet we insist upon, is, that according to all rules of equal procedure, men are to prove such corruptions, before they entertain us with their provision of means for remedy.

For the specimen of various lections gathered out of Grotius's annotations, I shall not much concern myself therein; they are nothing less than various lections of that learned man's own observations: set aside; 1. The various lections of the LXX, and vulgar Latin of Symmachus, Aquila, and Theodotion, wherein we are not concerned. 2. The Keri and Ketib, which we have oftentimes over and over in this

volume. 3. The various readings of the oriental and occidental Jews which we have also elsewhere. 4. Conjectures how the LXX, or vulgar Latin read, by altering letters only. 5. Conjectures of his own how the text may be mended, and a very little room will take up what remains; by that cursory view I have taken of them, I see not one word that can pretend to be a various lection; unless it belong to the Keri and Ketib, or the difference between the oriental and the occidental Jews: so that, as I said before, as to my present design I am not at all concerned in that collection; those that are may farther consider it.

As short an account will seem for the general consideration of the whole bulky collection of various lections that we have here presented unto us; for those of the several translations we are not at all concerned in them: where any or all of them fail, or are corrupted, we have a rule, blessed be God, preserved to rectify them by. For those of the originals I have spoken to them in particular; I shall only add, that we have some of them both from the Old and New Testament given us thrice over at least, many of the Keri and Ketib, after a double service done by them, are given us again the third time by Grotius, so also are those of the New Testament by the same Grotius, and Lucas Brugensis.

PRO

SACRIS SCRIPTURIS

ADVERSUS HUJUS TEMPORIS

FANATICOS

EXERCITATIONES APOLOGETICÆ QUATUOR.

Ερευνᾶτε τὰς γραφάς. John v. 39.

AD

LECTOREM ADMONITIO.

Quas hic conspicis pagellæ (lector erudite) theologicarum quarundam quæstionum determinationes, quas vocant, tibi exhibent. Quid eas ad disputationum privatarum usum, tumultuarie pene conscriptas, seorsum a reliquis ejusdem generis laciniis, in lucem protulerit, paucis accipias velim. De authoritate, atque integritate sacrarum Scripturarum tractatus binos, lingua vernacula emittens, quorum occasiones ac rationem omnem alibi fusius exposui, disputationes hasce quibus cum illis arctissimum est materiæ consortium, et quæ quod reliquum est circa verbum divinum controversiarum paucis absolvant, quamvis sermone ab iis disjunctas, una in medium producendas censui. Utrum ob doctrinæ consortium, aut linguæ dissidium, illorum tractatuum pars aliqua, aut alius ipsa tractatulus scriptiuncula hæc habeatur, penes lectorem arbitrium esto. Fanatici sunt, erroribus et stultitia hisce diebus notissimi, quos inprimis hic aggredimur. Nemo autem post homines natos, æque ac ego delirasse censendus esset, si ipsos scriptis hisce redarguere statuerim, cum nihilo plus sermonem illum quo hic utimur intelligant, quam nos aliquoties inconditum illum verborum sonum omni sano sensu vacuum, quo ipsi non tantum omnibus aliis, sed et ipsi sibi in dicendo obstepere videntur, mente percipere possimus. Juniorum instructioni (erunt enim forsan qui opellam hanc nostram inspicient) quibus in sacrarum literarum studium ingenii acumen σὺν Θεῷ in-

tendentibus, passim hosce corvos sequi testaque lutoque, nec animus est nec otium, specimen hoc novi fanaticismi refutati, qui ξένοις δαιμονίοις comitatus nullubi non grassatur, dicatum est. Puteum, ni fallar, seu abyssum potius errorum omnium, non tantum quorum in culpa cubantes deprehendimus fanaticos, sed et eorum etiam quibus pene nullos non inquinat aut fascinat Romana meretrix, luce retectum et veritate obcuratum iterum, paucis ostendimus. Destructa autem ista impietatis omnis et δεισιδαιμονίας arce, quam in Scripturarum contemptum moliuntur improbi homunciones, tam in proclivi est ut cadat tota errorum propago, quam imber est quando pluit. Quæ hic eo animo in honorem verbi Dei scripta invenies, tu lector sine gratia, odio aut partium studio, perpende atque judica.

PRO

SACRIS SCRIPTURIS

ADVERSUS HUJUS TEMPORIS

FANATICOS.

EXERCIT. I.

An sacra Scriptura sit, ac vere dicatur verbum Dei?

Quæstionis hujus duas esse partes constat; quarum una rem ipsam, nomen proprium scripturarum altera ponit. Eam sub hisce terminis proposuimus, ut largior inde pateret disputandi campus, dum in utramvis partem opponentibus incurrere licuerit. Primam autem quæstionis partem, duplicem iterum respectum induere posse, palam est; nempe prout Scripturam respicit vel in esse reali, ut loquuntur, aut etiam in esse cognoscibili; nimirum Scripturam esse verbum Dei contra Atheos, Paganos, et Novum Testamentum quod attinet, Judæos etiam, asserentes, una, eam spirituali sua luce, quam a solo Authore suo mutuatur, se Dei verbum esse infallibiliter demonstrare contra pontificios, affirmamus fanaticos nostrates, qui a tremore quo se in sacris agitari ipsi sibi fingunt, aut reapse vi mali spiritus agitantur, vulgo trepidantes seu *Quakers* vocantur, respicit quæstionis pars posterior, quæ est de Scripturæ nomine proprio.

De prima quæstionis parte innumera extant virorum doctissimorum scripta, quibus veritatem quam astruendam hac disputatione duximus, et dilucide exposuerint, atque adversus insultus Atheorum ex una parte, pontificiorum ex altera, ita muniverint, ut omnino nihil opus sit ea hic repetere, quæ aliunde nullo negotio peti possunt; hoc tantum addam; inter omnes quotquot sunt ubivis theologos, qui causam hanc Dei atque verbi ipsus contra pontificios defendendam susceperunt, vix quenquam inveniri, qui cum Whitakero nostro comparandus sit; nedum ei præferendus; de parte ideo quæstionis posteriori, seu de nomine Scripturæ proprio, contra, fanaticos nostrates impræsentiarum mihi agendum esse duxi.

Etenim huic hominum generi, cum non satis esset iiscum

congredi et sociari, qui præteritis sæculis convitia sacris Scripturis intentarunt, atque omnia in illas injecta opprobria suo calculo approbare; cum hoc solum sibi reliquum fecisse, aliorum ingeniosam nequitiam observaret, ut in discrimen nominis, unde omnis earum dependet authoritas, illas adduceret, hujus rei conficiendæ curam, sibi a Satana delatam gaudet; nimirum ut titulo illo glorioso, verbo Dei, illas spoliaret. Jam vero uti semper antiquo generis humani hosti perniciosa sua molimina colore aliquo seu fuco illinere, pro more fuit, ita quo plus veneni et malitiæ ulli eorum inesse noverit, eo gloriosiori tegumento infucatum obtrudere satagit. Exemplo sit is quem jam perpendimus error, seu furor potius dicendus sit; ut nihil pene unquam perniciosius excogitaverit, nec quod præsentius venenum ecclesiæ Christi propinaret; ita nunquam fallaciori prætextu ad animas rudium et ἀκακῶν illaqueandas usus est; hic vero qualis sit videamus. 'Nomen verbi Dei,' inquiunt fanatici, 'soli Christo competit; ideoque titulum illum, Scripturæ conferre, nobis est religio. Nonne enim qui decet, Scripturæ honorem habere possumus, nisi suum Christo honorem derogemus? Num Scriptura Christus? Num litera Spiritus? hoc nomen Christi, verbum Dei: Scriptura sua sorte ac nomine contenta abeat.'

Atqui hæc omnia merus fucus sunt, præstigiæ ac fraudes; si enim reverentia Christi ducti, si vario usu et homonymia vocis τοῦ λόγοῦ decepti, authoritatem, necessitatem, et perfectionem suam sacræ Scripturæ relinquentes, de solo nomine litem moverent miseri homunciones, misericordia saltem, si non venia digni viderentur. Sed alia omnino res est; non enim tantum Scripturas omni sua authoritate spoliare, easque loco suo movere, sed et ipsum Christum personalitate sua, atque divina existentia exuere, hoc unico stratagemate intendunt et conantur.

Cum enim multa de verbo Dei dicantur, quæ proprie et directe personæ Christi θεανθρώπου non conveniunt, figmentum horrendum, Christum quendam imaginarium, qui lumen sit internum omnibus commune, et nescio quod τὸ πᾶν spirituale, hoc est vere nihil, comminiscuntur; quoniam autem millies fere mentio facta est verbi Dei atque prædicationis, promulgationis, et receptionis ejusdem, iis in locis, qui quo minus de persona Christi intelligantur, innumera sunt quæ obstant; neque in iis Scripturam intendi, agnoscere velint; nescio quod

inde verbum internum, cujus jam in solidum sunt ipsi possessores, et illorum qui illud antea inclusum tenuerunt hæredes ex asse, exculpunt atque extorquent.

De fictitio isto, sive lumine, sive verbo interno, et Christo imaginario postea nobis suo ordine sigillatim agendum est; jam quæ sit horum hominum de Scriptura sententia, et quibus rationibus eam defendere satagunt accurate perpendamus; ea vero sic se habet.

Scripturam, inquiunt, sacram, Revelationem quandam voluntatis divinæ continere, eatenus a Deo profectam, quatenus ab interno illo lumine, quod ex Christo in iis fuit qui libros istos scripserint, quos scripturas nuncupatis, processit, profitemur. Cæterum Lumen illud omnibus æque inesse mortalibus: ita ut qui ei attendere velint, voluntatem Dei eadem authoritate et infallibilitate declarare possint, quibus in ipsa sacra Scriptura declaratur. Vera ita, inquiunt, sunt omnia, et certa, quæ in libris istis continentur, deque Deo et ejus voluntate enarrantur; et vera itidem sunt et certa, eodem genere certitudinis et veritatis, quæ a lumine illo interno proficiscuntur in iis, qui ad illud attendunt. Ita liber iste scriptus, cùm neque sit Christus, neque lumen illud internum, nullo modo est verbum Dei.

Apparet ideo hosce homines ὁμονυμίᾳ vocis τοῦ λόγου, seu 'verbi,' se atque alios ludere ac decipere; de ea igitur primo agendum est.

Nonnullos ex antiquis, quos vocant, patribus, in schola Platonis eductos, et in ejus philosophia versatos, qua multa speciosa et plane admiranda περὶ τοῦ λόγου disseruntur, ambiguitate istius verbi fuisse deceptos, non nunc primum observatum est. Hinc Justinus palam affirmat, Christum esse λόγον, οὗ πᾶν τὸ γένος ἀνθρώπων μετέσχε, seu 'rationem cujus est particeps omne humanum genus;' quod sane non multum abludit a fanaticorum sententia, de lumine interno omnibus communi, quod vel sit Christus, vel immediate a Christo, de quo posthac nonnulla nobis dicenda sunt. Eos etiam qui μετὰ λόγου, hoc est secundum rectam rationem vitam egerunt, inter ethincos, Christi participes fuisse, atque vitam æternam obtinuisse, idem Justinus fidenter asserit; nempe quia Christus λόγος.

Hinc gravissima illa et adprime necessaria Basilii ad prima verba evangelii Johannis admonitio; ὅρα, inquit, μὴ-

ποτε σὲ παρακρούσηται τὸ ὁμώνυμον τῆς φωνῆς: atque iterum μὴ παραλογίσηται σε τὶς τῷ πολυσήμῳ τῆς λέξεως, Quid vero voluerint per istum suum λόγον Platonici, statim dicetur; neque solus Justinus hac in re orationem ad Græcorum phraseologiam attemperans, periculose scripturarum simplicitatem deseruit. Alii etiam e veteribus ejus criminis communione implicantur; λόγος ὁ ἐπουράνιος, πνεῦμα, γεγονὼς ἀπὸ τοῦ πατρὸς, καὶ λόγος ἐκ τῆς λογικῆς δυνάμεως, κατὰ τὴν τοῦ γενήσαντος αὐτὸν πατρὸς, μίμησιν, εἰκόνα τῆς ἀθανασίας τὸν ἄνθρωπον ἐποίησεν, inquit Tatianus Assyrius; Cont. Græc. Orat. quid vero sibi velint ista verba; λόγος ἐκ τῆς λογικῆς δυνάμεως in descriptione Christi, 'ratio ex rationali potentia?' Anne Scriptura ita loquitur de filio Dei? minime.

Ut igitur hoc latibulum, quo perpetuo sibi de refugio prospiciunt fanatici, ab iis abripiamus, variæ vocis hujus in S. Sa. significationes præmittendæ sunt.

Λόγος itaque τοῦ θεοῦ triplex est: ὑποστατικὸς, ἐνδιάθετος, προφορικὸς.

Λόγος ὑποστατικὸς, qui et οὐσιώδης, et ἐνυπόστατος, est ipse Christus; καλεῖται τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ θεου, Apoc. xix. 13. καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος, Joh. i. 1. Καὶ ὁ λόγος σὰρξ ἐγένετο, ver. 14. De aliis testimoniis quæ in hanc sententiam adduci solent, viz. Psal. xxxiii. 6. Hag. ii. 5. Luc. i. 2. 2 Pet. i. 16. Acts xx. 32. Heb. iv. 12. nihil certi habeo quod statuerim; Christum itaque verbum esse, λόγον, verbum quod Deus sit, quodque ei nomen sit verbum Dei, libentissime agnoscimus: neque super ea re ulla nobis cum adversariis intercedit controversia. At quo sensu dicitur Christus verbum Dei, seu quale verbum sit, nullatenus inter nos convenit, prout, Deo volente, in sequentibus videbimus.

Λόγος ἐνδιάθετος est egressus potentiæ divinæ, proposita voluntatis Dei atque consilia ejus efficaciter exequens; seu est efficacia providentiæ divinæ, qua opera sua ad extra, secundum consilium voluntatis suæ, deus operatur et perficit. Gen. i. 13. 'Dixit deus, esto lux, et fuit lux;' Psal. cxlvii. 15. 'Emittit sermonem suum in terram, quam celerrime excurrit verbum ejus;' ver. 18. 'Emittit, verbum suum, liquefacit ista.' Et Psal. cxlviii. 8. 'Turbineus ventus efficiens verbum ejus;' Isa. xxx. 31. 'Voce Jehov æcontritus est Assyrius;' 2 Pet. iii. 5. Γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ

τοῦ θεοῦ λόγῳ, οὐρανοὶ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι. Heb. i. 3. φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. Heb. xi. 3. Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ. Cæterum Paulum in Epistola ad Hebræos, per ῥῆμα θεοῦ, idem intelligere quod Petrus per λόγον θεοῦ, vel inde apparet, quod idem opus, respectu ejusdem, ab uno apostolorum tribuatur ῥήματι θεοῦ, ab altero τῷ λόγῳ. His itaque testimoniis, atque innumeris aliis quæ adduci possunt, liquido constat, efficacem Dei providentiam, qua decreta sua exequitur, ac opera ad extra perficit, aliquoties dici verbum Dei.

Cum nos quod statutum deliberatumque in animo habemus, per instrumenta quæ in nostra sita sunt potestate exequi volumus, verbo oris, seu mandato, quo ea ad agendum impellimus, utimur; Deus optimus maximus ad captum nostrum res divinas attemperans, et volens ostendere qua facilitate consilia voluntatis, per omnipotentiam suam exequitur, sive mediis ullis quæ in ejus sita sunt potestate uti velit, sive immediate potentiam suam exerere ei placuerit, istius potentiæ egressum actualem seu exercitium efficax, nomine verbi sui, seu vocis, indigitat; 'ipso dicente est, quicquid est; ipso præcipiente existit;' Psal. xxxiii. 9. Cæterum verbum Dei hoc sensu intellectum aut non intelligunt, aut non agnoscunt quibuscum nobis res est; neque hactenus, quod sciam, hac ex parte ullius criminis postulamur.

Quoniam autem vocis hujus, τοῦ λόγου scilicet, homonymia, veterum nonnullis ita imposuerit, ut graviter super ea re hallucinati sint, erroris eorum fontem et occasionem paucis detegere non abs re fore judicamus. Ea vero res ita se habet. Qui vel ex professo apologias pro Christianis instituebant, ut Justinus Martyr, Athenagoras, Tertullianus aliique, vel diserte, atque data opera gentilium argumenta refutabant, atque ipsos errorum convincebant; cui operi inter alios egregie incubuerunt Clemens Alexandrinus, Tatianus, Assyrius, Theophilus Antiochenus ad Autolychum, Eusebius, Cyrillus, et Theodoretus, ut vel tyrannorum furorem, et amentiam mitigarent, aut compescerent, ostendendo nimirum ea quæ in evangelio continentur non esse adeo absurda, et a communi hominum sensu remota, quin istorum prophetis, et σόφοις nota aliquantum, et percepta fuerint: vel quo veritatis æternæ vim, in mentes etiam adversariorum ejus se insinuantem ostenderent, γνώμας et sententias ex philosophorum

libris excerptas, ad fines hosce promovendos accommodas, sæpissime protulerunt, ut earum authoritate adversarios premerent. Atque sane utinam aliquando non nimis longe jaculati fuissent; aut ab authoritate fidei, et scripturarum simplicitate descivissent: hinc autem prima mali labes, dum cœlestia mysteria, et tremenda Christianorum sacra, Gentilium notionibus et vanis cæremoniis attemperare voluerint.

Per instantias agamus. Satis decantata est Platonicorum τρίας, nempe τὸ αὐτο ὂν, ὁ νοῦς ὁ δημιουργὸς, ἡ τοῦ κόσμου ψυχὴ. De ea vero ita Theodoretus sermone secundo; Ἑλληνικῶν παζημάτων ϑεραπευτικῆς: concesserunt, inquit, ὑπὲρχρονα, καὶ αἴδια, τὸν ἀγαϑὸν, καὶ νοῦν, καὶ παντὸς τὴν ψυχὴν; additque, ὃν μὲν ἡμεῖς πατέρα καλοῦμὲν τὸν ἀγαϑὸν ὀνομάζονται, νοῦν δὲ, ὃν ἡμεῖς ὑιον, καὶ λόγον προσαγορεύομεν; quasi sc. doctrina Trinitatis ex solo naturæ lumine Gentilibus innotuisset, quod falsissimum. Irænæo etiam impingunt centuriatores Magdeburgenses, cent. 2. col. 227. quod ita obscure et perplexe non raro vocabulo verbi, seu τοῦ λόγου utatur, ut videatur non perspicue inter verbum substantiale et verbum vocale seu oris distinguere: a quo crimine utrum sufficienter vindicetur a Fenardentio, qui ob hanc rem convitiis in centuriatores debacchatur, judicent æqui rerum æstimatores. Quid vero Platonici per νοῦν, et τοῦ παντὸς ψυχὴν intelligebant, clare et ornate ex eorum scriptis exponit poetarum doctissimus, 6. Æneidos.

> Principio, cœlum, et terras, camposque liquentis,
> Lucentemque globum Lunæ, Titaniaque astra,
> Spiritus intus alit; totamque, infusa per artus,
> Mens agitat molem, et magno se corpore miscet.
> Inde hominum, pecudumque genus, vitæque volantum,
> Et quæ marmoreo fert monstra sub æquore pontus.
> Igneus est ollis vigor, et cœlestis origo,
> Seminibus; quantum non noxia corpora tardant,
> Terrenique hebetant artus, moribundaque membra.
> Hinc metuunt, cupiuntque; dolent, gaudentque.

Hæc ille; digna sc. quæ Dei filio Unigenito ascriberentur. Vulgus autem Christianorum dogma Trinitatis, verbis Scripturæ sacræ magis consentaneis, neque figmentis philosophorum interpolatum communiter et palam exposuisse, testis etiam est Lucianus in Philopatride, seu διδασκομένω; ubi Tryphonem quendam Christianis sacris initiatum ita disserentem introducit; ὑψιμέδοντα Ζεὺν, μέγαν, ἄμβροτον, οὐρανίωνα, ὑιὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπόρευόμενον, ἓν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία, ταῦτα νόμιζε.

In verbo λόγος, de quo agimus, non minor erat erratio, imo paulo periculosior. Adversus Julianum lib. 7. verborum istorum Platonis ex Epinomide Cyrillus meminit. Συναποτελῶν κόσμον, ὃν ἔταξε ὁ λόγος ὁ πάντων θειότατος ὀρατὸν; hunc vero esse λόγον nostrum divinum, acerrime contendit, occurrunt et alia huic gemina apud eundem Autorem pæne infinita.

At alia est ea ratio quam in mundi conditu Deus adhibuit, a λόγω, per quem omnia sunt condita. Platonem autem perλόγον istum, Idæam quandam in mente divina, mundi quasi exemplar intellexisse constat; ut recte Thomas P. P. Q. 32. a. 3. c.

Ejus etiam vestigiis insistens Philo, λὸγον, τὴν ἀσώματον θείαν ἰδέαν diserte vocat, apud Eusebium, lib. 11. Præpar. Evang. c. 15. Ejusdem commatis sunt omnia ea testimonia, quæ ad secundum principium, Deum δημιουργὸν, seu omnium artificem demonstrandum, ex Platone, Plotino, Numenio, Amelioque producit idem Eusebius. Ac Amelius quidem expresse recitat initium evangelii Johannis, quem philosophum barbarum vocat. Eorum vero omnium sensum ipse Eusebius exponit cap. 23. nempe ideam nescio quam, vim naturarum ingentem, archetypum, et exemplar omnium, mentem omnia animantem, magnum quoddam vivens, ortu et interitu carens, ea sub voce finxerunt.

Λόγος ideo θεοῦ οὐσιώδης, omni adhibita accuratione, distinguendus est non tantum a Platonicorum νῷ, λόγῳ, τοῦ παντὸς ψυχῇ, θεῷ δημιουργικῷ, vi naturarum ingente, mente cuncta animante, idea, atque rerum omnium exemplari, sed et a λὸγῳ isto ἐνδιαθέτῳ, de quo nonnulla jam diximus. Hic vero, nempe ἐνδιάθετος, diligenter admodum a Maimonide, more nevochim, seu duce Dubitantium, pa. 1. cap. 23. describitur: quicquid, inquit, a Deo creatur, id attribuitur verbo ejus; ut verbo domini cœli creati sunt; similitudine desumpta ab operibus regum terrenorum, quorum instrumenta in perficienda et exequenda sua voluntate sunt verba ipsorum; de loco vero isto, nempe Psal. xxxiii. 6. ego plane dubito annon de Dei verbo æterno interpretandus sit; rem ipsam autem quod attinet, explicationem admitto. Deinde cap. 65. ostendit verba אמר, et דבר, quæ synonima sunt, homonymice usurpari, atque de verbo externo, interna cogitatione, atque mente, et voluntate dici.

Multis quidem argumentis, acerrime contendit Jos. Placæus, disputationibus de Christi Deitate, argumento 21. per verbum illud toties in creatione repetitum, dixit Deus, æternum λόγον, Dei filium intelligi; atque ille quidem accurate disputat, ut quid in contrarium opponat haud facile inventurus sit adversarius. Restat autem adhuc mihi scrupulus unicus; cum enim per totum primum caput Geneseos, δημιουργὸς ubivis Elohim dicatur, atque illud nomen tres personas formaliter exprimere orthodoxi omnes consentiant, qui fieri potest, ut τῶν Elohim verbum sit ὁ λόγος, cum non sit sui ipsius verbum aut sermo; ubicunque autem verbum Jehovæ, seu Dei dicitur, vox Dei ὑποστατικῶς sumitur, atque personam patris denotat, quo modo vox ista Elohim sumi non posse videtur.

Male ideo Grotius in Annotationibus ad cap. 1 Johannis usum vocis τοῦ λόγου ad verba ea Mosis, dixit Deus, esto lux et fuit, retulit, quum ea plane de λόγῳ ἐνδιαθέτῳ prolata fuerint, prout etiam a Maimonide exponuntur, cui isse lectorum remittit. Male etiam in eundem sensum ea quæ occurrunt apud Chaldæum Paraphrasten potentiam Dei per verbum ejus exprimentem, adducit; pessime eundem λόγον Platonicos atque Philonem intendisse contendit; atque in eum sensum nonnulla a veteribus periculose effata profert: quale illud est Gregorii Neo-Cæsariensis, λόγος, inquit, ἐστι δύναμις τῆς ὅλης κτίσεως ποιητικὴ Platonice satis; cum non sit δύναμις, seu attributum divinum, sed ὑπόστασις infinita δυνάμει instructus. Atque ita ille quidem omnia confundit, ut quid sibi velit, atque utrum Platonicus fuerit, aut Socinianus, aut Christianus in ejus loci explicatione, haud facile sit intelligere. Sed de his pro nostro instituto plus satis.

Λόγος προφορικὸς, is est de quo sensibus cum adversariis non congruimus; eum vero, esse Scripturam sacram, seu verbum Dei scriptum, non quatenus scriptum, sed quamvis scriptum, credimus et profitemur.

Id, quo animi nostri sensum, et voluntatis nostræ proposita aliis declaramus esse verbum nostrum, cum vere verbum sit, symbolum et index conceptuum mentis, nemo opinor negabit, quidni etiam declarationem mentis et voluntatis divinæ, qua quicquid a nobis fieri, vel de se cognosci velit, Deus notum facit, ejus verbum dici debere concedamus? fatemur utique Deum voluntatem suam, viva voce, antequam ullum verbum scriptum erat, declarâsse: et certe quando immediate

Deus locutus est, id quod locutus est, ejus verbum erat? anne vero id perdidit illud suum esse verbum Dei, quod locutus est, quia ex ejus mandato scriptum est? neque sane dicimus declarationem hanc quam habemus in scripturis voluntatis Dei, verbum ejus esse, quia scriptum est; sed verbum Dei ex ipsius mandato jam scriptum esse contendimus.

Quo minus ideo, inanibus logomachiis (quibus supra modum sibi placent fanatici, quando importuna loquacitate molestos se præbere, in animo habent) detineamur, quo sensu Scriptura sacra sit verbum Dei, atque ita dici debeat, paucis expediamus.

Primo ideo respectu ortus, hoc nomen sibi vendicat Scriptura sacra. Originem suam a Deo habet. Ipse eam locutus est: partim immediate, partim mediate in filio, prophetis, aliisque ejus promulgatoribus. Heb. i. 1, 2. *ὁ Θεὸς λαλήσας ἐν τοῖς προφήταις, ἐλάλησεν ἡμῖν ἐν υἱῷ.* Imo quæ mediantibus prophetis, apostolis, aliisque divinis Scriptoribus, ecclesiæ olim locutus est, ipse ea omnia immediate locutus est, non tantum iis ipsis quibus provinciam istam promulgandi et scribendi voluntatem suam delegavit, et per eos nobis; sed in iis immediate nobiscum locutus est, atque in eorum scriptis adhuc loquitur; Heb. i. 1, 2. Luc. i. 70. *ἐλάλησε διὰ στόματος τῶν ἁγίων προφήτων τῶν ἀπὸ αἰῶνος.* 2 Pet. i. 20, 21.

Secundo, respectu subjectæ materiæ, seu divinæ veritatis in ea revelatæ, sacra Scriptura est verbum Dei; quatenus nempe est revelatio voluntatis divinæ ab ipso Deo profecta; hoc sensu locis pæne innumeris verbum Dei dicitur; Joh. xvii. 17. ita ubi verbum Dei, prædicari, promulgari, multiplicari, recipi enarratur, sanctissima ista veritas, seu materia scripturarum, non Scriptura formaliter considerata intenditur; aliquoties enim contigit, et quotidie fieri potest, ut verbum Dei prædicetur, ubi Scriptura, hoc est ipsa scriptio, non legatur. In ea autem verbi prædicatione, quæ ex Scripturis sine actuali Scripturarum in ipso actu prædicandi lectione, fieri potest, nihil aliud est absolute et in se verbum Dei, quam quod *ῥητῶς* in Scriptura continetur; Acts xxvi. 22. *' οὐδὲν ἐκτὸς λέγων, ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ μωσῆς.*

Tertio, respectu ipsorum verborum, in linguis istis, quibus ex mandato et ordinatione Dei scripta est; etenim ea verba, et concepta et disposita sunt per Spiritum sanctum, neque ad exprimendum sensum, quem ipsi de mente et vo-

luntate Dei conceperunt, ingenio ac arbitrio ipsorum Scriptorum sunt permissa, aut relicta ; Acts xxviii. 25. Luke i. 7. 2 Pet. i. 20. 2 Tim. iii. 16. '*πᾶσα γραφὴ θεόπνευστος ἐστὶ.*'

Respectu autem promulgationis veritatis divinæ, qua prophetis aliisque viris divinis tanquam instrumentis usus est Spiritus sanctus, ipsum verbum dicitur *λόγος προφητικὸς*, 1 Pet. ii. 19. quem respectu inspirationis divinæ, aliqui *ἔμφυτον* vocant, et *ἐνδιάθετον*,

Hinc ideo sacrarum Scripturarum divina authoritas, cujus assertionem in hac nominis ejus vindicatione præcipue intendimus, dependet. Nimirum quod omnibus hisce respectibus sit verbum ejus, qui supremus est legislator, summus ac solus conscientiæ dominus, qui solus quid sit necessarium, quid utile, eum finem quod attinet, ad quem diriguntur sacræ Scripturæ, et novit, et in iis revelavit.

Hisce ita præmissis, videamus porro quibus argumentis sententia nostra superius exposita defendi, et statuminari possit; atque etiam quibus sophismatis eam expugnare apud imperitam plebem magnis clamoribus adhibitis, quotidie aggrediuntur fanatici; primum vero argumentum nostrum sic se habet.

Quod sæpe a Spiritu sancto vocatur verbum Dei, id verbum Dei est, atque proprie ita dicitur; nobis enim haud licet rebus sacris ad libitum nostrum nomina imponere. Multo minus integrum est ea rejicere quæ pro infinita sua sapientia Spiritus sanctus imposuit. Sacram vero Scripturam sæpius eo nomine a Spiritu sancto indigitari, cuivis eas vel leviter inspicienti facile apparebit. Nonnullis allatis testimoniis rem planam faciemus. Marc. vii. 13. *ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν*· quisnam autem est iste *λόγος τοῦ Θεοῦ* quem irritum fecerunt Pharisæi? is nempe qui a Mose Scriptus est, ver. 10. *μωσῆς γὰρ εἶπε*, hoc est, Scriptum reliquit. Deut. iv. 2. 'Ne addite ad verbum illud quod ego vobis præcipio.' Verbum quod dominus locutus est, est verbum Domini; atqui idem est illud verbum cum statutis et præceptis, eodem versu, quæ Scripta esse, nemo opinor negabit; Jer. xxxvi. 6. xxvi. 1. 6.

Id quod Deus locutus est in prophetis, quod Spiritus sanctus locutus est per os prophetarum, quodque tanquam verbum suum per ejus mandatum Scriptum est, illud verbum Dei est. At vero Deum locutum esse in prophetis, et per

prophetas antea probavimus. vid. Heb. i. 1. Act. xxviii. 26. Luc. vii. 8. hocque verbum ipsius authoritate Scriptum est, Exod. xvii. 14. xxxiv. 1. 27. Num. v. 23. Deut. vi. 9. xvii. 18. Jer. xxx. 2. Hab. ii. 2. 1 Joh. ii. 7. 2 Tim. iii. 16. Apoc. xxi. 5. et Deut. xxxix. 29. 'imo ipse primus aliquid de eo digito suo scripsit, nempe decalogum ;' Exod. xx.

Declaratio mentis ac voluntatis divinæ, ab ipso Deo immediate profecta, est verbum Dei ; si hoc non sit verbum Dei, ego nescio quid sit ; ipse loquitur, mentis suæ sensum quo quid a nobis fieri velit intelligamus, declarat ; hoc vero facit per verbum, aut doceant nos fanatici, quid illud dicendum sit per quod hoc facit. Sed de his postea cum de verbo, seu lumine interno nobis agendum est.

Ultimo jam loco objectiones adversariorum diluendæ restant : pensum autem illud paucissimis absolvam.

Ob. 1. 'Christus est verbum Dei, ergo Scriptura non est verbum Dei ;' mirum quantum puerile hoc intonantes sophisma ubique tumultuantur, atque quos apud suos de omnibus verbi ministris, quos præcipue insectantur, triumphos agant ; deceptores sunt omnes, Impostores, falsarii, populi seductores, qui scripturam verbum Dei asserunt, cum Christus ipse sit verbum Dei.

Resp. 1. Fallacia est ex homonymia vocis ; Christus est verbum Dei essentiale, verbum Deus, λόγος οὐσιώδης ; scriptura verbum Dei scriptum, λόγος προφορικὸς.

2. Mentio fit verbi Christi Col. iii. 16. Act. xix. 10. At verbum Christi, non est ipse Christus ; etiam verbi evangelii ; et quamvis apud ipsos evangelium sit Christus, at verbum evangelii Christus esse non potest. *Resp.* At distinctionibus istis haud opus est : hæc sunt inventa hominum : Scriptura palam asserit Christum esse Dei verbum. *Resp.* An solis ideo fanaticis liceat sophistas agere, ac ludere in vocum ambiguitate et ὁμωνυμίᾳ? non distinguimus nisi ubi ipsum Spiritum sanctum distinctione nobis præeuntem habemus, sicut superius demonstratum est.

Ob. 2. 'Sacra Scriptura nusquam asserit se esse verbum Dei.' *Resp.* hoc falsum esse allatis Testimoniis evicimus, quibus innumera alia addi possint.

Ob. 3. 'Verbum Dei fuit ante Scripturam, ergo Scriptura non est verbum Dei.' *Resp.* Concedimus locutum esse Deum antequam ullum verbum quod locutus est scriptis

mandatum est, eoque sensu verbum Dei ante scripturam fuisse concedimus. At vero idem verbum jam scriptum esse, neque ideo cessare esse verbum Dei, quamvis scriptum sit, contendimus, subjectum non amittitur, quamvis scriptio accesserit.

Ob. 4. ‘ Verbum Dei non potest disci ex libris, nam est ab ipso Deo.’ *Resp.* Hoc falsissimum atque blasphemum est; ideo enim scriptum est verbum Dei ut ex libris id discamus 2 Tim. iii. 16. Huc perpetuo a Deo ipso mittimur, ad verbum et voluntatem ipsius discendam Deut. xvii. 19. Isa. viii. 20. Joh. v. 39. unde eos beatos pronunciat qui continuo in lege sua scripta versantur, Ps. i. 1. ortum et originem errorum in Scripturaru ignorantiam rejicit Christus, Mat. xxii. 29. Atque hinc palam ostendit hoc hominum genus se neque scintillam lucis habere, Is. viii. 20. Dan. x. 21. Luc. xxiv. 27, 45. Act. xiv. 2, 11. cap. 18. 24, 28. Rom. i. 2. 2 Tim. iii. 15.

Ob. 5. ‘ Verbum prope nos est, in ore et in corde,’ Rom. x. 8. ‘ Et verbum Christi inhabitat in nobis,’ Col. iii. 16. sed hoc verbum non est scriptum: non litera scripta. *Resp.* Verbum illud quod in nobis est, verbum fidei quod apostoli prædicarunt. Rom. x. 8. nihil autem prædicabant apostoli quod non scriptum fuit per Mosen et Prophetas, Rom. xvi. 26. imo verbum illud verbu scriptum esse, ex professo eo loci, v. 10. asserit Paulus. 2. Scriptura est prope nos in ore et corde nostro, non respectu literæ scriptæ, sed veritatis divinæ in ea contentæ, quo etiam respectu sæpissime Dei verbum vocatur, uti superius ostensum est. In corde nostro est ideo scriptura, non formaliter quatenus scripta, sed quatenus divinam veritatem continet atque exhibet. 3. In nobis ideo inhabitat verbum Dei, effective et eminenter, non formaliter.

Atque hæc est summa eorum omnium quæ in vicis, templis, publice, privatim, aut vociferantur aut mussitant adversus sacras Scripturas fanatici. Quid vero apud se in toto hoc molimine deliberatum habeant, cum ad luminis illius interni, de quo tantopere gloriantur, considerationem deventum sit, palam fiet. Ut rem paucis comprehendam; authoritate, necessitate, perfectione Scripturarum rejectis, afflatum suum, perplexum et falsum semper, sæpissime blasphemum, in ejus locum substituere, in animum induxerunt.

EXERCIT. II.

De Scripturarum interpretatione.

In quæstione de Scripturum interpretatione, et interprete proprio, Pontificii, quos in tota causa religionis familiæ herciscundæ postulare, necesse habemus, seu cæco sui amore ducti, seu nimio aliorum omnium contemptu, controversias omnes compendifacere, atque pro ea qua pollent authoritate, seu potius vafritie, hæreticos quos vocant, uno ictu quasi funda ex insidiis cædere et trajicere se posse sperant; ipsi interea, cum tota quam in tergo habent mendaciorum sarcina, latentes post principia. Eos saltem qui postquam populum aliquem bello domare et sub jugum mittere decreverint, arces munitas, quibus adversariorum apparatum omnem bellicum contineri, noverint, extemplo occupant, imitari videntur.

Etenim cum utrinque in confesso sit, (quod etiam impræsentiarum ulterius demonstrare aggredimur) opus esse Scripturarum interpretatione aliqua, qua mentem et genuinum in iis Spiritus sancti sensum investigare, atque ea ita inde rite eruere, quæ scitu, et cognitu sunt ad salutem necessaria, seu quovismodo ad officium nostrum et obedientiam Deo debitam spectantia, liceat, hujusce rei considerationi, istiusmodi postulatorum portenta præstruunt, ut iis concessis, nulli dubium esse possit, quin omnia adversariorum consilia ita præripuerint, ut quoscunque velint de iis triumphos splendide et secure agant.

Quod semper fuerit, sitque, atque de jure debeat esse istiusmodi publica, et uti loquuntur,[a] Authoritativa Sacrarum scripturarum interpretatio, in Ecclesia, cui omnes et singuli Christiani, sub periculo et pœna salutis æternæ amittendæ, conscientias submittere, ex voluntate Christi teneantur, primo in loco affirmant. Cumque[b] omnis interpretatio sit interpretis alicujus actio, atque illius authoritas abs hujus authoritate dependeat, ut sit, aut esse debeat, visibilis

[a] Concil. Trident. Sess. 4. Thom. Stapl. lib. 10. cap. 11. Bellarm. de verbo Dei. lib. 3. cap. 1. &c.

[b] Non ignorabat Deus multas in Ecclesia exorituras difficultates circa fidem; debuit igitur judicem aliquem Ecclesiæ providere—igitur princeps Ecclesiasticus, &c. Bell. lib. 3. de verb. Dei. cap. 9.

aliquis et publicus interpres, seu ut plerunque loqui malunt, magnifice scilicet, sensus Scripturarum Judex aliquis infallibilis, ἀνυπεύθυνος, visibilis et omnibus expositus, qui hoc dono interpretationis polleat, cujus interpretationibus, virtute authoritatis qua ipse est sub Christo instructus, non veritatis quam istæ habent, aut habere possint ex analogia fidei, omnes fideles dicto obedientes esse obligantur, non minus necessarium esse, eadem veritate et confidentia asserunt. Imo ut plerumque mens humana, (ea est innata vanitate,) cum magno quopiam errore, seu monstro tumet, μεγαλαυχεῖ, eo blasphemiæ processit nonnullorum audacia, ut cum assertiones istas, omni testimonio divino penitus destitutas esse, non possint non intelligere, et pene confiteri, tamen[c] ' neminem unquam mortalium regnum seu regimen aliquod, stultius aut ineptius instituisse, quam ecclesiam suam disposuit Jesus Christus,' si modo eo interprete, illam non instruxerit, non veriti sunt affimare. Uti olim ita hodieque etiamnum est, si ' Deus homini non placuerit, Deus non erit.' Neque sane alia ratione, horum hominum de ecclesia catholica, præjudicio, veteri quidem fabulæ, sed insulsissimæ, satisfieri posse videtur.

Jam[d] vero nemini dubium esse potest, quem virum in summum istud imperium in cæteros mortales evehendum statuent. Prout enim Haman iste, postquam τὸν ἐεῖνα ad amplissimos honores a Rege maximo designari audivisset,[e] cum paulo plus sibi ipsi in deliciis esset quam Regi, statim cum animo suo dicebat, quem magis delectaretur rex honore afficere quam me? atque proinde de honoribus istis ampliandis, tanquam extemplo occupaturus sententiam tulit; ita adversarii nostri, postquam Regem istum spiritualem et judicem infallibilem, ipsi sibi per somnia finxerint, atque ut talis index et ἀνυπεύθυνος Scripturarum interpres a Christo constitui deberet, nisi indiligens omnino, etiam et insipiens ecclesiæ suæ procurator audire mallet, sibi persuaserint, vel saltem aliis persuadere tentassent, pro ea qua sunt humilitate atque modestia, hunc proximum Deo locum, si non honorem aqualem, tanquam unice ei in terris grati statim occupant. Quis enim nisi Christi vicarius, vice-deus ille, deus alter in terris, ecclesiæ sponsus atque caput, ὁ ἐπι

[c] Valer. Mag, Iud. Reg. credend. Cath. [d] Bell. de Rom. Pontif. lib. 4. cap. 1.
[e] Esther. vi. 6. vii. 8.

πάντα λεγόμενον θεὸν ἢ σέβασμα ὑπεραιρόμενος, provinciæ huic administrandæ par esse potest?

Porro[f] autem si ita se res habeat, quam facilis futura sit totius inter nos litis æstimatio, quivis nullo negotio perspiciat; si enim sacra Scriptura, quæ apud nos unica est omnes controversias dirimendi norma et medium, in eum finem interpretari debeat, ut de vero ejus sensu constare possit, atque ipsi, aut saltem inter eos dux partium, sit ea interpretandi Scripturas authoritate instructus, isque solus, ita ut ex ejus determinatione seu interpretatione, indeque solum, certo sciri possit quis sit iste Scripturarum sensus in omni lite κριτικὸς, ut frustra sit omnis in eos eorumve errores, testimonii dictio, frustra argumenta e Scripturis petita, necesse est. Unico interpretationis infallibilis malagmate omnia conficient. Ea vero infallibilis est, quia illorum est. Hæc arx est religionis pontificiæ, imo hæc est eorum religio; et causam habent, quæ caduceo hoc eget. Hoc enim amuleto instructi, extra tela et pulverem positi, nihil usi circuitione, omnes opinione a se disjunctos damnant. Hujus autem persuasionis, atque inde animorum et irarum pleni, nemo est catholicorum, qui non ubivis cum servo illo comico clamat; 'nihil est quod malim quam illam totam familiam (hæreticorum scilicet), mihi obviam dari, primo ipsis eriperem oculos, post hæc præcipites darem; omnes ruerem, agerem, raperem, tunderem et prosternerem.' Eant jam quicunque volunt, et dicam iis impingant, hæreseων aut blasphemiarum insimulent, nisi ipsis judicibus, propriis suffragiis ab omni culpa expediantur, eam tandem laudem assequentur, qua se lubentissime carere posse, diu est quod ostenderint.

Arce autem hac occupata, in qua omnis nostra spes sita est, non minus iniqua futura est inter nos concertatio, quam olim Israelitas inter et Philistæos intercessit, cum illis, hi neque ferrum neque fabrum ante pugnam reliquum fecissent. I Sam. xiii. 18, 19. 22. At per me licet somnient ut lubet, Romanenses; edant bibantque; at experrecti tandem, se fame sitique æternum perituros sentient. Neque vero etiam unquam ego istuc negotii iis dabo, ut ecclesiæ privilegia et jura recenseant, cum eos pro ecclesia Christi non habeam.

[f] Num æquum postulant Papistæ, dum volunt ut nosmetipsos ejus judicio submittamus, utque ab illius interpretatione penderemus, quem nos accusamus ut falsum Scripturarum interpretem, imo quem ipsissimum dicimus esse Anti-Christum. Whitak. Con. 1. q. 5. cap. 3.

Habent itaque aliud quod agant, magis ex sese et majus ; nempe ut videant in quo statu res ipsorum, cum à Christo sint rejectanei, sitæ sunt, atque curent. Quicquid possit ecclesia, eos in hac causa nihil omnino posse asserimus ; nimirum inter dominos et fures multum interest.

De hisce vero humanæ superbiæ portentis ut denuo agamus nihil opus est ; extra omnem disputationem jamdudum hæc duo posuerunt nostri theologi. 1. Unicum, publicum, authenticum et infallibilem sacrarum Scripturarem interpretem, esse ipsum earum Authorem ; e cujus afflatu, veritatem perspicuitatem et authoritatem suam omnem habent, spiritum nempe sanctum, partim in ipsis Scripturis loquentem, mentemque suam clare et dilucide exponentem, eamque per totius divinæ, seu veritatis in illis traditæ analogiam, in omnibus partibus seu locis, ubi eum obscurius locutum fuisse videri possit, revelantem, partim lucem spiritualem in mentes nostras immittentem, qua in omnem necessariam veritatem in verbo patefactam ducamur ; ac proinde, uti revera a Christo non est designatus, ita nulli usui esse judicem illum visibilem, quem ita magnifice prædicant.

Secundo, Cuivis homini ut ut privato ad cognitionem Dei in Scriptura revelatam vocato, hoc officii incumbere, ut mentem Dei in Scripturis, hoc est, earum sensum sedulo mediis omnibus in eum finem necessariis adhibitis, investigare, cognoscere, exponere, enarrare debeat, quantum ad propriam in fide ædificationem opus sit ; 'Etenim justus ex fide sua vivet.' Neque sane usque adeo obbrutuit humanum genus, ut semper præstigiatores istos spirituales, qui *αἰσχροκέρδειας ἕνεκα*, contra manifesta Christi præcepta, sanctorum omnium exempla, communia rationis istius qua homines sumus principia, et *κοινὰς ἔννοιας*, posthabita æternæ salutis cura, in cæcitate et ignorantia voluntatis divinæ, propriique officii, negligentia supina mortalium ullos idololatriæ illecebris illaqueatos detinere conantur, ferre velit.

> Papæ tempus erit cum magno optaverit emptam
> Intactam Scripturam.

De interprete Scripturarum proprio, interpretationumve legitimis mediis, nullam nobis litem peculiarem intendunt fanatici, cum omnem plane (uti postea videbimus) interpretationem quovismodo institutam respuant, ut, novas in ejus locum substituant revelationes. Verum cum ad explicatio-

nem causarum veræ et legitimæ interpretationis pertineat, quarum principalem efficientem spiritum sanctum superius posuimus, non supervacaneum forsan videbitur, si litem illam quæ super hac re etiam inter nostrates theologos intercedit, ὡς ἔν παρόδῳ paucis transigamus.

Interpretes itaque Scripturæ, sunt vel privati fideles, prout distinguuntur ab iis qui ad opus ministerii legitime vocantur, vel ipsi ecclesiarum ministri. Ac quidem de ecclesiarum ministris, utrum scilicet debeant totis viribus interpretationi Scripturarum sedulo incumbere, apud nos nulla quæstio est.

Privati fideles, vel mere privati sunt, vel aliquo modo aliorum curam sibi delegatam habent: mere privatorum sui tantum quisque curam gerit. Hos verbum Dei legere, vel ab aliis lectum diligenter audire, τὰς γραφὰς ἐρευνᾶν, in 'lege Dei meditari,' ut 'crescant in gratia et in cognitione domini nostri Jesu Christi,' debere, nisi malint perire, apud nos in confesso est. Neque hæc sine aliquali verbi interpretatione fieri possunt. Qui sensum Scripturæ per media legitima eruit, quamvis id faciat in eum finem tantum, ut ipse rite mentem Spiritus sancti percipiat, is eatenus sacram Scripturam interpretatur.[a] Convitium faceret evangelio, si quis ullum Christianum adultum, hoc privilegio fraudatum iret. Liberorum parentibus οἰκοδεσπόταις, aliisque, quibus aliorum erudiendi provincia quovis modo demandatur, aliud officium incumbit, ipsi vero, privati quamvis sint, utrum illos, quorum bono, omni jure invigilare tenentur, ἐκτρέφειν ἐν παιδείᾳ καὶ νουθεσία κυρίου, et per Scripturarum interpretationem assiduam erudire, debeant necne, nemo nisi qui non tantum officiorum moralium, sed et naturalium de bono et malo προλήψεων obliteratione, et ἀβλεψία fœda, corruptæ alicujus ὑποθέσεως patrocinio, sacrificare paratus sit, ambigere potest: vide D. Arrowsmith. Tactica. Sacra. lib. 2. cap. 2. sect. 7.

Porro! cum Spiritus sanctus dona sua distribuat, ἰδίᾳ ἑκάστῳ καθὼς βούλεται, privatorum aliqui, χαρίσμασι spiritualibus ad ædificationem plurium aptis, sunt instructi, alii non item. De posterioribus hisce, thesi superiori diximus. De prioribus, autem utrum verbum Dei publice exponere, atque ad plures conciones sacras habere, cum non sint ad

[a] Deut. vi. 6, 7.

opus ministerii per legitimam χειροτονίαν separati, necne, quæritur.

Hi vero duum generum sunt; aliqui enim, sunt mere privati, neque ministerii officium unquam suscepturi; hisce vero, utrum in iis ecclesiis, quarum sunt membra, atque inter earum cœtuum, pomæria, ex ipsarum ecclesiarum mente et consensu, prout fert occasio, vel postulare videtur necessitas scripturas exponere, aut ex iis de rebus divinis, et ad ecclesiæ edificationem pertinentibus disserere liceat, huc et illuc, inter viros doctos sentent iis inclinatur. Alii autem, sunt qui quamvis nondum rite et ad mentem Christi, ad opus ministerii sint vocati, cum nulla adhuc ecclesia particularis in qua Christo secundum ordinem in evangelio patefactum servire possint, eos elegerit, aut vocaverit, tamen sincere ἐπισκοπῆς ὀρέγονται, et de officio eo suscipiendo sincere, simulatque legitime fieri possit, serio cogitant; de hisce vero utrum publice et ordinarie, verbum Dei interpretati, atque ad populum conciones sacras habere, rite possint, etiam quæritur.

Nobis, quibus in toto ordine ecclesiastico, summa ratio est quæ pro ædificatione et ἐπιγνώσει ἀληθείας τῆς κατ' εὐσέβειαν promovenda; 1 Cor. x. 11. facit, primi generis hominibus, libertatem illam de qua diximus, modo ea εὐσχημόνως καὶ κατὰ τάξιν, nempe ab apostolo præscriptam; 1 Cor. xiv. utantur, invitis eripere, religio est. Neque enim χαρισμάτων in eos collatorum ratio; 1 Cor. xii. 7. 11. Matt. xxv. 24, 25. 1 Pet. iv. 10, 11. 1 Cor. xiv. 12. 24. nec unionis ecclesiasticæ a Christo institutæ finis; 1 Cor. xii. 15—20, &c. Eph. iv. 3. 7. 15, 16. Acts ii. 42. nec officium quod variorum mandatorum Christi respectu, iis incumbit; Rom. xv. 14. Eph. v. 19. Col. iii. 16. 1 Thes. v. 14. 2 Thes. iii. 15. Heb. iii. 13. nec primarum ecclesiarum praxis (Epist. Eccles. Vien. et Lugdun. Origen. ad Celsum. Tertull. Apol. Justin. Mart. Apol.) nec sanctorum experientia, aut fraterna charitas, ὁδὸς illa καθ' ὑπερβολὴν; I Cor. xiii. nec sanctorum sub veteri et novo Testamento πράξις celebrata, 2 Chron. xvii. 7—9. Job ii. 11. Mal. iii. 16. Luc. iv. 16, 17. Acts xiii. 15. 1 Cor. xiv. 24—34. nec libertas illa, qua omnes fideles liberos fecit Christus; Gal. vi. 1. id patitur.

Secundum genus quod attinet; ita se res habet. In ea communitate, quæ homini est cum Deo, a relatione quam ad creatorem optimum maximum creatura rationalis non potest

non habere, unde cultus atque obedientiæ oritur indispensabilis necessitas; requiritur, ut omnes eum cognoscant, et voluntatem ejus percipiant, secundum mensuram mediorum, ab eo gratiose illis concessorum. Hæc naturæ vox est, hæc legis; officium hoc, in omnium cordibus, pariter ac in decalogo, primum locum tenet: ἄγνωστον Θεὸν nemo rite colit. Inter media autem, quibus ad sui cognitionem revelandam Deus utitur, sacra Scriptura non tantum longissime aliis omnibus antecellit, sed fines salutares quod attinet, unicum est, seu singulare. Porro! cum medium hoc sit mere arbitrarium, atque a solo Dei beneplacito pendeat, dispensatio ejus ad usum hominum, a liberrima etiam voluntate divina ut pendeat necesse est. Cum dispensatione autem mediorum una introducitur ad officium obligatio. Atque hæc naturalia sunt, neque institutioni alicui evangelicæ innituntur. Prout[a] autem Dei cognitio, ea quæ decet spirituali totius animæ subjectione comitata, in prima quam vocant Decalogi tabula, summum locum occupat, ita in secunda, amor proximi, maximum præceptum est; est autem amare τὸ βούλεσθαι, τινι ἃ ὄιεται ἀγαθὰ ἐκείνου ἕνεκα, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων,[b] teste philosopho. Quo magis vero ad perfectionem assurgit, eo perfectius bonum, amato ut velit, necesse est. Amor autem iste, cum in summo gradu esse debeat, atque ei quo nosmetipsos prosequimur, par aut similis, non potest is, in quo est non præcipuum bonum κατὰ δύναμιν communicarecum amato. Quoniam itaque Dei cognitio, est vita æterna,[c] atque adeo præcipuum illud bonum quod quis cuiquam velle possit, imperante amore hoc non amplius cuiquam, ad id præstandum idoneo, liberum est, velle alios in ea instruere vel nolle, sed indispensabilis vi officii, ab omnibus exigitur. Jam vero prout dictum est, omnia hæc ordinantur per specialem Dei providentiam: abs ea etiam est ordinis istius dispositio, secundum quem officium hoc præstari debeat; cum et occasiones, et opportuna agendi tempora, inde administrentur.

Hisce ita dispositis, inter eos quibus verbum suum secundum bene-placitum voluntatis suæ, gratuito Deus? largitur, Psal. cxlvii. 20. una etiam cum eo, per Jesum Christum, Spiritum Sanctum,[d] atque ea ipsius dona, quibus habiles et

[a] Mar. xii. 30, 31. [b] Aristot. Rhetor. 2. cap. 4. [c] John xvii. 3. [d] Isa. lix. 19.

idonei ad alios instruendum in cognitione sui homines reddantur, larga manu, et varie distribuit. 1 Cor. xii. Neque largitionem hanc facit erga eos solum, qui ad munus ministerii in ecclesia aliqua Christi solenniter vocati sunt, postquam ordinationem quam vocant, obtinuerint: imo ut donis hisce aliquis ditatus sit, antequam ad *χειροτονίαν* accedat necesse est: etiam nonnulli iis probe sunt instructi, qui ad opus ministerii tamen in ecclesia obeundum, nunquam accedunt, *πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἕν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται·* 1 Cor. xii. 11. Eph. iv. 7.

De quæstione autem proposita quid tandem dici debeat, haud difficile est conjicere. Sit itaque fidelis aliquis (quod sui est officii qua talis est) cognitione Dei instructus, atque insuper *χαρίσμασι* spiritualibus ad alios instruendum requisitis, a Deo gratiose donatus; studiumque ac voluntatem habeat, Christo Jesu in opere evangelii inserviendi, locum vero, tempus, aliaque ad officium præstandum, ita ut ordinem nullum legitimum interturbet per Dei providentiam opportuna obtinuerit, licitum ei esse evangelium prædicare, Scripturas interpretari, conciones ad populum habere, quamvis sacris ordinibus, uti loquuntur, nondum sit initiatus, pronuntiamus.

Et sane quidni ita faceret? an vocatione legitima destitui censendus est, negotium alteri præscriptum prosequi, an in aliorum officium irruere, an novum et insolitum quiddam in ecclesia Dei aggredi, an turbas dare, aut alio quocunque modo limites sibi constitutos transilire? ita sane clamant nonnulli; qui si pudoris egeant, saltem in hac luce evangelii mutuo sumerent: quanam autem vocatione ad moralia officia præstanda opus sit, unde ortum ducat, quæque complectatur una præter dona spiritualia, ac providentiæ ductum, viri docti atque pii, accurate perpendent scio, priusquam in eam sententiam concedant. Sanctum sane illud animi propositum, divinitus alicui inditum, de quo verba fecimus, cum eo *χαρισμάτων* spiritualium appararatu, qui ad aliorum ædificationem sit necessarius, modo eorum exercitio viam paraverit Dei providentia, cum præcepto Christi ad dona illa exercenda, vocationem illam non constituere nondum probatum est, neque æternum probabitur. Atqui si constituant, salva res est; nam omnia hæc antea posuimus.

Neque solennia ulla muneris peculiaris officia hinc vio-

lantur. Moralium quorundam officiorum curam, iis qui ministerio in ecclesiis Christi solenniter funguntur, speciali modo demandari certum est. Alios omnes ex ea delegatione, a præstatione eorum officiorum, arceri falsum. Neque munus unquam a Deo institutum est quibusdam peculiare, quo cæteri mortales eo onere expediantur, quod ex jure naturæ atque præcepto Christi iis incumbit; neque jugo tali non δυσβαστάκτῳ tantum, sed et portatu penitus impossibili, ministros opprimere voluit Deus, ut alii liberam ab imperio suo vitam agerent. Neque nos aut culpam aut obedientiam aliorum præstare possumus; 'justus ex fide sua vivet.'

Præterea, propositum ineundi munus ministerii, simul ac id secundum mentem Christi fieri possit, tanquam ad vocationem de qua agimus requisitam conditionem superius posuimus. De confusione autem in ecclesia Christi inducenda, videant, qui εὑρήματα ista novitia, et παράδοξα, nempe ordinandi presbyteros ἀπολελυμένως, hoc est, sine relatione ad aliquos greges, seu ecclesias particulares, quarum inspectioni respective vacarent, utpote earum per Spiritum sanctum episcopi constituti, cujusmodi ordinatio non tantum a concilio Chalcedonensi prohibetur ne sieret, sed et facta, irrita, pronuntiatur; atque ut quis cœtus alicujus tanquam pastor ejus ordinarius curam susciperet, cujus membris sacramenta evangelica administrare nolit, in eum invehere conantur; sed ἀταξίαν hanc improbant etiam qui a nobis hic diversum sentiunt. Si vero eatenus exemplis causa hac transigatur, ut appareat hic nihil insolens nos in ecclesia meditari, a primo usque ortu ecclesiæ, ad nostra tempora illa deducere non esset difficile, quod et alibi a nobis ostensum est.

Denique si illicitum sit, hominem sacris ordinibus nondum initiatum, Scripturas interpretari, aut verbum Dei prædicare; præstitis conditionibus superius præscriptis, tum ut hoc illicitum sit, vel a natura ipsius rei, vel ab aliquibus circumstantiis necessum est; vel forsan alicubi in Scripturis hoc expresse prohibetur; illicitum autem ex natura rei esse non potest, nisi absolute sit illicitum, ullum hominem qui non sit verbi minister, alium in cognitione Dei instruere. At vix eo dementiæ ventum esse inter Christiani nominis professores ullos, ut hoc dicant, arbitror. 'Cain' sane, 'qui ex illo improbo erat, et mactavit fratrem suum,' Deo ipsi negavit se custodem esse fratris sui; sed ea vox primo, post Sa-

tanam, homicida, illiusque similibus digna est. Quousque vero Deus quemvis fratris sui custodem, æternam ejus salutem quod attinet, posuerit, superius ostendi : qui vero præceptum fidei in Christum, in ipsa naturæ lege primis parentibus indita, inclusum credunt, prædicationem evangelii officium morale esse non negabunt. Circumstantiæ vero, a quibus causa hæc æstimari potest, eæ sunt, vel quod plures simul instruendos quis suscipit, vel quod ordinarie. Eas vero, opus hoc si in se sit bonum, commendare, ac mirabiliter ornare, potius quam illicitum reddere certum est. Neque enim ratio ulla assignari potest, cur si mihi liceat unum aut alterum cognitione Dei instituere, non itidem liceat plures eodem modo informare, idque ordinarie. Cæterum iis, qui hoc omnibus universum fidelibus, quamvis donis Spiritus sancti ad alios instruendum requisitis, instructis, nisi sint ad opus ministerii in ecclesia aliqua solenniter separari, vetitum esse affirmant, prohibitionem istam probare incumbit, quod ab eorum nemine hactenus factum esse arbitror.

Sed ad propositum nobis negotium redeamus, illosque adeamus quibuscum inprimis res est. Inanis autem est tota illa de qua paucis egimus controversia, neque titivilitio emptitanda si modo nemini mortalium liceat Scripturam interpretari, aut ejus sensum exponere ; hoc vero est quod fanatici nostrates affirmant. Quid de ipsis Scripturis sentiant, superius expositum est ; quæstio hæc est de usu earum in ecclesia Dei. Nonnullos sane illorum sacras Scripturas privatim legere, aut aliqua saltem ex iis prius lectis, aut auditis, memoria tenere constat, imo sæpius sacrum codicem secum circumferunt ; in eorum cœtibus autem, eas haud flocci faciunt, neque ullius usus sunt, neque enim unquam aut verbum ipsum legunt, aut aliquam partem ejus exponunt, aut testimoniis ex eo assumptis ad fidem iis quæ proferunt, qua sunt humilitate, concillandam utuntur ; neque cur ita agerent, causa ulla est, cum sint ipsi omnes θεόπνευστοι. In digladiationibus autem, quibus maxime delectantur, verba Scripturæ sæpius repetunt atque inculcant, misere plerumque perversa, atque in sensus peregrinos distorta. Omnia autem horum hominum, circa interpretationem Scripturæ, deliria, ad tria capita, quorum primum ipsam interpretationem, secundum media, tertium fines ejus respicit, revocari possunt.

Primo ideo, ulli homini, sacras Scripturas interpretari,

vel ullam earum partem, vel sensum ejus exponere, vel quæ sit mens Spiritus sancti in verbis quæ scripta legimus, aliis verbis enarrare, fas esse negant.

2. Una cum interpretatione Scripturæ, ejusdem media, nempe diversorum locorum collationem, antecedentium et consequentium considerationem, vocabulorum atque phrasium examen, ut quis rite mentem Dei percipiat et intelligat, orationem assiduam, analogiæ fidei observationem atque istius generis alia, omnia, rejiciunt, damnant, execrantur. Ita scotomate nescio quo percussi, ut omnes alii eadem cæcitate laborent, contendunt.

3. Denique locorum difficilium elucidatio, veritatis manifestatio et probatio, hæreseων, errorum, falsorum doctorum et doctrinæ convictio, redargutio, per instructiones et exhortationes ædificatio, omnesque alii fines, legitimæ interpretationis Scripturarum, iis odio sunt, et abominationi.

Cum vero duplex sit sacræ Scripturæ interpretatio, una rerum, verborum altera; illam palam rejiciunt; de hæc vero consilium suum, si quod habent, explicare non possunt. Uti enim, si sibi constare vellent, quod et maxime cupere videntur, omnem omnino interpretationem rejicere debeant; ita cum sint pene omnes ἀμαθεῖς, neque ultra linguam vernaculam sapiant, ne μεταφράσεων rejectione, omni Scripturarum usu se privarent, atque ita, in seipsis inauditum stultitiæ et impietatis exemplum palam ederent, astute cavent.

Odium autem, quod in priorem illam exercent, est πρὸς τὸ γένος; itaque non tantum omnes Scripturæ expositiones in familiis privatis, cœtibus, ecclesiis, scholis fidelium, viva voce factas, ad sensum verbi explanandam, et intelligentiam dandam per Scripturam ipsam, hostili animo insectantur, sed et commentarios, cunctosque alios libros, quibus pars aliqua Scripturæ interpretatur, vel veritas ulla ex ea elicitur aut confirmatur, vel exhortationibus ad sanctitatem et evangelicam obedientiam fideles urgentur, aut alio quocunque modo in cognitione Dei homines instruuntur, eodem loco habent, et convitiis petulantissime lacerant.

Christianorum omnium sententiam, huic delirio fanaticorum oppositam, in constanti et non interrupta omnium locorum, temporum, ecclesiarum, praxi, explicatam habemus; ejus autem brevem ὑποτύπωσιν quandam subjicere placet. Interpretatio, uti dictum superius, duplex est; verbo-

rum una, seu *μετάφρασις*, rerum altera, seu cum *ἀναλύσει, ἐξήγησις*: prima est sacræ Scripturæ ex codicibus Hæbraicis et Gracis, veteris et novi Testamenti, in alias linguas ad usum populi Dei, linguas illas originales quas vocant ignorantis, translatio. Veteri ecclesiæ, quæ unius gentis fuit, tota Scriptura erat vernacula. Ea itaque nihil opus habuit translationibus. Quod Deus autem ecclesiæ, quamdiu erat sermone uno, lingua communi et naturali; ita ut translatione aliqua haud egeret Scripturas concredere voluit, argumento est, ea maxime opus esse iis, quibus eæ linguæ in quibus Scriptæ sunt, non sunt vernaculæ aut communes. Cum itaque ecclesia Christi, sub novo Testamento, 'ex omni tribu et lingua, et populo, et natione,' colligenda fuerit 'eo non pro una gente, mortem obeunte, sed ut filios Dei dispersos congregaret in unum,'[e] atque ita reapse sit collecta; cumque necessum esset, ut una aliqua lingua, Dei verbum primitus scriberetur, quo unicam et prorsus eandem, constantem et invariabilem credendi atque obedienda normam tota ecclesia haberet, translationibus ejus verbi, eam nullo modo carere posse, apparet. Rerum interpretatio, doctrinam, seu veritatem, et declarationem mentis divinæ in Scripturis contentam, spectat; estque, veritatis, et sensus Spiritus sancti, qui in verbis Scripturæ continetur, mediis, in eum finem a Deo approbatis, rite adhibitivis, *χαρισμάτων* gratuito acceptorum, enarratio seu expositio, 'ad doctrinam, ad redargutionem, ad correctionem, ad disciplinam in justitia,' omnimodamque adeo ecclesiæ ædificationem a Deo instituta.

Hujusmodi autem Scripturarum interpretationem, licitam esse, imo necessariam, apparet, ex natura rei. Deum inæstimabile verbi sui beneficium apud nos collocasse, ut per illud in sui cognitione instruamur, et in confesso est, et Scripturæ ipsius testimoniis comprobatur. Instructionem istam ad rationalis creaturæ captum et intelligentiam accommodam esse debere, nemo, nisi quem male habet, quod non bruta simus, opinor, negabit. Mentem ideo et voluntatem Dei, quibus nos instruendos curat, ut amplectatur verbum illud, necesse est; in eo igitur sensus aliquis est, qui est mentis divinæ sententia. Quid enim rationalis creatura ex verbis alterius percipiat, nisi sensum ejus, et mentis sententiam? Finis itaque ob quem Deus nobis sacram Scriptu-

[e] Apoc. v. 9. Joh. xi. 52.

ram concredidit, non alius esse potest, quam ut ex ea sensum et sententiam Spiritus sancti cognoscamus; verba enim quibus nihil sensus subest, psittacis et sturnis conveniunt: ad perceptionem autem verborum sententiæ, in eorum sensum inquisitio necessaria est; hoc autem omnis interpretationis fundamentum est; atque si licitum sit, interpretatio non potest esse illicita. Quid enim? annon sensu verborum acquisito, quis eum enarrare possit? hoc autem est Scripturas interpretari. Neque enim aut prohibitum est, aut impossibile, ut quis proferat, atque aliis exponat, quæ ipse ex verbo Dei intelligit. Cum itaque verba Scripturæ sensum habeant, seu mentis Dei sententiam contineant, atque eum sensum nos percipere atque intelligere teneamur, neque aliquid obstat quo minus, quem nos concepimus sensum, aliis declarare possimus; sane quin licitum sit Scripturas interpretari, negari a quoquam cui sobrium est sinciput non potest.

Imo justum et licitum est, quia necessarium. Quot enim sunt, a quibus Scripturam legentibus, si sciscitaretur, prout olim ab eunucho, nempe intelligitis quæ legitis; cum eodem eunucho necesse esset respondere, qui possimus, nisi nobis quispiam dux viæ fuerit?[f] præterquam enim, quod sint in sacra Scriptura *τινὰ δυσνόητα*, quæ nisi adhibita interpretatione legitima, plane essent supervacanea, et nullius usus; plurimi sunt ita infirmi et rudes, ut nisi quis viam intelligentiæ interpretando iis commonstraverit, haud unquam perventuri sint ad cognitionem veritatis. Susque deque sane habent Scripturarum intelligentiam fanatici: hocque est *πρῶτον* illorum *ψεῦδος*; modo verba habeamus, de sensu, quasi nihil ad nos pertinente, securi sumus; hoc vero esse, divinæ sapientiæ et bonitati convicium facere gravissimum, ecclesiam sanctorum, in porcorum haram convertere, ipsumque verbum Dei, omnem ejus usum quod attinet, penitus respuere, facile omnes intelligant. Etenim si Scriptura vel nullum sensum in se habeat, vel talem quem a nobis intelligi aut percipi Deus nolit, aut quem intellectum nemo enarrare potest, quidni miseros homunciones per tale verbum ludos facere (absit blasphemia) æstimandus sit?

Quid vero cum iis agamus, qui cum revera sint adeo infæliciter stupidi, ut nulla neque ratione, neque experientia erudiri possint, quasi tamen ipsi soli saperent, vana persua-

[f] Actor. viii.

sione fidei inflati siderati, in contemptu eorum, quæ non intelligunt, audaciter persistunt, atque cum Comico illo clamant, 'dicat quod quisque volet, nos ex hac opinione non dimovebimur.' Enimvero si omnium seculorum, omnium qui unquam extiterunt Christianorum experientia, si ea quæ ipsi vident, spectant, audiunt quotidie, ullius apud eos ponderis essent aut momenti, usum, necessitatem, fructum interpretationis Scripturarum per solennem verbi prædicationem, expositionem viva voce, aut scriptis factam, negare verecundarentur: spectemus utique utrumque gregem, cum illum qui verbo licet fruatur, interpretatione ejus destitutus est, tum illum qui una cum verbo Dei, aliis etiam mediis cultus divini, quæ in verbi interpretatione plurimum consistant fruitur, si modo ex fructibus arbor dignoscenda sit, bona apparebit illa, quæ istiusmodi fructus scientiæ Dei tulit quibus ubique progerminavit legitima Scripturæ interpretatio.

Porro autem; quamvis et ratio illa qua homines sumus, et ipsius rei necessitas, et usus, si modo Christiani esse velimus, interpretationem Scripturarum efflagitant, ita ut nemo nisi qui plane stupidus sit, aut cujus ἐτύφλωσε τὰ νοήματα 'tenebrarum princeps,' de ejus necessitate animi dubius esse possit, tamen pater ille Clementissimus, cujus curæ, amori, fidei toti innitimur, cum sciret nos animo esse remisso et torpido, neque consulere in æternitatem, imo plane languescere in iis, quibus maxime nostra interest omne studium et industriam ponere, mandatis et præceptis suis, quibus, pro imperio illo summo quod in nos habet, ad officium hocce nos obstrinxerit, nobis et socordiæ nostræ spirituali gratiose prospexit; neque obstrinxit modo, sed et insuper cohortationibus etiam ad officium hoc præstandum paratos et alacres reddere voluerit. Ita nempe olim, Israelitis præceperat. Deut. vi. 20—23. Sicque Jehoshuæ; cap. i. 8. Totique ecclesiæ. Isa. viii. 20. Etiam servator noster Jesus Christus, Judæos tum temporis Dei populum, ad investigationem mentis divinæ in Scripturis mittit; Joh. v. 39. Atque sæpius Pharisæis exprobravit, sensus et sententiæ Scripturarum ignorantiam; Matt. xix. 13. Cum itaque Deus nobis præceperit, Scripturas legere, nocturna et diurna manu versare, in iis assidue meditari, sensum earum atque sententiam omnibus in locis pro virili investigare, alios ex iis per mentis suæ expositionem, et vo-

luntatis declarationem, instituere, cum ad plenam et legitimam interpretationem nihil aliud pertineat, illam etiam nobis eum præscripsisse certum est.

Quanquam autem omnem industriam devoveant fanatici, ad tollendum e medio præsens ministerium in ecclesiis Christi, eo autem quod sciam impudentiæ nondum deventum est, ut negent Christum olim ministros, hoc est, doctores et pastores, instituisse; cum eadem opera ipsis negandum esset evangelium, non tantum non esse verbum Dei, sed neque esse verum: duraturos esse in ecclesia istiusmodi ministros ad consummationem usque seculi postea probabitur; si vero palam fiat interpretationem Scripturarum aliquando fuisse licitam, tum demum eorum rationes qui eam etiamnum esse licitam pernegant, atque pios omnes eo jure, aut privilegio quo gaudebant, excidisse asserunt, perpendemus. Id vero negotii ministris illis olim secundum mentem Christi institutis, datum fuisse, ut consilium et voluntatem Dei de obedientia et salute hominum, per conciones, doctrinas, exhortationes,[g] opportune, importune exponerent, negari non potest. Dubitanti innumera testimonia consensum extorquebunt. Eam autem cognitionem, ipsi, vel immediate per revelationem assecuti sunt, vel ex assidua Scripturarum lectione, auxilium suppeditante Spiritu sancto. Immediatam revelationem eos omnes habuisse, respectu eorum omnium quæ Dei nomine alios docuerint, neque Scriptura affirmat, neque ipsi unquam de se jactitarunt, neque ea in re sese apostolis æquipararunt. ('Num omnes apostoli? num omnes prophetæ?') imo studio, meditationi, Scripturarum lectioni sedulo incumbere, quo ad officium exequendum, ope Spiritus sancti sublevati, idonei redderentur, jussi sunt. Vide 1 Tim. iv. 12—16. In hunc etiam finem, *χαρίσμασι πνευματικοῖς*, sapientiæ nempe, intelligentiæ, discretionis ac sermonis seu facultatis loquendi, per eum qui nihil frustra agit, cumulatissime instructi fuere. Neque eo volente fit, ut quis in sudario talenta seponeret.

Porro! in opere hoc interpretandi Scripturas ipse Christus ministros suos præivit, cum prophetas in Judæorum synagogis exposuit; Luc. iv. 17. 21. Atque suis discipulis Scripturam interpretatus est; Luc. xxiv. 27. Eum inter alios secutus est Paulus, ne quicquam dicens extra ea quæ

[g] 2 Tim. iv. 2. 2 Pet. v. 2.

prophetæ ac Moses futura prædixerunt; Acts xxvi. 22. eorum nempe verbis rite expositis, et in suæ doctrinæ confirmationem allatis; quod idem fecit Apollos, Acts xviii. 28. atque Philippus ad Eunuchi conversionem, Acts viii. 34, 35. atque ea demum prophetia illa est, quæ ut secundum analogiam fidei rite instituatur Spiritus sanctus prospexit; Rom. xii. 6. Hoc itaque, maxime proprium est ministrorum evangelii officium, alios instituere in verbo Dei; Gal. vi. 6.

Sanctorum omnium juxta mentem Dei in ipsis Scripturis consignata, et celebrate praxis, fanaticorum delirium amentiæ et inauditæ superbiæ convincit. Quænam fuerit sanctorum Dei sub veteri Testamento, mens aut sententia, quibus potissimum negotiis, res divinas quod attinet occupati fuere, suo exemplo docet nos Davides. Nihil pene aliud vita eorum fuit, quam in verbo, statutis et testimoniis Dei negotiatio; ea legere, omni studio et diligentia versare, in iis sese exercere, negotium fuit et voluptas. Quid copiosius? Quid sublimius, sanctiusve unquam dici poterat, quam exercitium hoc sanctorum omnium quotidianum in Psal. cxix. a Davide celebratur; uti hinc orditur descriptionem beati viri; Psal. i. 2. Ita in eodem, eam finit. Cui vero fini aut bono, verbum ipsum tam sedulo excussisse censendi sunt, atque in eo evolvendo assidue sunt versati? Quid aliud anhelarunt, nisi ut mentem et voluntatem Dei inde discerent, atque ita sapientes fierent ad salutem? Hoc iis intime in votis erat, hoc cœlitus precibus expetebant: sancti etiam sub novo Testamento; nonne, verbum concupiscere, recipere, in eo se delectari, meditari, ut crescant in cognitione Dei dicuntur, vel jubentur; istiusmodi hominibus nefas fuisse, sententiam illius excutere, et sensum scrutari, nemo, opinor, dicet; an verisimile sit Deum voluisse, ut cum Judæis, ipsas literas in numerato haberent, vel ut carmen aliquod incantatorium, cujus syllabis quamvis non intellectis vis quædam occulta subesset, scripturam legerent, facile est judicare, imo ut veritatem discernere, et judicare, ita Spiritus probare tenebantur; per quam tandem regulam? spiritum tuum privatum? at qui demum eorum spiritus erit lapis Lydius? annon alii cum per suum spiritum examinare debeant? at hujus acervi finitor, non facile invenietur. Qui communem aliquam regulam, probandi spiritus, atque sistendi omnes controversias esse nollet, illos omnes immunes, has in-

finitas esse velit. Regulam istam Scripturam esse superius probavimus. At qui potest esse regula, nisi intelligatur; aut qui intelligi sine sensus scrutatione et sententiæ expositione? Porro, ut per habitum 'sensus habeamus exercitatos ad discretionem boni et mali,' exigitur: Heb. v. ult. in qua autem palæstra, aut quemadmodum exercitari debent sensus nostri spirituales? an alio quam ad verbum Dei amandandi simus? at vero 'sensus exercitatos habere in verbo Dei, ad discretionem boni et mali,' nihil aliud est, quam facultatem discernendi veritatem, seu mentem Dei in verb opropositam obtinere. Ita olim ex Scripturis de salute exquisierunt, atque eas scrutati sunt prophetæ ipsi; 1 Pet. i. 11, 12. atque ita etiam mater Timothei, ipsa prior edocta; 2 Tim. i. 15. filium in verbo erudivit; cap. iii. 14, 15.

Imo tam certum est quam quod certissimum, Deum in infinita tua sapientia, eam voluntatis suæ declarationem quæ in verbo Scripto continetur, ita temperasse, atque totam ejusdem revelandi methodum eo ordine disposuisse, ut necessitatem interpretationis in Ecclesia continuandæ, quamdiu ipsum verbum continuetur, extra omnem dubitationis aleam poneret. Hinc non solum δυσνόητα illa quæ superius memoravimus frequentius in Scripturis occurrunt; neque ordine ullo Κατηχητικῷ, quæ faciliora sunt cognitu disponuntur; sed et ἐναντιοφανῆ quamplurima non nisi per legitimam interpretationem, exploranda et concilianda, hic illic apparent; præterea quæ τροπικῶς et figurate intelligi debent, loca sunt innumera. Quid ergo dicemus; cum inæstimabile prorsus verbi sui beneficium apud homines Deus collocare voluerit, nonne illud etiam simul iis usui et fructui esse voluerit? nonne ut summo apud eos esset honore et pretio? qui vero de sermone aut verbo illo magnifice sentirent homines, quod ab ἐναντιοφανῶν convitio et culpa expedire non possint? aut quis usus aut fructus ex verbo non intellecto, et quod exponere fas non est, percipi potest? Age ideo si viri sint fanatici, experiantur vires, et quid de locis istiusmodi seposita et rejecta omni interpretatione sentiendum sit, ostendant.

Restant objectiones paucissimis diluendæ. Quamvis enim me neque in libris fanaticorum editis, legisse, neque ex ipsis circa insana sua dogmata coram litigantibus quod ullius ponderis sit aut momenti, audivisse memini, tamen quæ

in contrarium afferri posse videntur, strictim refellere visum est.

Primo autem, Cum omnis Scriptura sit θεόπνευστος, nonnisi θεοπνεύστως, ac vi immediatæ inspirationis, et revelationis, eam interpretari debere, æquum esse videtur. At vero ii, qui inter nos quotidie hunc sibi sumunt honorem, interpretandi Scripturam, neque θεόπνευστοι sunt, neque ullam immediatam revelationem de sensu verbi se a Deo accepisse jactitare audent; ideoque omnes æque a munere isto obeundo, arcendi sunt.

Resp. Bene est! conceditur, Scripturam interpretari posse, si modo interpretes sint θεόπνευστοι; nulla ergo datur in hoc negotio impossibilitas ex natura rei.

2. Revelatio mentis divinæ ab ipso Dei sinu, autea incognitæ, et expositio voluntatis divinæ ex Scripturis, jam revelatæ, adeo inter se differunt, ut nulla ratio fingi possit, cur illius regula, hujus etiam regula esse debeat. Ut quis ex abysso infinitæ Dei sapientiæ, mentem et voluntatem ejus revelet, necesse erat, ut esset ὑπὸ πνεύματος ἁγίου φερόμενος, cum Spiritus iste solum scrutetur profunditates Dei; ut quis autem, veritatem in Scripturis revelatam, aliis exponat, satis est, si χαρίσμασι aliis πνευματικοῖς, sit instructus.

Sed nihil agit interpretatio, nec quicquam promovet; aut προκόπτει ἐπὶ τὸ χεῖρον, ideoque aut frustra est aut perniciosa. Quid enim? an hoc laudi duci potest, ea quæ in se certa sunt, incerta ut sint efficere; an hoc aliud est, quam dare operam ut cum ratione insanias. Etenim infallibile verbum Dei, per interpretationem fallibilem, fallibile redditur; quodque verbum Dei fuerit atque ipsa veritas, errori obnoxium, si non reapse falsum efficitur. Omni enim interpretationi humanæ falsum subesse posse, quoniam interpretes nullo respectu sint ἁναμάρτητοι, constat. Nemo itaque dum interpretationibus nititur, nomine et authoritate Dei alios alloqui debet, cum non ipsum Dei verbum, ac puram putam veritatem loquitur, sed privatas suas conjecturas enarrat. Apparet ideo, totum illud ministerium, quod in interpretatione et prædicatione verbi Scripti consistit, vanum, incertum, inutile et prorsus supervacaneum esse. Atque hæc cardo est, in quo omnia illa sophismata versantur, quibus author quæstionis erotematicæ ad ecclesias reformatus, imperitis laqueos injicere, summa ope nititur.

R. Quum de verbi ministerio ordinario alibi plura nobis dicenda sint, quæ in objectione hac illa speciali modo oppugnare videntur, suo loco redarguentur. De interpretatione Scripturæ in genere jam agendum. Dico ideo;

1. Quamvis absolute loquendo, omnes verbi interpretes sint fallibiles, id tamen nihil officit eorum ministerio, multo minus incertum reddit aut inutile. Etenim cum Deus populum suum, sensus habere velit exercitatos ad discretionem boni et mali, atque unctionem illis dederit, quæ de omnibus eos doceat,[a] una cum constanti et immutabili, omnis doctrinæ, et veritatis explorandæ regula, ad quam quidem regulam doctrinam apostolicam, non sine laude, olim exigebant eorum auditores; tale ministerium, quod omnia ad lapidem illum Lydium probanda et examinanda proponit, non potest non esse summe necessarium et utile.

2. Verbum rite et legitime interpretatum, etiamnum verbum Dei est; atque ipsa interpretatio, quatenus ab analogia fidei non recedit, infallibilis est, atque ipsissimum Dei verbum, materialiter, uti loquuntur, consideratum, atque reductive. Omnis itaque vera interpretatio est infallibilis, hoc est, infallibilem exhibet veritatem; non ex infallibilitate interpretis, absolute considerata, sed verbi rite interpretati. Atque ita, qui absolute loquendo sunt fallibiles, respectu tamen ad regulam, hoc est, ipsum verbum, et causam omnis legitimæ interpretationis efficientem habito, verbum dei infallibiliter interpretari possunt. At vero defectus nostri, in officio quocunque præstando, ipsum officium irritum reddere non possunt, nec debent.

Objiciunt tandem miras interpretum inter se digladiationes, atque in interpretando contradictiones, hoc vero interpretum, non interpretationum, operantium non operis ex vitio cum sit, ad quæstionem propositam nihil omnino facere videtur.

EXERCIT. III.

De perfectione Scripturæ.

Perfectionis sacrarum Scripturarum, integralis scilicet, quæque finem earum proprium[b] respicit, quam, intoleranda prorsus quorundam nequitia, pernecessariam fecit, defensio-

[a] Heb. 5. ult. 1 John ii. 22. [b] John xx. 31. Rom. xv. 4. 2 Tim. iii. 15.

nem suscipientes, operæ pretium facturi videamur, si consensum summum, atque concordem ὁμόνοιαν omne genus hæreticorum in ea vellicanda, paucis præmittamus.

Quantum inter se distant, utque perpetuo invicem digladientur, Judæi, pontificii, atque fanatici ἐνθουσιαστικοὶ apud Christianæ religionis amicos atque inimicos omnes, nimis trita est notitia. At de thesi proposita nulla pœne est varietas; quamvis enim ex justo Dei judicio, sermo eis non est unicus; imo ita sint inter se confusi, ut vix intelligant alter sermonem alterius, tamen ædificandæ turri, e cujus fastigio, fastu quodam giganteo, signa inferant adversa Scripturarum perfectioni, solio illi Dei in terris, summa consensione una omnes incumbunt.

Imo, quod hic pacem inter se conjunctissime colant, summam rei quod attinet, in causa est, quod in toto reliquo religionis negotio, in arma confugiant; atque capitali odio se mutuo prosequantur. Etenim si in sententiam hanc cujus patrocinium pro viribus suscipimus de plenitudine Scripturarum, lubentes discederent, utque omnis, cujuscunque tandem generis in religione controversia, verbo Dei sistatur, consentirent, errores isti teterrimi, quorum causa lucem Scripturæ fugientes, andabatarum more, in tenebris dimicant, atque uti olim Hammonitæ, Moabitæ et habitatores montis Seiris, bellum adversus populum Dei suscipientes, internecioni se mutuo devovent, ad lumen solis hujus, confestim evanescerent.

Cæterum, non iisdem rationibus ducti, sed illi pro traditionibus, hi pro enthusiasmis atque revelationibus suis, tanquam pro aris focisque contendentes, atque ita, non secus ac Sampsonis vulpeculæ, observis caudis ignitas faces in segetes ecclesiæ ferentes, cuncti amicissime e loco suo sacram Scripturam deturbare aggrediuntur.

Figmentum Judæorum διαβόητον, de duplici verbo a Deo Mosi tradito; uno, ipsam legem continente, quod Deus scribi voluit et jussit; expositionem et proprium ejus sensum altero, septuaginta senioribus per oralem traditionem ab ipso Mose commisso, atque in usum synogogæ, continua successione per sacerdotes et sapientes conservato, totius apud eos cultus divini, adeoque horrendæ superstitionis et idololatriæ quibus omnia illorum sacra scatent, per aliquot annorum centurias, radicem et fundamentum fuisse nemo pœne est qui

ignorat, nescientes vero summatim docebit R. M. B. M. præfat. Zeder-Zerajim.

Innumeras sane easque superstitiosissimas traditiones verbum Dei ἀκυροῦντας a magistris nescio quibus, temporibus Machabeorum, cum primum in varias sectas dissiluit scribarum et doctorum turba, atque deinceps inventas, prætextu exactioris cultus et obedientiæ, populo obtrusisse Pharisæos; tum cum D. N. I. C. in terris versatus est, ex severis ipsius increpationibus, adversus id hominum genus directis, discimus. At vero distinctionem istam, in universam religionis atque cultus Dei perniciem excogitatam, tanquam totius religionis ipsorum fundamentum, non nisi decursis aliquot annorum centuriis, postquam immane traditionum plaustrum in ecclesiam invexerant primi fabulatores, venditabant posteri.

Destructo etenim templo, eversa per inauditas clades tota republica, custu, qui Judæis proprius fuit, omnibusque adeo ceremoniis a Deo repudiatis, atque remotis (ut pote quæ tantum μεχρὶ καιροῦ διορθώσεως instituta fuere), populus superstes,[c] rebellis, et incredulus, spiritu atque vero sensu verbi Dei destitutus,[d] omnino sine Deo atque cultu omni divino relictus est. Ne ideo scelerum flagitiorumque pœna vexati, horrenda sua patrumque crimina ex supplicio universis paterent, nonnulli illorum, audax facinus aggressi, traditiones hinc inde dispersas, in unum quasi corpus et systema colligentes, illas ingenti ex ethnicismo, atque etiam Christianismo perverse distorto, mantissa ampliatas, pro orali ista lege, quam una cum Scriptura Deum Mosi tradidisse somniant nundinati sunt.

Hoc vero nihil aliud fuit, quam hominum in incredulitate et inobedientia obduratorum, a Deo rejectorum, incœptum, quo religionem aliquam, infidelitatis suæ prætextum, haberent; cum probe perceperint, se usque adeo a prioris illius, quam coluerunt, observantia esse rejectaneos, ut neque ipsi sibi in ea placere potuerint. De quibus omnibus, σὺν Θεῷ nos fusius alibi agemus, sicut et egimus.

Insania itaque ista perciti, non tantum eos omnes qui de gente sua soli Scripturæ se unice adhærere profitentur aspernantur, sed etiam karaim, aut (sensu eodem) uti loqui

[c] Heb. ix. 10. [d] Hos. iii. 4.

amant, pontificii, Scripturarios, seu Biblistas vocantes, pessimorum hæreticorum loco eos habent.

Accedamus ad pontificios: ii vero traditionum suarum tuendarum gratia, Judaicis istis nihilo meliorum, quas ab apostolis se accepisse fingunt, cum Judæis, rem ipsam quod attinet, idem omnino sentiunt, atque ita, Scripturarum perfectioni, non tantum occulte insidiantur, sed et γυμνῇ quod aiunt τῇ κεφαλῇ eam a loco suo in ecclesia depellere satagunt. Vide Cost. Enchirid. cap. 1. Baron. Annal. tom. 1. A. C. 53. 811. Pighius, Hierarch. Eccles. lib. 1. cap. 2. Bellar. lib. 4. de verbo Dei, cap. 4. Hos. de sac. Scr. &c.

Iisdem vestigiis insistunt fanatici nostrates (quibus ad nequitiam hanc, viam patefecerunt, qui inter pontificios spirituales dicuntur) non traditionum sane ullarum gratia, sed enthusiasmos nescio quos, jactantes, lucem internam, atque infallibilitatem quandam inde emergentem.

Quicquid autem Judæi, quicquid pontificii, in gratiam suarum traditionum, quicquid in opprobrium Scripturarum dicere unquam sustinuerunt, id omne horrendo percussi scotomate, revelationum suarum tuendarum ergo, et dicunt et asseverant impuri homunciones, librorum titulos horridos atque ineptissimos, pudet referre.

'Salvo traditionis apostolicæ fundamento, nihil noxæ inferretur ecclesiæ, licet Scripturæ delantur,'[e] inquit ecclesiæ istius scriptor non ignobilis. Utinam deleantur inquiunt fanaticorum nonnuli, ut omnes ad lumen illud quod in iis est, attenderent magis hinc puerile istud nugamentum, ecclesiam scilicet Scripturis esse antiquiorem, quod Achillem pro Catholicis vocat Eckius; Enchirid. de author. Eccles. Respon. 3. ad object. Hæretic. revelationes in locum ecclesiæ substituentes, Achillem suum fecerunt fanatici.

Astu itaque diaboli regno suo a plenitudine et perfectione Scripturarum caventis factum est, ut qui in rebus aliis omnibus diversissime sentiant, in hanc blasphemiam conspirent omnes.

Judæis atque pontificiis fauces dudum obstruxerunt viri undequaque doctissimi, disputationibus de perfectione sacrarum Scripturarum contra eos institutis. Pontificiis quidem Raynoldus, Whitakerus, Junius, Rivetus, Gomarus, Gerar-

[e] Coster.

dus, aliique non pauci; Judæis vero, Raymundus Martinus, Porchetus de Sylvaticis, Petrus Galatinus, Josephus Scaliger-rus, Paulus Fagius, Munsterus, Drusius, Buxtorfius, Helvicus, Genebrardus, Constan. le Empereur, Mullerus, Hornbechus, aliorumque haud contemnenda manus.

Fanaticos nostrates, qui præmium strenuæ contra Scripturarum perfectionem oppositioni debitum, a nullo mortalium sibi præreptum vellent, impræsentiarum nos aggredimur; et sane quod Deo gratiose placuerit, provinciam hanc, adversus verbi sui hostes dimicandi nobis indignis delegare, uti nobis est honorificum, ita quicquid ope ejus atque auxilio freti, munere mandato fungentes perficiemus, gratiæ divinæ in solidum acceptum ferre debemus.

Quænam autem sit horum hominum de usu atque perfectione Scripturarum sententia, non facile quis declarabit: præterquam enim quod inter se non conveniant, ita inepte atque odiose in explicandis animi sui sensibus garriunt, dubiæ et incertæ significationis vocibus ludunt, peregrinis quibusdam phrasibus, quæ imperitos homines aut terreant, aut alliciant, nihil sani sensus, aut quod ab ullis sanæ mentis intelligi possit, continentibus, perpetuo utuntur, ut multo facilius sit argumenta eorum profligare, quam mentem percipere. Imo cum turpis et inhonesta sit eorum sententia, quæ enucleate exposita, remotis strophis atque fucis, ipsa sibi apud probos omnes, etiam non palam improbos satis esset ad exitium, data opera qua imposturam faciant, vel ipsam non palam eloquuntur, vel verbis ita consutis et consarcinatis, ut nihil pæne omnino significent, eam mangonizant, atque ita inscite consilium sermonibus obtenebrantes, nihil magis cavere videntur, quam ne intelligantur. Omissis ideo iis omnibus quæ gregis hujus præcipui errones et coryphæi, hic illis impie et blaspheme in sacras Scripturas, provocati dixerunt, quæ sit communis eorum sententia, ex libris ab ipsis editis atque colloquiis iiscum institutis, quibus in loquendo multi sunt et inepti, deprompta et collecta, paucis, et si fieri possit, luculenter exponendam duxi.

Primo ideo, quatenus Scripturas sacras, manifestationem voluntatis et mentis divinæ continere agnoscunt, superioribus disputationibus ostendimus. Eas autem, ita se habere, respectu illorum qui illas scripserunt, atque illorum etiam,

quibus ab initio traditæ fuerunt, concedunt. Porro! declarationem hanc voluntatis divinæ, a Spiritu Christi, qui scriptoribus ejus adfuit, unde veritatem infallibilem declarare poterant, processisse profitentur. Atque ita quicquid in iis libris scriptum est, pro vera et indubitata mentis divinæ declaratione agnoscunt. Hactenus recte quidem; neque enim quisquam hucusque progressus, scripturam penitus rejicere potest, nisi una etiam, se plane *αὐτοκατά κριτον* esse declaret; neque huic confessioni renuntiare facile sustinebunt, quamvis ita tenebris offusus sit eorum sermo, atque inconditarum vocum et phrasium fuliginem ita ob oculos jaciant, ut quid sibi velint, vel conjecturis assequi sit perdifficile.

Neque sane negari potest, locustas hasce, cum primum ex fumo putei prodierint, Scripturas magis sibi despicatui habuisse, atque contemptim magis de iis plerumque fuisse locutas, quam nunc dierum publice loqui sustinent; ita ut nulli dubium esse possit, quin si res eorum secundum vota successissent, eas dudum penitus rejecissent. Omissa itaque confessione ista, quam iis non vis veritatis, sed popularium ubivis aliqua reverentia verbi Dei ductorum in capita ipsorum involans furor extorsit, quid porro de declaratione hac mentis divinæ sentiunt, videamus.

Primo ideo, negant Scripturas ordinariam, immotam, perfectam, et stabilem cultus divini, atque obedientiæ nostræ ita regulam esse, ut nihil opus sit aliis, novis, quotidianis revelationibus, quibus in cognitione Dei, atque officio nostro, ulterius instruamur. Deinde, seipsos, eodem Spiritu afflari, quo olim sancti Dei homines acti prophetiam attulerunt, atque verbum Dei scripserunt, affirmant: ideo omnia ea quæ circa res sacras ipsi loquuntur, non minus immediate a Deo, atque Spiritu esse, neque minus infallibilia, neque minoris in ecclesia usus, quam ipsæ Scripturæ. De Spiritu vero hoc, quem se obtinuisse gloriantur (cum ad lumen illorum deventum est) postea agendum.

Addunt præterea, quod cum quis intra se, se receperit ad lumen internum, eoque Spiritum Christi habeat, illius respectu totus Scripturarum finis obtinetur, neque ei amplius usui sunt; abs eo autem Spiritu ducti, qui communis est omnibus, verum notus tantum fidelibus, hoc est, hisce fanaticis, opus præterea non habent, vel doctrina, vel authoritate Scrip-

turarum, cum sint ipsi αὐτοδίδακτοι, si iis fidem adhibere æquum sit.

Cum vero hæc summa sit horum hominum sententiæ, quam, verborum multitudine rudium animos labefactantes, ubivis effundunt, apparet eos, omni usu, authoritate ac perfectione, sacras Scripturas spoliare. Quæ enim esse possit ejus verbi authoritas, quod ab insano cujusvis fanatici nebulonis strepitu in ordinem cogatur? Qui usus, cum ita impleatur, ut ad illud nemini mortalium opus sit amplius attendere? Quæ perfectio, cum eo non obstante, necesse sit cuivis ad vitam æternam pervenire volenti aliis revelationibus afflari, atque lumen nescio quod, cui nihil commune est cum Scripturis, tanquam doctorem infallibilem sequi, et in omnibus ei obedire.

Illius ergo Scripturarum adjuncti, quod perfectio ejus dicitur, defensionem impræsentiarum suscipientes, contra horum hominum insanam superbiam, primo, quæ sit de eo nostra sententia, deinde quibus argumentis eam stabilimus, atque fanaticorum errorem falsitatis convincimus, summas rerum tantum persequens, cursim ostendam.

Deus sacræ Scripturæ Author, cum sit Agens nobilissimum ut propter finem agat necesse est. Eum ideo in illa voluntatis suæ declaratione, quæ in sacra Scriptura continetur, finem aliquem constitutum habuisse, certum est; finis autem cum duplex sit, primo ultimus et remotus, deinde immediatus aut proximus, de utroque sigillatim agendum est. Finem vero ultimum, supremum, et generalem, hujus revelationis voluntatis Dei, ipsius Dei gloriam esse statuimus, cum enim omnia operatus sit Dominus propter se, atque gloriam suam, certe eximium hoc opus, a libera sua voluntate procedens, ob nullum alium finem produxit, neque producere potuit. Finis proximus et immediatus, ostendit unde, atque quomodo, ex hoc opere, seu ex hac declaratione voluntatis suæ, exsurgat hæc Dei gloria, unaque, quænam sit ista gloria, speciali modo considerata. Directionem itaque nostram in cognitione Dei, atque obedientia ei præstanda, ita ut tandem voluntatem ejus facientes, salutem æternam atque ipsius fruitionem assequamur, hunc finem immediatum dationis Scripturarum, atque adeo ipsarum Scripturarum, esse contendimus. Hic enim idem est finis operantis, atque operis, quod Deus per Scripturas intendit, illud ipsum, illæ efficiunt, scilicet morali-

ter, modo operationis ipsis proprio. Apparet ideo gloriam illam summam, quam Deus intendit, in adductione hominum peccatorum, ad sui cognitionem et cultum, atque vitam æternam consistere; cum vero disciplinæ cujusvis perfectio, consistat in relatione ad finem, eaque perfecta habenda sit, quæ sufficiens est respectu finis sui proximi, ea vero imperfecta, quæ finem propositum assequi potis non est, perfectio Scripturarum in nulla alia re consistere potest, quam in sufficientia sua, respectu finis sui proprii, qui est instructio hominum in cognitione et cultu Dei, ita ut salutem æternam assequantur. Hoc ideo sensu scripturam regulam esse perfectissimam totius cultus divini, atque obedientiæ nostræ asserimus.

Sententia itaque nostra de sacrarum Scripturarum, perfectione, in relatione ad finem suum, quam contra pontificios, fanaticos, aliosque, accurate defendimus, hisce conclusionibus continetur.

1. Deus omnia et singula cujuscunque tandem generis, quæ sunt ad nostram salutem necessaria, vel quæ sunt in cultu suo sibi grata et accepta, in sacris Scripturis declaravit.

2. Omnia quæ Deus ita revelavit continentur in Scripturarum libris, vel αὐτολεξεὶ, et expresse, vel κατὰ συνακολούθησιν, atque inde per proximam, immediatam, planam consequentiam eliciuntur.

3. Nihil ideo opus est, vel traditionibus antiquis, vel revelationibus novis, vel cujuscunque ecclesiæ authoritate, ut ea revelentur, vel constituantur, quæ in negotio religionis, sunt nobis necessaria, vel Deo accepta.

4. Cum Deus sit zelotes, atque gloriam suam alteri dare nolit, nonnisi intolerandæ est superbiæ, sub quocunque prætextu id fiat, aliquid hominibus, fide divina credendum vel cultu divino observandum, quod non sit ab ipso in Scripturis revelatum, proponere.

5. Cum itaque revelationes quas jactitant fanatici, sint vel alienæ, hoc est aliam doctrinam continentes, quam quæ in Scripturis revelatur; vel aliæ tantum a revelationibus hisce divinis; illas blasphemas, horrendas, diabolicas, execrandas, has vanas, inutiles, utrasque falsas esse statuimus.

6. Lumen illud internum, cujus obtentu, homines a perfec-

tione et plenitudine Scripturarum avocant fanatici, res est omnino ficta, atque commentum crasse excogitatum.

7. Scripturam itaque sacram ita regulam esse perfectissimam, in eum finem a Deo nobis traditam, ut ad ipsius gloriam, æternam salutem assequeremur, ut post completum quem vocant ejus canonem, nullæ novæ revelationes circa fidem communem sanctorum, ut Dei cultum, aut expectandæ sint, aut admittendæ, credimus et profitemur.

Sententiam autem hanc ita expositam probatum imus, primo authoritative, deinde ratiocinative: testimonia vero quibus contra quosvis μισογράφους communiter eam probant nostri theologi, ad classes sequentes referri possunt.

1. Ea loca continet, quæ expresse et κατὰ ῥητὸν, vel per immediatam consequentiam, perfectionem hanc Scripturis ascribunt: cujus generis sunt: Joh. xx. ult. 2 Tim. iii. 13—16. Psal. xix. 8. Luc. i. 3, 4. xvi. 29. Acts i. 1. Rom. x. 17. Eph. ii. 19, 20. 2 Pet. i. 19. 2 Cor. iii. 14. Gal. vi. 16.

Secunda testimoniorum classis expresse rejicit omnes quascunque tandem ad verbum Dei scriptum additiones. Deut. iv. 2. xii. ult. Apocal. xxii. 18. Gal. i. 8. Matt. xv. 6. 1 Cor. iv. 6. Isa. viii. 20. Ad hanc classem pertinent.

Tertia, Eorum est, quæ exempla sanctorum apostolorum, atque ipsius Christi, omnia ad sacras Scripturas explorantium ac explorari jubentium, proponunt: Luc. xvi. 28—30. Acts xvii. 2, 3. xviii. 24. 28. xxvi. 22. Atque plurima alia in hunc finem communiter citantur.

Quarto, Quæ in omnes religionis usus sacras Scripturas commendant quartam testimoniorum classem constituunt, Joh. i. 7. Deut. xxviii. 57. Luc. xxiv. 27. Joh. v. 39. Rom. xv. 4. Phil. iii. 1. 1 Joh. i. 4. Ejus generis sunt: omnia vero hæc testimonia, ita dudum ἀναντιῤῥήτως ab exceptionibus pontificiorum aliorumque, a nostris theologis vindicata sunt, ut ei operi ulterius incumbere haud opus sit.

Omissis etiam iis quæ adversus pontificios pro perfectione Scripturarum ratiocinative disputari solent, iis quæ fanaticorum lumen aut Spiritum internum, novas revelationes, enthusiasmos, colloquia cum angelis, atque id genus furfuris reliqua, planissime evertunt, paucis insistemus.

Argumentum ideo nostrum primum ita se habet: si revelatio voluntatis divinæ in Scripturis facta, ita sit perfecta,

integra atque omnibus numeris absoluta, ut nihil opus sit ulla alia revelatione, per Spiritum, aut lumen internum, enthusiasmum, affiatum cœlestem, colloquia angelica, ficta vel facta, ad nos in cognitione Dei, atque officio nostro, in hunc finem ut assequamur vitam æternam ad gloriam Dei, instruendum, tum incerta, periculosa, inutilia, minime necessaria ea omnia media ad cognoscendum Deum atque voluntatem ejus, ideoque rejicienda atque detestanda esse, quæ simulant fanatici, apparet. Jam vero perfectionem dictam Scripturarum probamus: 1. Ab earum Authore, Deo scilicet, a quo nihil imperfectum ullo modo, multo minus respectu finis, cui opus quodcunque destinat, procedere potest. A causa perfecta voluntaria, non nisi perfectum expectari debet. Deo enim voluntatem suam revelare volenti, nihil impedimento esse potuit, quo minus eam perfecte revelaret, quam vel quia non potuit, quod infinitæ ejus sapientiæ atque omnipotentiæ, vel quod non voluit, quod bonitati ac gratiæ ipsius minime convenit: perfectam ideo dedit voluntatis suæ revelationem: 2. A natura librorum sacræ Scripturæ? sunt autem libri veteris et novi Testamenti; ita diserte apostolus de libris vet. Testamenti. 2 Cor. iii. 14. *ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης.* Novi Testamenti eadem est ratio versu 6. Jam vero omne Testamentum quamvis humanum sit, perfectum est. *Ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται·* nullus irritum facit, aut aliquid ei superaddit. 3. Ab expresso testimonio, Psal. xix. 8. 'Doctrina' seu 'lex Jehovæ integra,' i. e. 'perfecta.' 4. A materia; quæ est omne Dei consilium; nec quicquam dicens extra ea quæ prophetæ ac Moses prædixerunt: Acts xxvi. 22. 5. A fine, qui est fides, Joh. xx. 31. Hæc Scripta sunt ut credatis; Joh. xx. 31. Fides ex auditu; Rom. x. 17. *ἀσφάλεια* fidei; Luc. i. 4. Sapientia ad salutem. 2 Tim. iii. 15. 2 Pet. i. 19. Instructio perfecta ad bona opera: 2 Tim. iii. 16. Acquisitio vitæ æternæ: Joh. v. 39. xx. 31. Omni ideo respectu revelatio hæc est perfecta.

Secundum nostrum argumentum, a perfecta operatione, seu effectu Scripturarum sumitur; quod sic se habet. Si Scriptura sacra, ea omnia efficiat, suo genere operationis ac efficaciæ, moralis scilicet, quæ per ullam revelationem voluntatis divinæ effici possint, quo, debito ac sincero cultu Deum adoremus, et tandem ad salutem æternam pervenia-

mus, tum inania sunt alia ista principia, cognitionis Dei, de quibus, falso licet, gloriantur fanatici. At verum prius: etenim, ‘Lex Dei est integra restituens animam;’ Psal. xix. 8. ‘Lucerna pedibus nostris et lux itineri;’ Psal. cxix. 105. ‘Potentia Dei ad salutem;’ Rom. i. 16. ‘Sapientem reddit hominem ad salutem;’ 2 Tim. iii. 15. Et ‘ad omne bonum opus perfecte instructum;’ ver. 16. ‘Potens est servare animas nostras;’ Jacob. i. 21. 1 Tim. iv. 16. Aliaque omnia perficit, quæ sunt necessaria ad Dei gloriam et salutem nostram; sicut videre est; Isa. lv. 10, 11. Jer. xxiii. 29. Joh. viii. 31. 51. xvii. 20. Rom. xv. 4. Heb. iv. 12. Ergo inania sunt, falsa, &c.

Tertium argumentum oritur ex iis locis ubi Spiritus sanctus gravissime damnat et rejicit omnia additamentæ ad verbum Scripturarum, cujuscunque tandem generis sint, ac speciatim omnes istas vias, et modos, cognitionis Dei, ac cum eo communionis, quos jactitant fanatici, omnes additiones ad verbum Dei Scriptum rejici ac damnari a Spiritu sancto, apparet ex secunda testimoniorum classe, quæ superius adduximus; præsertim angelorum alloquia; Col. ii. 18. *Μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ.* Heb. i. 2. 4. 1 Cor. iv. 6. Luc. xvi. 29. Revelationes cum alienas a verbo scripto, seu doctrinam peregrinam et ab eo alienam continentes; Gal. i. 8. *ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμὶν, ἀνάθεμα ἔστω.* 2 Pet. i. 19. cum alias tantum; Apocal. xxii. 18. *Ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ.* Heb. i. 1, 2. 1 Cor. iv. 6. Col. iii. 18. Deinde Spiritum fanaticorum internum, seu lumen internum omnibus commune; 1 Joh. iv. 1. Isa. viii. 20. 2 Pet. ii. 18. De quo sequente disputatione agendum est.

Quartum argumentum nostrum ita se habet: si sæpissime a Deo nobis præcipiatur atque edicatur, ut Scripturis seu verbo suo diligenter attendamus, ne abripiamur, et divertamur a veritate atque recta sui cognitione, per spiritus decipientes, revelationes vanas imaginationes, falsos doctores, somnia, visiones, enthusiasmos, alloquia angelica jactitantes, tum horum omnium respectu, perfectissima illa est regula de qua verba facimus: verum autem prius: imo tam clara et il-

lustria sunt testimonia huic assertioni fidem facientia, ut ad solem cœcutiat necesse est, qui iis assentire nolit: ex horum numero sunt; Isa. viii. 19, 20. Quum 'enim edicunt vobis consulite Pythones aut ariolos, qui pipiunt et qui mussitant. Legem et testimonium consulunto, annon loquuntur in sententiam illam cuicunque nulla est lucis scintilla.' 2 Tim. iii. 13—16. 2 Pet. i. 19. Atque ea etiam ubi verbi sacri certitudo, usum ecclesiæ quod attinet, verarum revelationum et miraculosarum certitudini præfertur. Luc. xvi. 29. Joh. v. 47. 2 Thess. ii. 2. 2 Joh. ii. 5, 6. 10. Verum ergo posterius.

Argumentum quintum: illud ad quod nunquam, nusquam a Deo mittimur, ut inde, seu ex eo discamus sui cognitionem, et voluntatis suæ, vel ut inde directionem in officio nostro sumamus, illud non potest esse, fidei, cognitionis, doctrinæ aut obedientiæ nostræ regula, canon, principium, aut, si ita loqui liceat, directorium: at vero ad lumen internum, seu Spiritum internum privatum, ad novas revelationes, ad enthusiasmos, somnia, visiones, nunquam, nusquam a Deo ablegamur; ergo, &c. Proferant fanatici, vel unum sacræ Scripturæ locum, vel ullum cœlitus demissum testimonium, quo ad eorum fidei et obedientiæ regulas, seu directiones, mittimur aut nos, aut ulli alii qui ad Deum accedere vellent, et causam non dicimus quin triumphent serio. Si autem de suo tantum loquantur, mendaces sunt; testimonium sibi gerunt, neque verum est eorum testimonium.

Sexto. Ea omnia quæ examinari et probari debent, imo quæ nos ad sacram Scripturam tanquam ad Lydium lapidem examinare et probare jubemur, utrum vera sint, atque veritati divinæ consentanea, cum summa libertate, imo necessitate ea rejiciendi, si cum Scripturis sacris non conveniant, ea neque seorsim neque simul considerata, aut cultus Dei, aut fidei et obedientiæ nostræ possunt esse regulæ aut directiones, neque propter se sunt credibilia: at vero prout ex testimoniis superius allatis apparet, omnes revelationes, visiones, spiritus, somnia, enthusiasmos, ita explorare, examinare, et probare jubemur; ergo neque sunt regulæ, neque per se fidem merentur: vid. 1 Cor. xiv. 21. 1 Thess. v. 21. 1 Joh. iv. 1.

Enthusiasmorum omne genus incertitudo, septimum nobis suppeditat argumentum; quod omni modo, atque respectu est incertum, imo incertissimum et fallax, sive principium revelationis, sive res revelatas consideremus; ad illud tanquam ad

regulam et ducem in via vitæ, et cultu Dei attendere non debemus: at ea est omnium enthusiasmorum conditio; de doctrina ipsa, seu rebus revelatis actum est argumento superiore: omnimodam autem incertitudinem, hisce enthusiasmis, respectu principii, seu ortus, ascribimus, ea persuasione freti.

1. A malitia hominum, qui sæpenumero scienter et volenter, ut cum Simone Mago, Muhammede aliisque nebulonibus *τινὰς μεγάλους* se ostentent, vel alias ob causas turpes et nefarias, fallacias aliis tendentes, visiones, somnia, spirituales afflatus, revelationes, quibus incautos dolis irretiunt, prætendunt, cum nihil minus sint quam *θεόπνευστοι*, vel *ὑπὸ πνεύματος ἁγίου φερόμενοι*. Ita olim fecerunt; Deut. iii. 1, 2. Jer. xiv. 14. xxiii. 21, 22. xxix. 31. Atque ita eos facturos esse prædixit servator noster; Matt. xxiv. 24. Atque ita etiamnum faciunt. Cum ergo experientia ipsa edocti sumus, hunc atque illum, impostorem et seductorem fuisse inter eos qui lumen internum et revelationes jactitarunt, quis nobis fidem faciet, reliquos ad unum omnes ejusdem furfuris, istis meliores aut veraciores esse.

2. A præstigiis Satanæ; hospes est in omni religione, qui non intelligit, patrem hunc mendaciorum, a jactis mundi fundamentis, sub larva hac revelationum ac afflatus interni, rationes suas ita callide composuisse, ut homines in fraudem impelleret, et una secum in exitium traheret. Imo ob hanc præcipue causam, uti videatur, Deus verbum suum, prius ore traditum, scriptis concredere, ac sub sua tutela fidis librorum monumentis mandare voluit, ne dolis Satanæ per falsas visiones, fœdas *ἐνγαστριμυθίας*, oracula, revelationes, enthusiasmos implicitum, perpetuo in salebras incideret quod ei curæ erat, humanum genus. Vide 2 Cor. xi. 14. 1 Reg. xxii. 22. Zech. xiii. 2. Apoc. xvi. 13, 14. 2 Cor. ii. 11.

3. A contradictionibus quibus scatet spiritus enthusiasticus. Non enim tantum unusquisque, visionem, revelationem, afflatum habet, sed ita fœde et aperte inter se a spiritu immundo committuntur, ut vix duo eorum in eadem revelatione et doctrina conveniant: sed mire digladiantes, adversas et contrarias sententias quotidie venditant. Etiam in nomine Dei se aliquoties mutuo devovent et execrantur: itaque nihil certi ab iis expectare licet.

8. Doctrinas falsas, verbi Dei contrarias, hæreticas, perni-

ciosas, blasphemas, lumen internum, et revelationes laudantes, sæpenumero, imo nunquam non e tenebris in solem producunt fanatici. Quid fiet rogo istis doctrinis dæmoniorum? suntne recipiendæ? ideo, ut mos geratur Satanæ, repudietur atque abjiciatur evangelium necesse est; sintne ipsæ rejiciendæ, ut procul omni dubio, summa detestatione diris addicendæ sunt, quid tum fiet de fide fanaticorum?

Denique non levis est momenti, quod hisce principiis nixi, hos duces sequuti, regulam verbi scripti rejicientes, in mores pernitiosissimos, idololatrias nefarias, homicidia, scortationes, blasphemias, exitusque infœlices, quotidie, ubivis gentium impelluntur fanatici; satis exemplorum in multorum scriptis fide dignis, ubique prostat.

Restat ut quæ causam suam pessimam sane agentes disceptant, atque contra sententiam nostram objiciunt, diluamus. Id porro fiet quam paucissimis.

Sic ergo procedunt.

Ob. 1. Qui ejusdem spiritus participes sunt cum iis qui verbum Dei olim locuti sunt, et illud scripserunt, iis non opus est verbo scripto, seu Scriptura, cum idem Spiritus eosdem effectus producat in omnibus in quibus est; ita ut illi omnes voluntatem Dei declarare valeant, non minus infallibiliter quam Scriptores Θεόπνευστοι: omnes vero fideles, eum spiritum habere, inde apparet, quod iis promissus sit; Joh. xvi. 7. Et omnes baptizati sunt in eundem Spiritum. Eorum ergo omnium respectu, Scriptura est inutilis, neque amplius ei adhærere debent.

Resp. 1. Falsum est, eos sanctos Dei homines, qui aliquam partem verbi ejus scripserunt, opus non habuisse, alias partes ejusdem verbi antea scripti consulere, ac mentem Dei inde ediscere. Daniel scriptor Θεόπνευστος, 'consideravit ex libris;' Dan. ix. 2. 'Prophetæ exquisiverunt et scrutati sunt scripturas de salute quam isti prædicabant;' 1 Pet. vii. 10—12. 2. Falsum est scriptores Θεοπνεύστους totam Dei voluntatem semper habitualiter et infallibiliter intellexisse, vi Spiritus prophetici vel ἀποκαλύψεως quem receperant; cum sæpenumero respectu unius particularis doctrinæ, aut prophetiæ iis datus sit. 3. Falsissimum est eos omnes qui ejusdem spiritus participes fiunt, in eundem finem, atque respectu eorundem eum accipere. 'Distinctiones donorum sunt, sed idem Spiritus.' 1 Cor. xii. 4. 'num omnes prophetæ?'

ver. 29. 4. Omnes fideles acceperunt spiritum regenerantem, sanctificantem, consolantem; sed non respectu donorum extraordinariorum, prophetiæ scilicet, infallibilitatis, peculiaris inspirationis ad declarandam voluntatem Dei immediate, et infallibiliter ab ipso Deo.

Instant: Spiritus iste promissus est, ut ducat nos in omnem veritatem. *Resp.* Recte. Sed per media a Deo in eum finem instituta; ideo verbum una cum Spiritu promissum est: 'Hoc erit fœdus meum cum istis, ait Jehova; Spiritus meus qui est in te, et verba mea quæ posui in ore tuo, non recedent ex ore tuo, aut ex ore seminis tui;' Isa. lix. 20.

Ob. 2. 'Postquam impleta est Scriptura, atque finem suum assecuta est, definit esse usui. At Scriptura impleta est, et finem suum assecuta est in iis omnibus, qui ad Christum intus latentem, adeoque lumen internum sunt adducti.' Ergo iis amplius usui non est.

Resp. 1. Concedimus majorem: etenim *προφητεῖαι καταργηθήσονται, γλῶσσαι παύσονται·* 1 Cor. xiii. 8. 2. Minorem negamus. Falsissimum enim est, sacram Scripturam, dum in hoc mundo hæremus, respectu nostri totum finem suum obtinere, aut obtinere posse; ideoque usque dum præterierint cœlum et terra, 'iota unum aut unus apex nequaquam præterierit ex lege;' Matt. v. 18. non enim tantum ingeneratio fidei, sed et in ea, dum spiritum hunc ducimus, ædificatio, finis est Scripturæ. 3. Est duplex ideo adductio ad Christum; per gratiam una, altera per gloriam. Quando quidem adducimur ad Christum in gloria, cessabit Scripturæ usus presenti statui accommodatus; 'videbimus enim eum sicut est, facie ad faciem, et similes ei erimus.' Quinetiam ipsa fides, quatenus verbo Dei scripto nitebatur, abolebitur: At non obstante priore ista ad Christum adductione per fidem et gratiam, non plus nobis opus est victu et vestitu, ut vitam hanc animalem traducamus, quam Scripturis ut ejus cognitione atque fide indies erudiamur. Fanaticos vero non esse perfectos, neque ad Christum in gloria adductos, nobis testimonio sunt, illorum mendacia, fraudes, scelera, hypocrisis; iis vero, qui immunes se esse ab his omnibus aliisque peccatis vel levissimis, impudenter gloriantur, punitiones, et incarcerationes, quas *ἀκτασταsία* sua sibi ultro accersunt, de quibus muliebriter quiritantur, esse debeant. Imo liquido constat, fanaticos nonnullos, minore periculo et

damno, tentasse vitam hanc animalem per quadraginta dies sine victu traducere, quamvis id a quibusdam non tantum periculo, sed actuali vitæ dispendio factum est, quam vitam spiritualem, sine verbi Dei usu, a mortiferis deliquiis immunem præstare.

Ob. 3. Scriptura est litera mortua; spiritus vivificat: quis literæ mortuæ, nisi ipse sit mortuus adhærere velit?

Resp. 1. Falsissima est ista assertio: Scriptura est 'verbum Dei, quod vivum est et efficax;' Heb. iv. 12. neque uspiam litera esse mortua dicitur: occidit quidem, sed ideo viva est.

2. Litera occidit, quatenus litera legis est, ab evangelio separata, et quatenus a Spiritu, et vero sensu voluntatis Dei destituuntur, qui literæ adhærent, quæ Judæorum conditio fuit, contra quos eo loci disputat apostolus.

Ob. 4. 'Omnes filii tui erunt a Deo docti;' Isa. liv. 13. Ergo alia institutione aut doctrina non opus est.

Resp. 1. Scriptura sacra est ipsa doctrina, quam a Deo docemur: Psal. cxix. 2. Promissio facta est non omnibus, sed filiis ecclesiæ. 3. Causa principalis instructionis, quæ rem ipsam effectam dabit, non excludit alias, quibus ipsa uti velit; 'Deus nos docet, sed per Spiritum et verbum:' Matt. xxviii. 19, 20. 2 Cor. iv. 6, 7.

Ob. 5. Objiciunt illud prophetæ: 'Non amplius docebunt quisque amicum suum, et quisque fratrem suum, dicendo cognoscite Jehovam, nam quilibet eorum cognoscent me a minimo eorum usque ad maximum eorum, dictum Jehova;' Jer. xxxi. 33, 34.

Resp. 1. Si verba hæc absolute intelligi debeant, tum aperte condemnatur horrida illa vociferatio, qua per vicos urbis, agros, atque templa quæ vocant, illud, cognoscite dominum reboant fanatici. 2. Is tantum docendi modus seu gradus rejicitur, qui necessarius est eorum respectu quorum cordibus lex non est inscripta: nam negatio ista docendi per amicos et fratres effectus est inscriptionis legis in eorum cordibus: externus ideo rejicitur ille docendi modus, atque eorum respectu tantum in quorum cordibus lex erat per gratiam inscribenda, quatenus usui erat ad convincendum eos in ipsius gratiæ efficacis absentia. 3. Uberior gratia, clarior cognitio, promptior observantia, promittuntur; instituta Dei non condemnantur.

Ob. 6. ex Luc. xvii. 21. 'Regnum Dei,' inquit servator, 'in

vobis est;' hoc est in impiis Pharisæis; ergo in omnibus quibuscunque: quid igitur opus est verbo regni exteriori cum ipsum regnum sit in omnibus.

Resp. (1.) Verbum illud ἐντὸς semel tantum alibi in Novo Testamento legitur, ibique substantive cum articulo usurpatur, pro parte vasis interiori; Matt. xxiii. 26. Hic loci, eodem sensu usurpari videtur, quo ab eodem evangelista, ἐπὶ, cap. xi. 20. ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ; hoc est, 'ad vos pervenit regnum Dei;' nempe in prædicatione, miraculis, atque præsentia ipsius Christi. Hoc sensu regnum Dei erat, non in Pharisæis, sed inter eos; eo quod Christus ipse, istius regni Rex, fundator, præco, jam tum id prædicabat, et in medio illorum fundamenta ejus posuit. Hanc vero verborum expositionem ut amplecterer, cogit servatoris scopus, atque totius sermonis cohærentia, ver. 20. docet incredulos Judæos servator noster, regnum Messiæ (quod regnum Dei vocabant), non eo modo venturum quo ipsi somniabant; nempe μετὰ πολλῆς φαντασίας, οὐκ ἔρχεται inquit ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως' non tali utique observatione, quali, regni terreni opinione præoccupati, illi usi sunt. Sed inter vos jam est, inquit: quod etiam ex miraculis quæ facio, atque doctrina quam doceo, facile percepturi essetis, nisi cœci essetis atque fatui. 2. Sano sensu concedi potest 'regnum Dei esse in fidelibus, cum sit justitia, pax, et gaudium in Spiritu Sancto;' Rom. xiv. 17. At tum, (1.) Non est in omnibus; nam in omnibus non esse justitiam, pacem et gaudium, in confesso est. (2.) Ista sunt effectus prædicationis verbi, ac per eam indies in cordibus sanctorum augentur. (3.) Regnum hoc erat jam tum in aliquibus judæorum, credentibus nimirum in Christum: (4.) In omnibus esse debet qui istius regni sunt participes et hæredes. (5.) Christus itaque suis verbis, expectationem regni terreni, cum pompa mundana venturi, damnat: præsentiam regni in sua persona et prædicatione confirmat: fructum regni in homine interiori collocat; verbum suum nequaquam irritum facit.

EXERCIT. IV.

De lumine interno.

De lumine agentibus, exorandus est 'Pater ille luminum a quo descendit omnis donatio bona, et omne integrum donum,' ut 'splenderet in cordibus nostris, ad præbendum lucem notitiæ gloriæ suæ in facie Jesu Christi,' ut a potestate tenebrarum liberati, in sui cognitionem atque cultum rite dirigamur.

Est autem lux, increata, vel creata. Quæ increata est, Deus est, ὁ Θεος φῶς ἐστι· 1 Joh. i. 5. et φῶς οἰκεῖ ἀπρόσιτον· 1 Tim. vi. 16. λογός etiam, seu filius Dei æternus, uti ζωὴ, sic et φῶς dicitur· Joh. i. 4, 5. Lux autem hæc divina increata, quæ in Deo est, et quæ Deus esse absolute dicitur, essentiale est divinæ sapientiæ, sanctitatis, intelligentiæ, simplicitatis, bonitatis, et nativum ἀπαύγασμα, seu splendor, quo Deus summe perfectus, ab omnibus ignorantiæ, mutationis, injustitiæ tenebris remotissimus, gloriose est ἀυτάρχης.

Porro! lux Deus esse dicitur, respectu ad creaturas habito, quatenus nimirum iis omnibus, omnis lucis fons atque author ipse solus est, atque semper extitit. 'Jehova lux mea:' Psal. xxvii. 1. ὁ λόγος est lux hominum; Joh. i. 5. Lux mundi, Joh. viii. 12. seu omnis veræ lucis fons et origo. Ut respectu gloriosæ suæ essentiæ, ipse lucem inhabitat, ita respectu nostri, lux cum eo habitat; Dan. ii. 22. indeque emanat secundum beneplacitum voluntatis suæ. Deo etiam alio sensu lucem tribui in Scripturis apparet: nempe non quatenus essentialis est naturæ divinæ proprietas, et infinite ejus splendescens majestas, neque quatenus creaturas luce perfundit, sed qua est perfectionum divinarum effulgentia et fulgor, quæ in notitiam et conceptum rationalem cadunt. Hac luce se amicit Deus, tanquam parmo; Psal. civ. 2. Et splendor ejus tanquam lux est; Hab. iii. 4. ita olim visionibus apparuit Ezekieli, i. 27, 28. Danieli, vii. 9—11. aliisque, neque hoc a gloria Dei, seu magnifica excellentiarum Dei æstimatione, differt.

Lumen creatum est vel naturale sensibile et proprium, seu metaphoricum; de lumine naturali, quo res visibiles in sensatem notitiam inferuntur, nobis nihil dicendum est.

Lumen metaphoricum duplex est; conditionis et personæ: lumen conditionis, est celebris cujuscunque status

cum fama et gloria. Sic gloria ecclesiæ et res ejus prosperæ lux ecclesiæ nuncupantur; Isa. lx. 1. 3. gloria cœlestis, sors est sanctorum in luce: Col. i. 11. et impii in æternum non sunt fruituri luce; Psal. xlix. 20.

Lumen reale et personæ est vel internum et subjectivum, vel externum et objectivum. Lumen hoc, quod ab objecto ita vocatur, prout respicit subjectum lucis internæ capax, nihil aliud est quam ipsa veritas, cujuscunque tandem generis. Sermo propheticus est lucerna splendens in obscuro loco; 2 Pet. i. 19. mittit Deus lucem et veritatem; Ps. liii. 3, 4. seu splendescentem et illuminantem suam veritatem, nam lucerna præceptum est, et doctrina lux; Prov. vi. 23.

Lumen internum subjecti, vel mentem et intellectum respicit, vel voluntatem et affectus. Sensu posteriori 'lux sata est justo, et rectis animo lætitia;' Psal. xcvii. 11. hoc est gaudium quo doloribus eorum subveniatur. Qui lucem non habet, Isa. l. 10. is est, cui pax, gaudium et consolatio deest. Cum adversus Hamanem successum obtinuerint Judæi, lucem et lætitiam (gaudium et gloriam) eos assecutos fuisse dicit Scriptura; Esth. viii. 16. Luctus et dolores tenebras amant.

Lux autem, quæ proprie mentem respicit, generaliter considerata, est vis ratiocinativa, seu, facultas illa intelligendi, qua omnis creatura rationalis prædita est. *εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον*; inquit servator; Mat. vi. 23. lux ista est *ὄψις διανοίας*, ut veterum alicui placuerit, seu *ὀμμα τῆς ψυχῆς*, ut alteri, et *ὀφθαλμὸς διανοίας*. Mentem aliquorum tenebris obscuratam esse scribit apostolus, Eph. iv. 18. hoc est cœcitate et ignorantia laborat eorum mens, seu intelligendi facultas: eorum scilicet respectu, de quibus verba facit. Commune quidem hoc lumen omnibus est, sed non in omnibus æquale. Unus alii anteit sapientia; hic ingenio pollet, ille fungus, fatuus est: unus subtilissima ingenii acie præditus, alius omni rationis usu et exercitio destituitur.

Lux autem hæc seu intelligendi facultas, respectu objecti seu rerum cognosendarum, et intelligendarum, in eam quæ est mere naturalis, qua res naturales in natura sua absolute consideratæ, cum relatione ad finem suum proximum percipiuntur, eamque quæ circa res civiles quæ ad vitam hanc in mundo inter alios degendam spectant, versatur; atque illam, quæ res spirituales, omniaque alia in ordine ad finem supernaturalem, spiritualem et ultimum discernit, dispescitur.

De posteriore tantum agendum. Lumen autem hoc internum spirituale, seu facultas intelligendi πνευματικὰ πνευματικῶς, in ordine ad finem ultimum creaturæ, pro vario ejus statu, varium fuit, atque etiamnum est.

Cum Deus hominem integrum seu perfectum, statum illum in quo, et finem ob quem factus est quod attinet, atque in imagine sua creaverit, in confesso est, eum ex gratiosa creatoris dispensatione, eo lumine, ea scientia, seu sciendi et intelligendi facultate instructum fuisse, unde potis erat modo salutari, omnia ea apprehendere, atque rite intelligere quæ ei scitu vel intellectu necessaria ullo modo erant, ut Deo secundum voluntatem ejus dicto esset obediens, atque ita tandem ad ejus fruitionem perveniret, de lapsu primorum parentum, peccati in mundum ingressu, statu innocentiæ, atque fœderalis cum Deo acceptionis amissione, de inimicitiis inter Deum hominemque constitutis, utque homo lucis hujus primogeniæ jactura sit multatus, nunc non est disserendi locus.

In statu ideo, quem vocant, peccati, atque amissionis gratiæ, omnibus hominibus mentis hoc lumen præstrinxit cæcitas, atque insuper tenebris sunt offusi, ita ut tum intus, tum extra, finem suum ultimum, ac Dei gloriam quod attinet, meræ sint tenebræ; neque enim aut ipsi sunt capaces eorum quæ Deus revelavit, ita ut ea modo salutari seu spirituali intelligerent, neque ea revelatio voluntatis divinæ, quam in statu innocentiæ habuerunt, sufficiens erat iis jam in peccato constitutis, ad Deum rite cognoscendum atque colendum. Primo respectu, ipsæ tenebræ vocantur, Joh. i. 5. Eph. v. 8. Mens et intellectus eorum obscurari dicitur, Eph. iv. 18. ipsosque res spirituales percipere non posse, affirmatur, 1 Cor. ii. 11. imo eousque mortuos, cæcos, surdos, fatuos esse, ut neque scire possint aut intelligere res divinas, eo modo qui decet, ut Dei in gloriam aut ipsorum in salutem cedat, ubique pronuntiat Spiritus sanctus. Secundo respectu, eos ambulare, sedere, esse in tenebris, nec scire quo vadunt, asseritur. utroque autem respectu Christus lux hominum est. Nam cum nemo unquam patrem viderit, hoc est, consilium aut voluntatem ejus de salvandis peccatoribus perspectam habuerit, unigenitus ille filius, qui est in sinu patris, ille nobis exposuit, Joh. i. 18. πολυμερῶς autem et πσλυτρόπως, eum hoc fecisse constat, variisque gradibus

veritatem latentem prius in sinu patris, in lucem hominum produxisse, usque ad perfectum diem. Primo enim per Spiritum suum in prophetis, 1 Pet. i. 11. qui adventum suum in carne antecesserunt, suo ordine ac tempore quisque a seculo usque, Luc. i. 70. dubia quasi luce, tanquem lucescente in diem sole, patrem exposuit. Deinde, in persona sua evangelium annuntiavit, ‘ pacem prædicans, iis qui prope, atque iis qui longe erant.’ Tandem exorto ‘ justitiæ sole, cum curatione in alis ipsius ;’ Spiritum suum sanctum in apostolos suos, aliosque discipulos effudit, quo idonei redderentur præcones Novi Testamenti, et totum Dei consilium revelarent, ad præbendum lucem notitiæ ipsius ad salutem omnium qui ei obedire vellent. Ita ‘ populus positus in tenebris vidit lucem magnam, positis in regione et umbra mortis lux exorta est.’ Matt. iv. 16. Vita et immortalitas in lucem productæ sunt per evangelium, 2 Tim. i. 10. Hujus itaque expositionis patris, seu revelationis voluntatis ejus de obedientia atque salute peccatorum, respectu, fatemur Christum lucem esse mundi, omniumque adeo hominum ; non tantum quia absque eo, nulla divina veritas revelabatur unquam, sed quia lux illa Scriptura sacra fulgens, sufficiens est ad perfundendum omnes homines luce salutari, ad quos per Dei providentiam pervenerit. Sed de hac luce superius actum est.

Cum vero ea sit mentis humanæ cœcitas, atque ita intellectus omnium tenebris sit offusus, ut quamvis eos undique circumfulgeat verbi divini lux, nihil omnino πνευματικῶς seu salutariter percipere possint, Joh. i. 5. Jesus Christus vera lux et vita hominum, vi Spiritus sui omnipotentis efficacia et verticordia, mortuos in peccatis excitat, cæcis aperit oculos, mentem dat ad cognoscendum verum illum, e potestate tenebrarum in admirabilem lucem suam transfert, nova divina spirituali luce eos perfundit, qua possint, scire, atque percipere res spirituales modo spirituali ad Dei gloriam, atque sui salutem.

Christum vero non omnes et singulos, sed quovis tantum, hoc est electos, luce hac divina perfundere atque salutariter illuminare, ita certum est, ex innumeris Scripturæ testimoniis, et omnium seculorum experientia, ut cæcus sit oportet, et omni spirituali intelligentia destitutus, qui contrarium vel unquam somniaverit.

Lucis quidem scintillulas quasdam istius quam in statu innocentiæ e lege creationis suæ obtinuit primus homo, in posteris ejus adhuc splendescere fatemur. Non tantum enim multæ κοιναὶ ἔννοιαι, et veritatis principia in intellectu fixa hærent, quorum vi res aliquas divinas percipere possint homines, atque inter bonum et malum morale discernere, sed et συνειδήσεως ope, sibi etiam prospicere de officiis multis, respectu habito ad judicium Dei cui se subesse cognoscunt. porro! lumen hoc adultis omnibus, per considerationem operum Dei tum creationis, tum providentiæ, ἀΐδιον αυτοῦ δύναμιν καὶ θειότητα manifestantium, aliquibus vero per verbi prædicationem, augeri ac stabiliri dicimus. Quousque vero lumen hoc ad obedientiam Deo præstandum, animos hominum dirigat, stimulet, impellat, utque per illud ἀναπολόγετοι fiant, nihil attinet hic loci subtilius disputare.

Lux vero hæc nictans, neque e pernitiosissimis tenebris emergens, illa est, quam tantopere prædicant nostrates fanatici, illamque nescio quem Deum, aut κέρας ἀμαλθείας, Deo quopiam melius, statuunt? nam,

1. Negant lumen hoc naturale esse, aut ita dici debere: sed a Christo et Spiritu Christi esse, imo Christum ipsum esse, qui ita omnibus universum hominibus adsit.

2. Aiunt salutare esse, ejus nempe generis et efficaciæ, ut ei in omnibus attendere debeat, quisquis Deo placere aut secundum voluntatem ejus, obedire ei velit.

3. Sufficiens ad salutem, atque ejusdem cum verbo Dei scripto authoritatis, ita ut qui ei, prout decet, attendat, atque ei se morigerum et dicto obedientem præstet, quod facit quisquis officium suum facit, atque omnes sub pœna æternæ damnationis facere tenentur, nullo alio lumine, neque interno illuminante et dirigente, neque externo voluntatem divinam revelante, opus habeat; hoc est, neque Spiritu intus illuminante, neque Scriptura extra docente.

4. Denique lumen hoc Christum esse, qui olim in prophetis, apostolis, aliisque verbi divini scriptoribus fuit; ita ut vi ejus non minus infallibiliter voluntatem Dei ipsi exponere possint, quam olim Scriptores θεόπνευστοι.

Hæc vero τερατολογιῶν fanaticorum de luce interna summa est; hanc in tenebris, hanc in luce hominum magnifice jactitant, strenue vociferantes, atque diris omnibus devo-

ventes, quos eadem insania iiscum non laborare sentiunt. Antea vero quam sophismata quibus sententiam suam stabilire satagunt, discutienda suscipimus, necesse est ut thesin nostram, vanissimo huic figmento oppositam, paucis subjungamus et defendamus; ea vero hisce propositionibus continetur.

1. Lumen internum omnibus commune, aliquali principiorum veritatis notitia, et vi conscientiæ consistens, naturale est, atque ita dicendum: hoc est, naturæ humanæ a prima creatione inditum fuit, atque etiamnum ab ipsis naturæ principiis fluit; itaque lumen hoc a Christo non esse mediatore, qua est novi fœderis mediator, affirmamus, multo minus esse ipsum Christum.

2. Lumen hoc utcunque ei attendatur, non est ullo respectu salutare, sed in rebus omnibus divinis, finem ultimum quod attinet, meræ tenebræ et cœcitas.

3. Ideoque ad salutem sufficiens non est, neque subjective, ita ut vi ejus quis ea quæ sunt ad salutem necessaria aliunde revelata πνευματικῶς percipiat; neque objective, hoc est, ea omnia quæ sunt ad salutem necessaria revelare non potest.

4. Christus nulla sub consideratione lumen salutare omnibus et singulis hominibus indulsit;

5. Nullius luminis interni, cujuscunque tandem, quamvis sit salutare, is usus aut finis est, ut ei tanquam duci viæ nostræ et regulæ attendere debeamus, sed in hunc solum finem gratiose a Deo conceditur, ut vi ejus, istam regulam, et mentem Domini in ea revelatam, modo salutari percipere possimus.

Hasce vero propositiones, uno aut altero argumento sigillatim probabimus.

Primam propositionem quod attinet argumenta nostra sic se habent.

1. Quod naturæ rationali, ejusque participibus ad gloriam Dei per obedientiæ moralis præstationem manifestandam, creatis, vi legis creationis indi debuit, atque actualiter inditum fuit, neque unquam est amissum, id iis est naturale: id enim a natura sua, posito hoc quod Deus obedientiam ex iis exegerit, habuerunt, hanc vero lucis hujus esse conditionem nemo opinor, negabit. Fuisse primitus homini inditam, status primi hominis, de quo abunde a pluribus actum est,

probat. Non fuisse amissam actualiter et respectu eventus, quicquid fit de merito, experientia docet.

2. Id quod fluit a principiis naturæ necessario et infallibiliter, nisi in operatione sua ex aliquo accidente ipsa impediatur, illud omnibus ejus naturæ participibus est naturale. Hoc enim quod est a principiis naturæ, naturale dicitur. Lumen autem hoc, est nativa, propria, et inseparabilis mentis et conscientiæ vis, et efficacia ; oculus, acies mentis est. *συντήρεσιν* vocant Græci : quæ habitus est naturalis, quo intellectus hominis aptus natus est ad assensum præbendum principiis operationum moralium, *συνείδησις* est, seu necessarium hominis de se judicium habitui illi conforme. Itaque si lumen hoc non sit naturale, neque intellectus, neque mens, neque conscientia homini est naturalis.

2. Non esse salutare, cum sit naturale nimis est manifestum. Quid enim natura sumus ? 'filii iræ.' Eph. ii. 3. 'Tenebræ,' cap. iv. 18. Joh. i. 5. 'Mortui in peccatis,' Quid mens nostra? 'inimicitia adversus Deum.' Rom. viii. 7. 'Caro,' Gal. v. 16. 'Obscurata vanitate,' Eph. iv. 17. Ita ut vi ejus res salutares percipere non possumus, quia 'spiritualiter dijudicantur.' 1 Cor. ii. 14. Nihil aliud sumus nisi Caro ; Joh. iii. 6. In ea autem 'carne nihil boni habitat,' Rom. vii. 18. neque quicquid aliud agit, aut agere potest, nisi concupiscere adversus spiritum ; Gal. v. 17. Lumine ideo hoc non obstante, cum apparet omnes homines, mortuos, cœcos, surdos esse, mentem et intellectum habere obscuratum, esse ipsas tenebras, meram cœcitatem, ita ut opus habeant novo spiritu, nova vita, mente, intellectu, nova denique luce spirituali, quæ mentes et corda eorum irradiet, ut salutariter intelligant, cognoscant, percipiant *τὰ τοῦ Θεοῦ*, et Dei voluntati obedientiam rite præstent, lumen illud non esse salutare liquido constat.

3. Eodem argumento probatur non esse lumen hoc ad salutem sufficiens, nempe quia non est salutare ; sufficientiam quidem habet ad *ἀναπολογησίαν*, ad salutem non item. Quia *πνευματικὰ πνευματικῶς* cognoscere vi ejus nemo potest. Deinde Deus nihil agit frustra, præsertim in rebus maximis novi fœderis, per sanguinem filii sui acquisitis. Lumen vero hoc, si esset ad salutem subjective sufficiens, quid quæso opus esset illuminatione Spiritus sancti, quid mentis renovatione, quid novi intellectus donatione, quid omnipotenti et efficaci cordium irradiatione cognitione Dei in facie Jesu Christi?

quid vanitatis amotione, tenebrarum et cæcitatis curatione, oculorum apertione? quid denique evangelio? cum unum hoc lumen internum omnibus commune, omnium vicem supplere possit facillime.

Porro! cum sit istiusmodi principium directivum intus splendescens, videamus an melius et rectius se gerat, respectu revelationis eorum quæ cognosci debeant; nam hujus etiam respectu sufficientiam ejus jactitant fanatici, atque ejus gratia verbum Dei scriptum pro nihilo ducunt: contrarium probant.

1. Universalis omnium, per omnia secula a creatione mundi in hunc usque diem experientia: quis enim unquam lucis hujus ductu, ad veram Dei cognitionem pervenerit? qui post homines natos, ea optime usi sunt, atque eximiis insuper dotibus, super vulgus hominum ornati fuerunt, ad unum omnes 'vani facti sunt in raciocinationibus suis, et obtenebratum est cor eorum insipiens.' Rom. i. 21.

2. Tota ista gratiæ, bonitatis, et sapientiæ divinæ οἰκονομία, qua Deus πολυμερῶς καὶ πολυτρόπως, in prophetis et filio suo locutus, voluntatem suam hominibus revelavit quam qui maximi, et prorsus inæstimabilis beneficii loco non habet, ille et ingratus est, et maledictus; Psal. cxlvii. 19, 20.

3. Omnia ista testimonia quibus superiori disputatione, necessitatem atque perfectionem sacræ Scripturæ probavimus; quæ hic repetere opus non est.

4. Lumen hoc non esse ipsum in nobis Christum, qui est via, vita, et veritas, lux et salus, cum neque sit salutare, neque ad salutem sufficiens, hominum neminem esse cui dubium sit libenter arbitrarer. τερατολογοῦσι quidem fanatici, neque prodigium ullum confidentius asserunt, quam lucem hanc ipsum esse Christum. Sit ideo vel persona Christi θεανθρώπου, vel Spiritus Christi, vel aliquid aliud quod mystice et relative Christus dici possit; non esse personam Christi, si modo personam habeat, et ipsi sint homines, opinor agnoscent. Neque Spiritus Christi esse potest, cum sit quid omnibus commune; at quidam saltem sunt, πνεῦμα μὴ ἔχοντος, Judæ 19. Porro 'ubi Spiritus ille Domini est, ibi est libertas;' 2 Cor. iii. 17. At hominum genus, maximam partem, peccato adhuc servire constat. Deinde quidam sunt in carne, quidam in Spiritu; Rom. viii. 9. In iis vero tantum habitat Spiritus, qui sunt in Spiritu. Nulla autem est promissio

Spiritus, nullus fructus, nullum privilegium, cujus per Spiritum participes facti sumus, nulla per Spiritum regenerationis, sanctificationis, ad optionis mentio est, quæ huic figmento non vehementer reclamat, ecclesia quidem mystice Christus dicitur, 1 Cor. xii. 12. Cum sit corpus ejus; quatenus scilicet unionem habet cum capite; at lumen hoc fanaticorum non esse ecclesiam, suo loco videbimus. Sed Christus fanaticorum imaginarius est, et fictitius; non filius Dei incarnatus, θεάνθρωπος, sed qualitas nescio quæ divina, seu anima mundi, omnibus mista, quæ τὸ πᾶν sit, atque vere nihil. Hoc vero illorum πρῶτον ψεύδος, cum ad disputationem de persona Christi deventum est, penitus destruetur.

5. Omissis iis quæ contra Arminianos, Socinianos, aliosque gratiæ universalis assertores alibi disputavimus, ne in plurimas res nos simul ingeramus, unico argumento, Christum lumen salutare omnibus et singulis non infundere probamus; illud vero ita se habet. Christus neminem luce salutari perfundit, nisi per Spiritum et verbum suum, ut ita, atque non aliter ageret, maxima est novi fœderis promissio; Isa. lix. 21. atque ipsius Christi; Joh. xiv. 15, 16. Quicquid est verbi Dei, aut revelationis mentis domini, huic propositioni testimonium perhibet: 'siquis enim Spiritum Christi non habet, non est ejus.' Rom. viii. 9. At Christum Spiritum suum sanctum, promissum fœderis, omnibus et singulis non largiri antea probatum est: de verbo idem testatur experientia.

6. Ultimæ nostræ propositionis, de usu atque fine luminis cujuscunque divini, nobis per Christum gratiose indulti, veritatem, satis superque demonstravimus in disputatione de perfectione Scripturæ? strictim addimus.

1. Si cujusque lumen privatum sit regula Deo obedientiam præstandi, tum tot regulas habemus quot homines; at unicus est κανὼν divinus. Gal. vi. 16. Eph. iii. 16. Isa. viii. 20. At ita plane incerta essent omnia in rebus divinis, hoc tantum excepto, quod princeps tenebrarum vi hujus incertitudinis in rem suam compendium faceret.

2. Is est internæ lucis seu illuminationis nostræ finis, ob quem Deus eam nobis promisit, atque cujus gratia sancti homines eam a Deo indies augeri petunt? eum vero esse, ut voluntatem et mentem domini in Scripturis revelatam, rite,

salutariter et Spiritualiter intelligamus, infinitis allatis testimoniis facile esset probare.

3. Sacram Scripturam hanc regulam esse, abunde antea demonstratum est.

Videamus jam porro quid contra garriunt fanatici, utque operam dent, qua cum ratione aliqua insanire videantur: nihil autem hic novi adportant; vetera sunt, Arminiana sunt, trita et millies profligata quæ adducunt.

1. Nihil crebrius in ore habent, quam verba illa de Christo, Joh. i. 9. 'Ille est lux vera quæ illuminat omnem hominem veniens in mundum.' Non alias vociferatio horridior, quam cum in locum hunc deventum est. Hic miros sibi fingunt triumphos, atque adversariis nulla non faciunt convitia. De Christo inquiunt loquitur Scriptura; 'ille ergo lux est; Christus lux est;' deinde non hunc vel illum hominem, sed omnem hominem in mundum venientem, illuminat; hoc est omnes et singulos; nec aliquid clarius affirmari poterat.

Resp. Scripturam sacram interpretari debere, adversariis extorsimus. De sensu hujus loci, seu potius unicæ voculæ in hoc loco jam controvertitur. De tota sententia quid statuendum sit, paucissimis absoluam.

1. Christus lux est; eodem nempe sensu, quo Deum lucem esse demonstravimus. Lux est respectu essentialis suæ majestatis, sanctitatis, et gloriæ; quatenus etiam omnis lucis fons est, author atque causa, lux est: hoc est et essentialiter et efficienter.

2. Christus dicitur lux hominum, non lux illa quæ est in hominibus. Causa omnis lucis est, non omnis lux; non illa accidentalis, et corrupta de qua loquimur. Ita sol est lux mundi; imo discipulos suos lucem mundi, seu hominum in mundo degentium esse affirmat, Matt. v. 14. Anne aliqui homines lux interna aliorum omnium esse possint? Lux sunt quia suo more lucem dant et exhibent. Lux ita Christus esse dicitur, atque homines illuminare, non quasi ille nihil aliud esset quam lux illa interior cujus est particeps omne humanum genus; aut quasi ipse in persona sua, lux illa esset, aliter quam efficienter sed quia lumen largitur iis omnibus, qui illud assequuntur: ita sol suo loco atque ordine est lux mundi, atque ita fuerunt discipuli Christi.

3. Non dicitur Christum illuminare omnem hominem venientem in mundum, sed quod ipse veniens in mundum

omnem hominem illuminat. Is nempe est eorum verborum sensus, ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον· hoc agit lux in mundum veniens. Ad maximam ideo partem humani generis, quæ scilicet ante adventum Christi in mundum fato functa fuerit, non pertinet hæc assertio.

4. Hic ergo horum verborum sensus est, cum omnes homines essent meræ tenebræ, atque cœlestium inanes, filius Dei, æternus λόγος, φῶς æternum, in mundum veniens, per ἐνσάρκωσιν vitam et immortalitem a jactis mundi fundamentis, antea umbraculis coopertas, aut tenebris penitus delitescentes, in lucem produxit, perque evangelium innotescere fecit; atque insuper Spiritum sanctum vi divina armatum emisit, ad quosuis homines ex iis qui natura tenebræ erant illuminandos, atque ita lux eorum factus est: apparet itaque.

1. Lucem et illuminationem quarum hic loci mentio facta est, spirituales esse, atque ad renovationem gratiæ, non naturales, atque ita ad creationem pertinere; quo sensu enim homines tenebræ dicuntur, eo etiam illuminari: aliter æquivoca esset apostoli oratio; at homines spiritualiter fuisse tenebras, non oculis naturaliter captos, de quibus loquitur Spiritus sanctus, extra controversiam est.

2. Hac illuminatione non obstante, manent aliqui in tenebris; ‘lux enim luxit in tenebris, tenebræ autem eam non comprehenderunt;’ ver. 5. Illuminatio ideo hæc, neque est naturalis, neque omnibus communis, neque aliquid aliud quod homines habere possint, dum tenebræ sunt: statum diversum atque tenebrarum amotionem ponit.

3. Christus non alio modo quemquam hominum gratia sua, seu luce hac spirituali donat, nisi per verbum et Spiritum suum; nemo ita hujus lucis particeps esse potest, nisi sit genitus ex Spiritu, atque verbi seu evangelii sit salutariter particeps.

Respondemus ideo per omnem hominem, non omnes et singulos qui unquam fuerunt, sunt, aut futuri sint, intelligi debere; sed quosuis tantum seu eos omnes et singulos, quos Christus per verbum et Spiritium suum salutari sua gratia, et luce spirituali donare gratiose velit; hoc est syncategorema istud omnis, non absolute, sed relate ad electos dicitur; prout aliis locis innumeris usurpatur; Col. i. 6, &c.

Urgent porro testimonium ab apostolo Gentilibus datum,

Rom. ii. 24, 25. 'Gentes quæ legem non habent, natura quæ legis sunt faciunt, ipsi legem non habentes sibi ipsis sunt lex, ut qui ostendunt opus legis scriptum in cordibus suis, una testimonium reddente ipsorum conscientia, et cogitationibus, sese mutui accusantibus, aut etiam defendentibus,' sibi lex sunt; ideoque lege scripta non opus habent, opus legis inscriptum in cordibus habent; una cum conscientia boni et mali indice, et quid pluribus opus est, hisce attendant, ut salui evadant.

Resp. 1. Negamus eos lege scripta opus non habere, qui sibi lex sunt. Non enim hoc absolute dicitur, sed aliquorum operum et actionum respectu tantum.

2. Concessimus antea reliquias nonnullas lucis primævæ, adhuc esse in omnibus superstites, sed salutares eas esse, spirituales, ad salutem sufficientes, id vero pernegamus: ita,

3. Nihil non naturale, nihil spirituale, nihil specialiter a Christo mediatore emanans, aut ab eo communicatum, imo nihil nisi quod sine Christo, seorsim ab eo, omni salutari ejus cognitione destituti habeant homines, hic ab apostolo memoratur. Imo non alium in finem hæc in memoriam revocat apostolus, nisi ut ostenderet eos qui lumine hoc tantum instructi erant, atque ei attendebant, ad unum omnes destitutos fuisse gloria Dei, neque ad salutarem ejus cognitionem unquam pervenisse; quod figmentum fanaticorum penitus evertit; atque illos ipsos, quos, quasi encomio hoc ornat apostolus, ubique mortuos, cœcos, sub potestate tenebrarum captivos, pronuntiat.

4. Nulla cum hic sit mentio lucis nulla Christi, sed hominum a Christo penitus abalienatorum, difficile nimis erit fanaticis thesin suam hinc extorquere; nempe Christum esse lucem quandam omnibus communem.

5. Fatemur quidem omnes homines aliquo sensu sibi ipsis legem esse, quatenus nimirum habitum intellectualem, quo assentiri possunt, atque assentiuntur principiis operationum moralium, atque judicium practicum, quo se super iis quæ fecerunt, condemnant, vel excusant, retinent; at vero habitum illum spiritualem esse, sufficienter eos dirigentem in cognitione Dei, atque obedientia ei ex voluntate ejus præstanda, hoc pernegamus.

Cum Deum non longe abesse ab unoquoque, nostrum, ita ut omnes quærere dominum, si forte palpando eum inveni-

rent, debeant, affirmet apostolus, Acts xvii. 27. nescio quo stupore ex eo sæpius litigantes audivi, sed quid sibi vellent haud facile fuit intelligere ; nempe Deo omnia plena sunt: operaque ejus, tum creationis, tum providentiæ immensam ejus deitatem, æternam potentiam, et creaturarum curam, ita luculenter ostendunt, ut omnes ubique homines eum ulterius investigare debeant : sed quid hoc ad fanaticorum delirium, de quo jam actum est.

END OF VOL. IV.

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